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✓  
Muhammad Bāqir-i  
Majlisi

THE

LIFE AND RELIGION

OF

MOHAMMED,

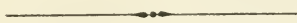
AS CONTAINED IN THE SHEEĀH TRADITIONS OF

THE HYĀT-UL-KULOOB.

TRANSLATED FROM THE PERSIAN.

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## P R E F A C E .

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A LONG residence in different parts of Persia, with many and various opportunities to become acquainted with the religious opinions and feelings of its inhabitants, and considerable knowledge of the Turks, has convinced me that Christian nations entertain very imperfect views of the Mohammedan system, especially as embraced by the Shecāhs or Persians. My inquiries on the subject of their faith, with long study of their religious books, have led to the conclusion that a work exhibiting their doctrines would not be unacceptable, particularly to those who cherish a sincere interest in the temporal and eternal welfare of their fellow men.

The HYÂT-UL-KULOOB, perhaps the most popular standard of the kind among the Persians, supplies this desideratum. The first volume of the work relates to the prophets and times preceding Mohammed; the third volume, which is incomplete, is a treatise on the Imāmate, or the establishment of religious guides after him; while in the second volume—the subject of the following translation—we have in Sheeḥ lights a full view of his life and religion, with sketches of his ancestors, companions and times, blended with maxims and legends illustrative of oriental manners. This volume contains 894 printed quarto pages filled with traditions, which, in the following abridgment, must be left to speak for themselves, as a controversy of such magnitude as that between Christians and Mohammedans, would be misplaced in this translation.

My object has been to give a fair and concise view of the original work, without extenuating or condemning its sentiments and assertions. This rule has required me to insert some things in my translation which, though offensive to a refined taste, not to say a Christian sentiment, are part and parcel of the work, and therefore the entire omission of them would have been the concealment of a feature that is left unveiled by those who have arrayed the character. Due allowance should certainly be made for oriental license of custom and description, and matters of this kind, where fidelity as a translator would permit it, have been omitted, or studiously set in the deeper shades of a western sky.



Some portions of the work are rendered literally, but in general, the translation has been freely made *ad sensum*, while in many instances the substance of the original is given in few words. Numerous traditions, unimportant to the main story, or repeating with diverse variations the same matter, have been passed over entirely, as a literal version of the whole book would be too heavy a mass for any but patient controversial readers.

The labor of investigating such a mass of materials in a foreign language, consulting kindred works, and extracting a connected account of the whole, can be appreciated only by those whose experience in these matters is a pledge for candor in criticism and clemency towards imperfections.

In the orthography of proper names, I have been guided by *the power of the native letters and good usage in Persian pronunciation*. These principles have obliged me to vary the orthography of some names which perhaps among western nations may be considered as established. For example: *Mekkah* in Europe and America is almost uniformly written *Mecca*. But the final Arabic letter in this name is  $\text{ح}$  *ha*, as in the word Allah, and is equivalent to *h* in Micah, and this letter should doubtless terminate Mekkah when written in Roman characters. The substitution of *k* for *c* is in accordance with the power of the original letter. *C* is properly the representative of no character in the Persian alphabet, which contains thirty-two letters.

Of the consonants requiring notice,  $\text{ث}$  *tha* is generally articulated like *s* by the Persians, although its proper Arabic sound is commonly like *th*, as in Othmân, which is usually pronounced Osmân in Persia.

The four letters  $\text{ز}$  *zâl*,  $\text{ژ}$  *za*,  $\text{ذ}$  *zâd*, and  $\text{ذ}$  *za*, however they may be variously pronounced by different Arab tribes, are generally sounded by good speakers in Persia simply like *z*. Some persons to exhibit their acquaintance with the Arabic, will occasionally lay a stress on  $\text{ذ}$  *zâd*, unutterable to most western organs, but good usage throughout Persia gives a plain, definite *z* sound to these four characters. For example, the name of the Mohammedan month for fasting, and which frequently occurs in writing and conversation, is uniformly pronounced Ramazân, and not *Ramadhan*, which orthography, though adopted by very respectable authors, to an English reader must look nearly as unnatural and indefinite as the Arabic character which *dh* is intended to denote. As an initial form, *dh* seems still more objectionable, as in *Dheelhejah*, the name of the Mohammedan month of pilgrimage rites, which the Persians pronounce in a straightforward way, *Zeelhejah*.

With due respect for those learned orientalists who use this form of orthography for Arabic names, I must be permitted to say, that in a Persian work, Persian usage should be the guide, especially when recommended by a natural and easy simplicity. Why  $\text{ذ}$  *zâd* as in  $\text{كآذی}$  *Kâzy*

(*judge*, commonly written *Cadi*) should be represented by *d*, as is done by some learned authors, seems unaccountable to one who has learned the word familiarly from Persians who uniformly pronounce it *Kâzy*.

Some writers on oriental subjects represent ج *jeem* by *dg*, as *Djemâdi*, the name of another month, which by a Persian and easy standard should be written and pronounced *Jemâdy*. No useful object can be gained by making the orthography of foreign names appear more difficult than it really is, especially where a simple English form will best represent the native power of the original letters.

ح *ha* and خ *ha*, though the former is a difficult, and the latter an easy power of the *h* character, are nevertheless both of them best represented by that letter.

خ̣ *kha*, which frequently occurs, has not a distinct *k* sound, but a portion of that letter's power gutturally blended with *h*, whose sound in common pronunciation, by good speakers in Persia, is prominently heard. For example: the Persian title *Khân*, borne by the nobility, is often pronounced in so soft and easy a way, that the ear catches little more than *Hân*, though the classical pronunciation of the letter involves a somewhat difficult guttural sound.

غ̣ *ghayn* is a difficult letter of the *g* class, which perhaps cannot be better represented than by the usual form of *gh*.

ک̣ *kâf* and ک̣ *kâf*, though the former often partakes strongly of the *g* sound, may in general both be represented by *k*, while گ̣ *gâf* is denoted by *g*.

The proper sound of a number of letters of the Perso-Arabic alphabet, can be correctly learned only from an educated native, or from one who has accurately mastered the language in which those forms occur.

Of the vowel letters, ا *alif* has generally the sound of broad *â*, but it is sometimes articulated like short *e* as in *emeer*, short *i* as in *Ibrâheem*, and short *u* as in the article *al* in various connections.

ع̣ *ayn* is generally pronounced like a guttural *a*. Some learned authors endeavor to represent the power of this difficult vowel letter by a mark of elision, as K'abah; but the comma in this case does not express to the English reader the guttural force of the character, and serves rather to perplex the pronunciation. The peculiarity of this letter might perhaps be denoted more simply by a circumflex over the corresponding *â*. Sometimes ع̣ *ayn* has a simple *o* sound, as in *Omar*.

و̣ *vâv*, as a vowel letter, has several sounds according to its connection, vowel points, and good usage in Persia. Generally it has the full sound of *u*, as in *Abutâlib*, and sometimes the particular power of *oo*, as in *Noorooz*. As a consonant, و̣ *vâv* sometimes has the distinct sound of *v*, and in other cases the express power of *w*.

The vowel power of ي̣ *ya* is generally expressed by orientalist by *ei*, which in their prefaces they state to be sounded like that diphthong in *vein*. An English reader is apt to forget this notice, and to articulate the

common title of an Arab chief, *Shike*, instead of *Shaykh*, the true pronunciation. This letter is sometimes pronounced like broad *á*, as in *Moosá*, like *y*, or *ee*, as in *Aly*, *Medeenah*, and like *ay* as in *Shaykh* and *Husayn*. This latter name, (that of Mohammed's grandson,) is commonly written *Hussein*, whose elder brother's name is spelled *Hassan*, but in neither of these cases is the *s* (which belongs to the first syllable,) doubled in the original Arabic. *Mussulman* also is improperly written for *Musulmân*, there being but a single *s* in the word, which belongs to the first syllable of this title. As a consonant,  $\zeta$  *ya* has the power of *y*.

In the Appendix to Dr. Robinson's learned work on Palestine, (vol. III., p. 109,) it is stated that in the orthography of Arabic names "the general system is that of Mr. Pickering," from which it may be inferred that his scheme was only a general guide, and not invariably followed. The learned writer of that Appendix, (on page 112,) says: "In giving the Arabic names in Roman letters, it was not always easy to know with what vowels the Arabic letters are pronounced. In the *vowels*, therefore, of such names as we did not ourselves hear pronounced, there may be frequently mistakes." That is to say, good usage in pronunciation, by competent persons to whom the language was vernacular, was needed in addition to a correct knowledge of the native letters themselves.

In the late interesting work on "Nineveh and its Remains," the talented and indefatigable author, in his Preface, (page 5,) says: "In spelling Eastern names I have followed no uniform system—having endeavored to write them in the best way I could, to convey the mode of their pronunciation by the people of the country." Good usage, simply, was taken as the guide in this instance, while the author, to whom the public is so much indebted, was doubtless aware that to write oriental names accurately it is necessary to know the power of the letters originally representing those names, especially where various tribes are likely to confound the pronunciation by their own dialectic peculiarities.

It is very desirable that western scholars should have a uniform system of writing oriental names; but till the two principles above stated are fully established, namely, the form of the native letters, and good and general usage of pronunciation by the educated to whom these sounds are vernacular, some diversity of orthography must be expected. The main difficulty is to establish a correct vowel system, which shall be uniformly adopted by the authors and nations of christendom; and this, by suggestions and improvements following increased attention to oriental literature, may ultimately be effected.

Turning now to the theme of the following work, it is pertinent to remark, that the rise, progress, and permanence of Mohammedism is one of the most remarkable facts which has occurred in the history of our

race. Next to the miraculous establishment and wonderful growth of Christianity, the Arabian system of religion is suited to arrest the attention of the historian, the philosopher, and of the purely benevolent man. Combining some of the most sublime truths of divine revelation, with a mass of oriental legends gathered from the earliest forms of Gentile superstition, from the exuberance of rabbinical imagination, and the fruitful romances of monkish fancy, all consolidated into an unique system of faith armed with the flaming sword of conquest, and casting its ominous shadow for ages on the arena of christendom, the life and religion of Mohammed has ever challenged the attention of the world, as one of those great events designed by the all-wise, omnipotent Ruler of nations deeply to affect the welfare of the race. Considering the relation which Mohammedism has sustained to the Christian world, it is certainly surprising that so little information on this subject has been diffused among the mass of readers in Europe and America, and that multitudes of considerable intelligence have the impression that "the followers of the false prophet" are gross idolaters, hardly "half civilized," and denying females the possession of immortal souls.

The doctrines, literature, and sects of the Moslims have been but rarely presented to the reading public, and the few works published on these subjects are curiosities even in the libraries of the learned. Sale, Prideaux, Morgan and Forster are the principal English authorities on Mohammedism, although other authors, particularly Gibbon, have incidentally treated on Islâm and its founder. The only American memoir of Mohammed, with which I am acquainted, is that of Professor Bush, published nearly twenty years ago; and never to my knowledge has the life and religion of this remarkable man been presented to the Christian world in a simple translation from the voluminous works of his followers. It is certainly a matter of wonder, as well as of regret, that so little should be known about a sect who have been thundering for centuries at the very altars of Christendom, converting the churches of whole nations into mesjids, and giving as little quarter to Catholic pictures and images as to Hindoo representations of demon divinities.

The Mohammedan authorities from which Western writers have drawn their accounts of the Moslim system, have been nearly or quite all of the Sunnee sect, to which Arabs, Turks and Tatars belong, while the rival sect of Sheehâs, limited chiefly to the Persians, has scarce been consulted respecting Islâm, of which they claim to be the true and only orthodox followers. It is but fair that those who have shown the most consistent devotion to the founder of their faith and his family, (which was singularly persecuted by the dominant Sunnees,) should have at least one opportunity of exhibiting their own view of their great religious leader, to the Christian world, with the demand why they should be stigmatized as heretics from the primitive creed of Islâm, any more

than Protestants should be thus regarded by Catholics, who have often treated the former as Sunnees have done the Sheeāh followers of Mohammed.

The best way to learn the religious opinions of a sect is to study their acknowledged faith in their own writings; and therefore fair and accurate translations from Mohammedan authorities are indispensable to those who would critically understand what Islām truly is. All who will ever find occasion practically to engage in controversy with Mohammedans, should certainly gain as extensive an acquaintance as possible with Moslim authorities on Islām, for without this knowledge the most talented reasoner must enter the arena of argumentation under great disadvantages, and with very small prospect of success.

Persons who may sneer at the cosmogony, astronomy, and astrology, recognized in the Moslim system, would do well to inquire how long it is since their own ancestors were freed from the same erroneous notions, while those conversant with the history of *Fairies*, *Genii*, and the various orders of spirits imagined by our not very remote forefathers, to hover and dwell about the earth, will find in oriental *Parées*, *Jins*, and other species of supposed existencies, the prototypes whose representatives Teutonic emigrants brought from the cradle of the East.

The present attitude of the Christian and Mohammedan world, and the issue to which, after many essays in arms, they must ultimately come in religious argument, should surely lead the philanthropic and benevolent to prepare for the contest where mind meets mind, and faith encounters faith, till truth shall finally prevail. Evangelical enterprise has traversed almost all regions, and gone to work with devoted perseverance in every clime, but it is singular how little has been done or attempted for the welfare and salvation of Mohammedans. As the literary world has turned on them only an occasional glance, so the religious world has passed them by with a look of hopelessness, as if the broad commission to "disciple all nations" were devoid of authority in the empire of the Korān.

But the apathy and despair of ages begin to diminish, the Holy Scriptures are printed and circulated in Arabic, Turkish, and Persian, the three great dialects of Islām; inquiries are multiplying in relation to Mohammed and his doctrines, and within a year past three different works have been announced in our own country, respecting the life and religion of him whom Napoleon styled the greatest of earthly conquerors.

It may be hoped that increased information will lead to more systematic and persevering effort to diffuse through the Moslim world *the freedom, peace, and righteousness of the Gospel*, and thus repay with good, the evil which Islām has done to the followers of Jesus. Why should a whole nation, so accessible and important as the Persians, where Provi-



dence has long been preparing the way, receive attention from so few and transient heralds of truth, and now remain without a Gospel advocate devoted to their welfare, and wise to communicate the word of the Lord as they are able to bear it?

If this version of the Life and Religion of Mohammed shall serve to entertain the curious, impart information to the inquiring, and above all lead the benevolent to feel a deeper interest, and make greater efforts for the welfare of the people to whom it relates, a sufficient reward will be conferred on the

TRANSLATOR.

AMHERST, Mass., March, 1850.



## THE PROOF-READER'S PREFACE.

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THE corrector of the press wishes to say to the readers of this book that there are several irregularities therein not at all chargeable on the translator. Before the manuscript came to the hands of the printers, the proof-reader read it through for his own edification and delight, and returned it to the translator, that certain alterations might be made. The corrector did not see it again until a portion of it came with the first revise. Then he found certain letters marked with accents, graves and circumflexes to wit, which were not there at first; but these were not used with entire uniformity in the text, and the corrector did not see the index. So some errors are made in the case of accents over the initial letter of certain words, though, it is hoped, only over the initial letter: thus *Āly* appears uniformly with the circumflexed *Ā*, while other names, as well entitled to it, appear without this distinction. But in the index, which the author had marked very carefully, each word is spelled as it should be.

The spelling of *vādy* with a *W* instead of a *V* is the mistake of the proof-reader, who did not see the note (No. 42, on p. 406,) until some sheets had been printed, and so for the sake of uniformity he continued the error.

The Arabian and Persian paragraphs (on p. 401) have not a very comely aspect to a scholarly eye, but the printers had no oriental type, and their typographical brothers refusing to lend theirs, they were forced to employ an engraver on wood, who has produced the phenomena referred to. The Persian types used in printing the Preface have been ingeniously made with a jack-knife by one of the printers.



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# LIFE AND RELIGION

OF

# MOHAMMED.

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## CHAPTER I.

*The Ancestry and Creation of Mohammed, from whom the Universe is formed.—Adam and Eve made and united in Marriage.*

IN the name\* of God, the compassionate, the merciful!

Praise be to God, and his blessings upon his servants, whom he has chosen, Mohammed and his family, the most excellent of created beings.

This is the second volume of the *Hyât-ul-Kuloob*, one of the works of the least of the servants of God, Mohammed† Bâkër, the son of Mohammed Tâky—may the pardon of the Most High be extended to the sins of both! In this book will be found a history of the birth, miracles, religious wars, and death of the excellent Hazret,‡ the seal of the prophets, the most noble of apostles, the prince of the meek, Mohammed-bin-Abdullah, the beloved of the Lord of the universe. Some account will also be given in this work of the prophet's ancestors and companions, who were orthodox and firm in the faith.

The illustrious genealogy of the prophet will first claim attention, after which will follow a description of his creation by the divine hand, and of his high exaltation.

It is well known that Mohammed was the son of Abdullah, the son of Abdulmutalib, the son of Hâshim, the son of Abdaminâf, the son of Kasy, the son of Kalâb, the son of Merrah, the son of Lovay, the son of Ghâlib, the son of Kaher, the son of Mâlik, the son of Alnazar, the son of Kânânah, the son of Hezeemah, the son of Mûdrakah, the son of Ilyâs, the son of Muzer, the son of Nazâr,

\* Note 1.

† Note 2.

‡ Note 3.

the son of Mād, the son of Ādnân, the son of Ād, the son of Āder, the son of Alyesā, the son of Alhamgesā, the son of Salâmân, the son of Albînet, the son of Hamel, the son of Kaydâr, the son of Ismâeel, the son of Ibrâheem-ul-Khaleel—peace be upon him! the son of Târikh, the son of Nâkhood, the son of Sharugh, the son of Ârghoo, the son of Tâligh, the son of Auber, the son of Shâlikh, the son of Arfahshed, the son of Sâm, the son of Nooh, the son of Mahk, the son of Matooshalakh, the son of Ākhnookh, the son of Albâriz, the son of Mahlâeel, the son of Keenân, the son of Ānoosh, the son of Shays, the son of Adam—peace be upon him!

According to Umm-salmah,\* Ādnân was the son of Āded, the son of Zayd, the son of Alserâ, the son of Āarâh-Alserâ. She declared Zayd to be the same with Hameesâ, and Sarâ the same with Bin'et, and Āarâh-Alserâ to be Ismâeel.

By the authority of Ibn-Bâbuyah,† Ādnân was the son of Ād, the son of Āded, the son of Zayd, the son of Yakdoo, the son of Yakdam, the son of Alhameesâ, the son of Binet, the son of Kaydâr, the son of Ismâeel.

Ibn-Abbâs states that Ādnân was the son of Ād, the son of Āder, the son of Aleesâ, the son of Alhameesâ, the son of Yaksham, the son of Minkher, the son of Sâboogh, the son of Alhameesâ, the son of Bin'et, the son of Kaydâr, the son of Ismâeel, the son of Ibrâheem, the son of Târikh, the son of Sharoogh, the son of Ârghoo, the son of Ghâber, the son of Ārfashed, the son of Matooshâlâkh, the son of Sâm, the son of Nooh, the son of Mâlik, the son of Ākhnookh, the son of Mahlâeel, the son of Zabâzer.

One account declares Āyâd to have been the son of Keenân, the son of Ārd, the son of Ānoosh, the son of Shays, the son of Adam.

It is well known that the proper name of Abdulmutalib was Shaybat-ul-Hamd, and the name of Hâshim was Amer, and the name of Abdaminâf was Moghyrah, and the name of Kasy was Zayd, who was also called Mejmâ, and the name of Koraysh was Nazar. All these persons, for one reason or another, came to be entitled as above stated. It is said that Ârghoo was identical with Hood, whose name some affirm to be Ghâber.

The mother of the prophet was Āminah, the daughter of Wahab, the son of Abdaminâf, the son of Zohrah, the son of Kalâb.

Ibn-Bâbuyah states, on the authority of the imâm Jâfer-e-Sâduk, that the commander‡ of the faithful declared that the most high and holy God created the sacred light§ or spirit of Mohammed, the asylum of prophecy, before the heavens or earth or empyrean or throne or table of decrees or pen divine or paradise or hell were formed, and previous to the creation of any other of the prophets, by the period of four hundred and twenty-four thousand years. In

\* A wife of Mohammed.

† Note 4.

‡ Note 5.

§ Note 6.



this light God formed twelve compartments; namely, of power, greatness, grace, mercy, felicity, munificence, official dignity, religious direction, prophecy, exaltation, majesty, and intercession. God then stationed that intelligent light in the compartment of power for the period of twelve thousand years, where it cried unceasingly, Glory to the Lord most high! It was then transferred to the compartment of greatness for eleven thousand years, where it shouted, Glory to the Omniscient! In the compartment of grace, it abode ten thousand years, and exclaimed, Glory to Him who is firm and unchangeable! Then it dwelt nine thousand years in the compartment of mercy, and rehearsed, Glory to the Most Sublime and Exalted! Afterwards it resided eight thousand years in the compartment of felicity, crying, Glory to Him eternal and neverfailing! Next in the compartment of munificence it remained seven thousand years, and cried, Glory to Him who is rich and not poor! In the compartment of official dignity it continued six thousand years, exclaiming, Glory to Him wise and merciful! In the compartment of religious direction it dwelt five thousand years, crying, Glory to the Lord of the great empyrean! In the compartment of prophecy it was stationed four thousand years, shouting, Glory to the Lord of Grandeur for the perfections ascribed to Him! Then in the compartment of exaltation it abode three thousand years, and cried, Glory to the Lord of angels and celestial dominion! In the compartment of majesty it remained two thousand years, exclaiming, Glory and thanksgiving to God! Lastly, in the compartment of intercession it continued one thousand years, crying, Glory and thanks to the mighty Lord!

The divine Being then caused the sacred name of the prophet to appear on the Table of decrees, where it shone refulgent four thousand years, when God inscribed that hallowed appellation on the empyrean and its pillars, where it glittered seven thousand years more. Thus in a state of sublimity and glory, it passed from sphere to sphere, until the Most High placed it in the loins of the father of mankind. From Adam it passed to Nooh, and was invariably transmitted through a pure medium until caused to proceed from Abdullah the son of Abdulmutalib.

The prophet was covered by his Creator with the shirt of divine contentment, and adorned with the robes of holy reverence. His head was raised to the summit of exaltation by the crown of religious direction. He was invested with the robe of divine acquaintance, bound upon his loins with the girdle of divine love, and he was shod with the sandals of reverential fear, and held the staff of official power in his hand. A divine voice then proclaimed, O Mohammed, go to mankind and direct them to say, There is no God but God; Mohammed is the apostle of God.

The shirt of contentment was made of six gems; the body was of

ruby, its sleeves of pearl, its skirt was bordered with yellow crystal, its gussets were of emerald, its neck-binding of red coral, and its breast-opening edged with light from the Lord of the universe. The Most High accepted the penitence of Adam on account of this shirt, and Yoosuf by its blessing was brought again before the face of Yākoob. Yoonas by its favor was saved from the stomach of the fish, and by its virtue all the prophets found deliverance from whatever calamity befel them. Such was the shirt of Mohammed—the blessings\* of God be upon him!

The prophet declared that the Most High created him, and Āly, and Fâtimah, and Hasan, and Husayn, before the creation of Adam, and when as yet there was neither heaven, nor earth, nor darkness, nor light, nor sun, nor moon, nor paradise, nor hell. Abbās, the uncle of Mohammed, inquired, In what mode was the commencement of your existence, O prophet of God? He replied, When God willed to create us, He uttered a word from which He formed light; then He pronounced another word from which He created spirit; He next tempered the light with the spirit, and then formed me and Āly and Fâtimah and Hasan and Husayn; and we ascribed praise to God when besides ourselves there was not another existence to give Him glory. When God purposed to create the universe, He expanded my light, and from it formed the empyrean, which, being created of my light, that is, derived from the light of God, I am therefore more excellent than the empyrean. He next expanded the light of my brother Āly, and from it formed the angels, consequently he is more excellent than they. He then expanded the light of my daughter Fâtimah, and formed from it the heavens and the earth, which are therefore inferior to her. Afterwards He expanded the light of my grandson Hasan, and from it formed the sun and moon, so that he is superior to them. Lastly, He expanded the light of my grandson Husayn, and from it formed Paradise† and the Hoorees,‡ therefore he is more excellent than they are.

On the respectable authority of Abuzer‡ it is related that the prophet said, Myself and Āly were created one light, and we ascribed glory to God on the right side of the empyrean two thousand years before God formed Adam. And when God created Adam, He placed the light in his loins, where we were when he settled in paradise. We were with Nooh when he embarked in the ark, and with Ibrâheem§ when he was cast into the furnace by Nimrod. From generation to generation the Most High caused us to be transmitted from pure loins to wombs undefiled, until we arrived in Abdulmutalib, when the light was divided into two parts, I being placed in the loins of Ābdullah, and Āly in those of Abutâlib. To me the

\* Note 7.

† See Note 29.

‡ See ch. xx., ¶ 62.

§ Note 8.



Most High gave prophecy and blessings, and on Āly He conferred eloquence and valor. He imparted to us two names derived from His own holy appellations; for the Lord and Sovereign of the empyrean is called *Mahmood*,\* and I from Him am named Mohammed: He is also *Ālā*, and my brother is thence called Āly. To me is appointed the divine legation and prophecy, and to Āly executive authority, the imāmate and judicial power among men.

Among various other accounts of the date and manner of the prophet's creation, one from the imām Mohammed Bāker affirms that the Most High formed Mohammed of clay, which clay was a gem under the empyrean. From the excess of the clay, the commander of the faithful was formed, and from the superabundance after his creation, the college of imāms was formed, and from what still remained the hearts of all the sheeāhs were made.

The compiler of the *Hyāt-ul-Kuloob* states that the traditions† respecting the date of the creation of the light or spirit of those exalted personages, are numerous and discordant, but that the discrepancies may possibly be reconciled by referring the diverse dates to different eras in the forming process of creation.

The Most High formed twenty seas of light, in each of which were a number of sciences that no one understands but God Himself. He then commanded the light of Mohammed to go down through the sea of glory, of patience, of humility, of submission, of contentment, of faithfulness, of mildness, of abstinence, of fear, of repentance, of good works, of increase, of religious direction, of carefulness, and of modesty, till he had passed through the twenty‡ seas. When he came forth from the last sea, the Most High thus addressed him:—O my beloved! best of my prophets! first of my creatures! last of my apostles! be thou advocate in the day of reward. That light then fell in adoration, and when it arose, there formed from it one hundred and twenty-four thousand§ drops, from every one of which God formed a prophet, thus completing the number of those sacred messengers. The spirits of the prophets now advanced in religious procession around the light or spirit of Mohammed, and ascribing praise to the Most High, repeated, Glory to Him who is wise and not ignorant! Glory to Him who is mild and not hasty! Glory to Him who is rich and not poor! The Most High then addressed them saying, Do you acknowledge me your God? Before any other responded, the light of Mohammed answered, Thou art God, there is no God besides thee; thou art sole, thou hast no associate, Lord of lords and King of kings. God replied to him, saying, Thou art my chosen and my friend, the best of my creatures, and thy sect is the best of religious sects.

The Most High then formed a gem of the light of Mohammed,

\* Note 9.

† Note 10.

‡ Note 11.

§ Note 12.

which He divided, and upon one half east an awful look and it was changed to sweet water. On the other half He east a benevolent look and from it formed the empyrean, which He placed on the surface of the water just created. The work of creation then proceeded by forming the divine throne of the light which beamed from the empyrean; and from the light of the throne, in like manner, He formed the table on which are registered the immutable decrees, and from the light of the table He formed the sacred pen and addressed it, saying, Write my Unity. The pen lay confounded a thousand years by hearing the divine command, and when it returned to reason, said, Lord, what shall I write? The Most High rejoined, Write, \*There is no God but God; Mohammed is the Apostle of God. When the pen heard the name of Mohammed, it prostrated itself in adoration, and said, Glory to the Unity, the Omnipotent! Glory to the Great, the Most Mighty! It then arose and wrote the creed, and inquired, Lord, who is Mohammed that thou hast mentioned his name in conjunction with thine own? The Most High answered, O pen, if he had not existed I had not formed thee. I have made all my creatures on his account. He imparts hope and inspires fear, holds the lamp of light and makes intercession, and he is my friend. Charmed by the sweetness of his name, the pen cried, Peace be upon thee, O Apostle of God; to which the prophet responded, And to thee be peace, the care and blessing of God. From that time the practice of giving the salutation became meritorious, and returning† the salute was made obligatory.

The Most High then commanded the pen, saying, Write my decree and predestination, and whatever I shall create until the day of judgment. God then created a host of angels, who pronounced benedictions on Mohammed and his posterity, and implored pardon for the generations of the shecāhs, their followers, down to the judgment day. From the light of Mohammed the Most High created paradise, and adorned it with four qualities or attributes, namely: majesty, glory, liberality and integrity, and declared it the destined abode of His friends and those who obey him.

• The Creator then formed the seven heavens from the vapor which arose from the water of the sundered gem, and from the foam of the water He made the seven earths. When this world was formed, it oscillated like a vessel tossed with unsteady motion, till the Most High created mountains upon it which caused it to stand firm. He created an angel whose office was to sustain the earth, and next made an immense rock for the angel to stand on, and then created an enormous bull on whose back the rock rested, and afterwards formed a vast fish to support the bull. The fish rests upon water, the water

\* Note 13.

† Note 14.

is based on air, and the air is supported by darkness, but what is the foundation of the darkness no one knows except God Himself.\*

The Most High illuminated the empyrean with two lights; namely, the light of excellence and the light of justice. From the light of excellence He created reason, mildness, knowledge and munificence. He formed from reason, fear and timidity, and from knowledge, satisfaction and contentment; from mildness, friendship; and from liberality, love. With all these qualities He leavened the substance of Mohammed, and infused them into the members of the college of imâms, his successors. He next created the souls of the faithful who hold the religion of Mohammed; the sun and moon and stars, and night and day, and light and darkness, and the remaining hosts of angels.

The holy light of Mohammed dwelt under the empyrean seventy-three thousand years, and then resided seventy thousand years in paradise. Afterwards it rested another period of seventy thousand years at Sidret-ul-Muntahâ, † and emigrating from heaven to heaven arrived at length in the lowest of these celestial mansions, where it remained until the Most High willed the creation of Adam, the father of mankind. God hereupon commanded Jibrâeel ‡ to go down to the earth and bring a handful of dust whereof to form the body of Âdam. Iblees, § the accursed rebel, hastened down before the divine messenger arrived, and said to the earth, God wishes from your substance to form a creature whom he may punish in fire; when therefore the angels come for the dust, say, I take refuge in God for that which you would take from me and which is doomed to fire. When Jibrâeel came to execute his commission the earth took refuge in God, on which the angel returned and said, O Lord, in thee the earth has taken refuge from me, therefore had I pity upon her. In like manner Meekâeel and Isrâfeel were sent down on the same errand, and returned empty handed. At last the Most High despatched Âzrâeel on this business, and when the earth as before took refuge in God, Âzrâeel rejoined, I also make God my asylum from disobedience to His commands. He then gathered the handful of dust from all parts of the earth, taking white, black, and red, soft and hard earths, for which reason the dispositions and complexion of the children of Adam are diverse. The Most High said to the angel, Why have you not had pity on the earth, like those who preceded you on your errand? Âzrâeel replied, Obedience to thy commands is better than compassion towards the earth. The Most High then said, Of this dust I will form a creature from whom shall descend prophets and good men, wretches and malefactors; and I ordain thee, Âzrâeel, to take away the souls of all.

God commanded Jibrâeel to bring the handful of luminous dust of the last prophet of time, and who was the original of all creatures.

\* Note 15.

† Note 16.

‡ Gabriel.

§ An epithet of the Devil.



Jibrâeel descended with an escort of cherubim, and of the order of angels who stand in ranks, and of those who ascribe glory, and came to the sacred place decreed to be the tomb of Mohammed, whence he took the dust and kneaded it in the water of reverence, and in the water of honor, and in the water of production, and in the water of merey, and in the water of contentment, and in the water of pardon. God then formed the head of Mohammed of religious guidance, his breast of condescension, his hands of munificence, his heart of patience and certainty, his secrets of chastity, his feet of dignity, and his breath of fragrance. The Creator mixed that substance with the clay of Adam, and when the body of Adam was finished God said to the angels, I create a body of clay, and when I form him and breathe into him the spirit of life, then fall ye in adoration before him.

The angels took up the body of Adam and placed it in the door of paradise, and stood waiting the command of God, ready to offer their adorations. The Most High now ordered the spirit of Adam to enter his body, but the spirit, perceiving the entrance was narrow, declined to obey. Wherefore God ordained that with aversion it should enter, and with aversion leave its mortal abode. When the spirit had ascended to the eyes, Adam saw his own form and heard the voice of praise from the angels, and when it reached his brain he sneezed, whereupon God gave him speech and he cried, Alhamdülillah\*—thanks to God,—which was the first word uttered by the father of men. The Most High addressed him, saying, Rahemakallah—the grace of God be upon thee! O Adam, for grace I created thee, and my own grace toward thee and thy posterity I have established, that they may always speak as you have done. For this reason imploring favor for one on sneezing became meritorious, and nothing is more vexatious to Shaytân† than such imploration.

Adam looked above and saw that on the empyrean was inscribed, There is no God but God; Mohammed is the apostle of God. He saw also written upon the empyrean the names‡ of the members of the college of imâms. When the spirit of Adam had descended to his legs, and before it reached his feet, he wished to rise, but could not; wherefore God declared, Man is created to hasten in the execution of commands. The spirit of Adam dwelt a hundred years in his head, then a hundred years in his heart, a hundred years in his loins, a hundred years in his thighs, a hundred years in his legs, and lastly, after another hundred years, it pervaded his feet. When Adam arose and stood upright, God commanded the angels to adore§ him by religious prostration. This occurred after mid-day on Friday, and the angels continued in adoration till evening. Adam hearing a voice behind him like the song of melodious birds, ascribing glory and holiness divine to the Most High, inquired, Lord, what voice

\* Note 17.

† Satan.

‡ See ch. x., ¶ 34.

§ See ch. xvii., ¶ 39.

is this? The Almighty answered, O Adam, this is the ascription of Mohammed the Arabian, the best of the first and last; felicity is for those that follow and obey him, and misery for those that disobey him. Accept, then, my covenant, and transmit him only through a medium chaste and pure. Adam replied, Lord, by reason of this son thou hast increased my exaltation and comeliness and dignity.

The Most High then took the rib from Adam and formed Havâ,\* meanwhile causing a deep sleep to come upon him. When Adam awoke he saw Havâ beside him, and accosted her, saying, Who art thou? She replied, I am Havâ; God has created me for you. Adam exclaimed, How beautiful thou art! The Most High then addressed him, saying, This is my handmaid, and thou art my servant. I have created you for a dwelling whose name is paradise; make, therefore, hallowed mention of my name, and speak my praise and thanks. O Adam, marry Havâ, and give her dower; to which he replied, Lord, what is her dower? God answered, Her dower is that you pronounce benedictions ten times on Mohammed and his posterity. Adam rejoined, O Lord, thy return for this favor be that I render thee thanks so long as I live. He was then married to Havâ by the Lord of the universe Himself, Jibrâeel acting as groomsmen, and the ceremony being witnessed by the angels who are privileged to approach near the Most High.

The angels continuing to stand in rear of Adam, he inquired, Lord, why do the angels stand behind me? The Most High answered, That they may behold the light of Mohammed which is in your loins; whereupon he said, O Lord, bring that light before my face, that the angels may stand in the same rank with me. This being done, the angels formed in a line with Adam when he asked that the light should be placed in a position conspicuous to all, that himself also might behold it. The Most High then caused the light of Mohammed to appear on the signal finger of Adam, the light of Âly on his middle finger, the light of Fâtimah on his ring finger, the light of Hasan on his little finger, and the light of Husayn on his thumb. The beaming radiance of these lights was like the sun, so that the heavens and earth, and empyrean and throne, and the curtains of the tabernacle of greatness and glory were by it illuminated.

\* Eve.



## CHAPTER II.

### *Account of Mohammed's Ancestors.*

ADAM always directed Havâ to perform ablutions, purify and perfume herself before approaching her, assuring her that God would make the light of the future prophet her fortune.

The light continued with Adam till the conception of Shays, when it was transferred to the forehead of Havâ, upon which the angels came to congratulate her for this high favor. When Shays was born the light shone in his forehead, and Jibrâeel hung a curtain before Havâ and her son to conceal him from the eyes of spectators. After Shays arrived at maturity, Adam called him saying, Come here, my son, the time approaches that I must be separated from thee. Let me take from thee a compact and covenant such as the Most High took from me.

Adam then raised his head toward heaven, and God, perceiving his desire, commanded the angels to cease from their ascriptions of glory and holiness, to close their sounding wings and give strict attention. The Hoorees of paradise gazed in silence from their chambers; the sound of the doors of paradise, the noise of its flowing streams, and the rustling of its foliage — all was hushed. All creatures stood with outstretched necks to hear what Adam would say. The Most High addressed him saying, Speak, O Adam, what is in your mind: to which the father of mankind responded, Lord of every spirit, thou givest light to the sun and moon, thou didst create me in the form thou pleasedst, and didst intrust to me that sacred light from which I saw honorable and noble ones proceed; thou hast caused that light to pass to my son Shays, of whom I now wish to receive a covenant such as thou didst take from me, and to have thee witness the transaction. A voice from the Most High then commanded, Take the covenant of thy son, and let it be witnessed by Jibrâeel, Meekâeel, and all the angels.

God ordered Jibrâeel to go down to the earth with seventy thousand angels, each bearing a banner of praise in his hand. Jibrâeel himself took a roll of satin and a pen which was created by divine power. On arriving he thus accosted Adam: Thy Lord sends thee the salutation of peace, and commands that thou write for thy son the instrument of the compact, the covenant of the khalâfat and

prophecy, and take as witnesses Jibrâeel, Meekâeel, and all the angels. He then wrote the bond which Jibrâeel sealed and committed to Shays, having first enveloped it in two red covers more brilliant than the sun, and of more charming hue than the firmament. These covers had not been made by cutting and sewing, but the Lord of glory had commanded them to be, and they were.

The Mohammedan light continued to shine from the forehead of Shays till he married the beautiful Mobâvelah;\* Jibrâeel brought that Hooree to him, and when she conceived Ânoosh, a voice addressed her saying, Be thy conception a witness and a blessing to thee, O fairest one, inasmuch as the Most High has intrusted to thee the light of the sayyid† and best of first and last. When Ânoosh was born and had arrived at maturity, Shays took from him a compact and covenant, and the Mohammedan light passed from him to his son Keenân, and from him to Mablâeel, and from him to Âded, and from him to Âkhnookh,‡ the same is Idrees—peace be upon him! From Idrees the sacred light passed to Matooshalakh, from whom Idrees took a covenant; it was then transmitted to Mâlik, and then to hazret Nooh—upon whom be peace! From Nooh it was delivered to Sâm, from Sâm to his son Ârfashed, from him to Auber, from him to Kâlâ, from him to Ârghoo, from him to Shâroogh, from him to Nâkhoor, from him to Târikh, and from him to Ibrâheem—peace be upon him! From Ibrâheem it was transmitted to Ismâeel, from him to Kaydâr, from him to Hameesâ, from him to Binet, from him to Yestaheb, from him to Âdêd, from him to Âdnân, from him to Mâd, from him to Nazâr, from him to Magheer, from him to Ilyâs, from him to Mudrasah, from him to Khezeemah, from him to Kânânah, from him to Kasy, from him to Lovay, from him to Ghâlib, from him to Kaher, from him to Abdamînâf,§ from him to Hâshim, who was first named Amer-ul-Alâ.

The light of the future illustrious prophet shone so resplendent from the forehead of Hâshim, that when he entered the sacred courts of the Kâbah the place was illuminated by his radiance which continually beamed to heaven. When brought forth by his mother Âukah, he had two curling tresses, like the locks of Ismâeel's, whose lustre glowed to the firmament. The people of Mekkah were astonished at these prodigies, which the Arab tribes came to witness from every quarter. The soothsayers were agitated, and even idols uttered the exaltation and praise of the chosen prophet ere long to appear. Every stone and clod which Hâshim passed, moved with divine power, addressed him saying, Joy to thee, O Hâshim, that so soon from thy offspring a son shall be revealed who shall be dear-

\* Note 18.

† Note 19.

‡ Note 20.

§ Servant of Minâf, an idol. Why he had so suspicious a title, does not appear.

est of creatures to God, and the most excellent of all, even Moham-med, the seal of the prophets.

The death of Abdaminâf at length approached, when he took a compact and covenant from Hâshim, that he would intrust the light of the asylum\* of prophesy to none but women of purity, piety and noble blood, which engagement Hâshim ratified. All kings desired to bestow on him one of their own daughters in marriage, and sent him immense presents to induce him to form such an alliance with them.

Hâshim continued to visit the Kâbah† daily, performing seven circuits around it, and then closing its curtains. Whoever approached him was treated with esteem. He clothed the naked, fed the hungry, and carried his beneficence so far as to impoverish himself that he might minister more to the comfort of the distressed. He cancelled the obligations of poor debtors, and those who by misfortune had fallen under the sentence of the law were acquitted through his favor. Never was his door closed against any, and his entertainments were so profuse, that after his feasts, quantities of provisions were carried out into the desert to be devoured by birds and beasts. The fame of his benevolence spread to the utmost horizon of the world.

To Hâshim was committed the government of the sacred city, Mekkah; the keys of the Kâbah; the office of distributing the water of Zemzem‡ to the pilgrims, as well as that of entertaining them, with all other important affairs. He inherited the office of guardian of the banner of Nazâr, the bow of Ismâeel, the shirt of Ibrâbeem, the sandals of Shays, and the finger-ring of Nooh. He honored and assisted pilgrims. When the new moon, mistress of the pilgrim month, appeared, he summoned the citizens of Mekkah to the Kâbah, and addressed them saying, O inhabitants of the sacred city, the Most High has made this honor peculiar to you of being neighbors of His house, and enjoying His special protection. The season has arrived when pilgrims come to the house of God and become guests of the Most High, and guests are more worthy of honor than others, and the distinction of entertaining them the Lord has made peculiarly yours. Crowds of pilgrims, with dishevelled hair, and covered with dust, will soon appear from every region. Entertain them hospitably, protect and honor them, that God may honor you. Agreeably to Hâshim's direction the Koraysh chiefs brought out a great quantity of furniture for the use of the pilgrims, while Hâshim himself filled immense water-sacks from the well of Zemzem and placed them conveniently for the thirsty pilgrims. On the seventh of the month he commenced his hospitable entertainment of

\* Note 21.

† Note 22.

‡ Note 23.

the pilgrims, and sent out provisions for them to the mountains, Minâ and Arafât.\*

One year a famine occurred at Mekkah, and the citizens had not the means of entertaining pilgrims. In this emergency Hâshim, who owned a number of camels, sent them all to Shâm† and sold them, and so completely devoted the avails to supply the wants of the pilgrims, that one night he had not a particle of food left for himself. This act of noble generosity caused the fame of his liberality to be spread to the extremities of the earth, and the renown of his beneficence ran through the world. When his fame reached Nejâshy, king of Habashah,‡ and Kaysar,§ king of Room, they wrote to him, accompanying their epistles with presents, and desiring that he would take one of their daughters in marriage, in the hope that the Mohammedan light might be transferred to their family. For the soothsayers, devotees and ulemâs of those countries had announced that this light in the forehead of Hâshim was the light of the expected prophet. Hâshim, however, did not accept their proposals, for he desired a daughter of noble blood of his own tribe, which lady of his choice he married. By her he had four sons, whose names were Âsad, Muzr, Amer and Sayfy, and four daughters who were called Sâsâh, Rokeeáh, Khalâdah, and Shâsâ. But the light of the future prophet remained still in his forehead, which circumstance occasioned him much grief.

One night Hâshim made incessant circuits around the Kâbah, and importunately entreated God soon to grant him a son to whom the light of the prophet might be transferred. Sleep overcame him in his devotions, and a voice proclaimed to him, Salmay, the daughter of Amer, must be thine; she is unblemished, chaste, and pure. Scruple not to give a great dower to obtain her in marriage, for you will not find her equal among women. By her it shall be your high fortune to have a son from whom the prince of prophets shall spring. Hâshim awoke from trepidation, and assembling his cousins|| and brother Mutalib, related to them the dream. Mutalib replied, The lady you have named belongs to the tribe of Nejâr, and is celebrated for her noble disposition, her chastity, her mental accomplishments, elegant form, freshness and beauty. Her tribe is noble, hospitable and virtuous; yet your ancestral line is in every respect superior to theirs; besides, every king is desirous to form a matrimonial alliance with you. However, if you are resolved on marrying this lady, we will, if you please, make the proposals in your name. Hâshim rejoined, This consummation, so essential to me, will not be realized except by the efforts of the party himself most interested. I wish

\* See Note 143. † Syria. It is also a common title of Damascus.

‡ Abyssinia. § Cæsar, king of Rome—emperor of the Greek empire.

|| A relationship of great respect and strength among the Arabs.

to make a mercantile trip to Shâm, and on my way thither I will solicit the hand of that lady. Preparations having been made for the journey, Hâshim, Mutalib, and their cousins, started for Medeenah, where the tribe of Nejâr dwelt.

When the party entered that sacred city, the Mohammedan light, which beamed from the forehead of Hâshim, illuminated the whole town, casting its rays into all the houses. The people ran out and saluted the travellers with the inquiry, Who are you? for we have never seen your equals in beauty and elegance; and especially, who is this, radiant with light which decorates his matchless countenance as the beams of the sun adorn the king of day? Mutalib replied, We are people of the house of God, inhabitants of the sacred place of the Most High, the descendants of Lovay, the son of Ghâlib; and this illustrious person is my brother, Hâshim, the son of Abdaminâf. We have come to solicit of you, for our brother, a lady in marriage; and it is not unknown to you that many kings have sought to connect him with their families by a matrimonial union, but he has rejected their princely offers, in order to receive from you Salmay as his bride.

The father of this young lady, being present in the assembled crowd, quickly replied, Illustrious strangers, to whom greatness, excellence, liberality, and munificence belong, know ye, that the object of your suit is my daughter. She is mistress of her own choice. She went yesterday with the principal ladies of our tribe to attend the fair, held by the tribe of Kineekau. If you wait here for her return, you will enjoy our highest regards, or, should you prefer it, you can proceed directly to the fair. But which of you is Salmay's suitor? They replied, The possessor of this brilliant light, the lamp of the temple of God, the torch irradiating darkness, this man eminent for every good quality, Hâshim, the son of Abdaminâf. Welcome! welcome! exclaimed the father of Salmay; by this connection I shall be elevated to the highest rank of dignity. I desire the happy consummation even more than Hâshim himself. But, as she is mistress of her own choice, I will accompany you to her; but now alight, ye best of visitants, and ornament of the tribe of Nazâr. He then with the greatest politeness and respect assisted them to dismount, and honored them with the choicest rites of hospitality, slaughtering several camels and preparing a liberal feast for their entertainment.

The people of Medeenah, and the tribes of Âus and Khazrej, came to witness the luminous beauty of Hâshim. But whom the Yehoodæ\* ulemâs of the place beheld that light, the world became dark in their eyes, for they had read in the Torât† that such a light would be a symbol of the last prophet of time. This prodigy therefore

\* Jewish.

† Old Testament.



caused them to weep and lament, and when their people inquired for the reason of this grief, they replied, The wonderful light of this man is a sign that a prophet will soon be revealed who will cause much blood to be shed. Angels will aid him in battle. In your books he is called the Obliterator. On hearing this announcement the Yehoopees wept, and all conceived the bitterest enmity towards Hâshim, and resolved to extinguish the light of the coming prophet.

Very early the next day, Hâshim ordered his suite to adorn themselves in their best apparel, and arrayed with helmets and coats of mail, to bear aloft the standard of Nazâr. Hâshim shone conspicuously among them, like the moon in the constellations of heaven, and in orderly array the cavalcade started for the fair of Kineckau. Salmay's father, with the chiefs of his tribe and a company of Yehoopees, followed in the train. When the party arrived at the fair, all the people, collected from town and country far and near, left their business in astonishment at the beauty of Hâshim, and crowded around him on all sides. Salmay was enraptured with the beauty of the illustrious stranger. Presently her father approached her saying, I congratulate you on the event which will endow you with a royal inheritance, perpetual joy, honor, and excellence. Salmay replied by asking for the particulars of this good news. My daughter, said he, this sun of the zenith of grandeur, this moon of the tower of generosity and nobility, has come to solicit your hand in marriage. He is celebrated throughout the earth for kindness, liberality, virtue, and every ability. Salmay, overcome with modesty and virgin bashfulness, turned aside to hide her blushes, but her father understood from her reply that she was far from being averse to the suit. Meanwhile Hâshim pitched his gorgeous tent of scarlet silk, arranged its curtains, and when he was quietly settled, the people at the fair crowded from all sides to inquire who this splendid party were, and wherefore they had come. On learning the fact, envy inflamed their hearts, for Salmay, in elegance of form, beauty of person, chastity of mind, politeness of manners, agreeable disposition, and every grace, was the rarity of the age and unique in the world.

Shaytân, in the form of an old man, now approached Salmay saying, I am one of Hâshim's attendants, and in pure benevolence of purpose have come to give you advice. This man, though in external show he is what you see, has very little regard for women. She who engages the highest love of which he is capable cannot retain his affection more than two months. He has had many wives, and divorced them. And then, in battle, so far from being a brave man, he is the veriest poltroon. Salmay replied, If what you say is true, though he were to fill the walls of Khyber with gold and

silver for my dower, I would not yield him the least regard. Accursed Iblees,\* hoping to gain his end, now presented himself in the likeness of another of Hâshim's companions, and related the same falsehood to Salmay, and even appeared in a third person to confirm the slander. Her father on returning to her found her in angry grief, and in surprise said, Why are you sorrowful? this is a day of gladness and joy, when grandeur and perpetual honor are proffered you. Salmay replied, My father, do you wish to bestow me on a person who has no affection for women, divorcees many, and is a great coward? Amer laughed on hearing this, and said, Indeed, Salmay, this man is the reverse of the portrait you have drawn. He is so proverbial for liberality, that from the vast provision he makes for his guests he has been surnamed Hâshim.† He never divorced a woman in his life, and for bravery and valor he is celebrated to the horizon's bound. For kindness of disposition and courteous address he is unrivalled; so of course he who told you these slanders was no other than Shaytân himself.

The next day Salmay saw Hâshim again, and was so smitten with love for the light beaming in his forehead, that she sent him a message saying, To-morrow ask me in marriage and do not decline whatever terms may be demanded in dower, for I will aid you with my own property. According to this arrangement, Hâshim and his illustrious companions visited Salmay's father, who seated Hâshim, Mutalib and their cousins, in the most honorable place in his tent, and so astonished were all at the majesty of Hâshim that they gazed on him incessantly. Mutalib introduced the business by the following address. Illustrious men, distinguished by many excellencies of rank, wealth and generosity, we are people of the holy temple of God, possess the sacred place, and to us it is the tribes hasten in pilgrimage. Yourselves know our rank and dignity, and before your eyes is now manifest the glorious Mohammedan light which the Most High has intrusted to us. We are descendants of Lovay, the son of Ghâlib. This light has been transmitted from Âslâm through successive generations to our father Abdaminâf, from whom my brother Hâshim inherits it. The Most High sends you the favor of matrimonial connection with us, and we come in Hâshim's behalf to solicit for him an illustrious daughter of yours in marriage.

Amer, the father of Salmay, replied, Courtesy, kindness, and nobleness are yours; we accept your proposals, and agree to your demand; yet before concluding the contract, according to ancient usage among us, a very large dower should be offered by the suitor. Were not this old custom so established, I had not even mentioned the subject of dower. Mutalib: We will send you, in dower, one hundred black-eyed, red-haired she camels.‡ Shaytân, who was

\* Satan.

† Note 24.

‡ The kind most valued.

in the crowd, wept on hearing the noble offer, and approaching the father of Salmay said, Demand more. Amer: O great man, dost thou prize my daughter at this? Mutalib: I will add one thousand miskâls\* of gold. Shaytân made a signal to Amer to ask more. Amer: O young man, you are quite mistaken in your estimation of us. Mutalib: I will give in addition to the former offers a load of amber, ten white robes of Egypt, and ten of Ir'âk. Again Shaytân signified that the dower should be augmented. Amer: You are coming towards the point, and manifest some courtesy. Now be generous in your proposals. Mutalib: I will give her five waiting maids. Shaytân gave another wink. Amer: You know, brave man, that whatever you give in dower, will be returned with the bride. Mutalib: I will add ten aukeeah† of musk, and five large bowls filled with camphor; are you now satisfied? Once more Shaytân wished to tempt the cupidity of Amer, who cried to him, Ah, bad-hearted old man, be off! You have put me to the blush in this presence. Mutalib threw in his reproaches, and they drove the old fellow out of the tent.

The Yehoodees, feeling vexed and degraded by Hâshim's success, retired. But their chief came to Amer, saying, This old gentleman is the wisest of the wise in Shâm and Ir'âk, why do you reject his advice? We are not content that you should give a daughter of our region to a stranger who can feel no interest in our country. Four hundred Yehoodees now drew their swords, and set themselves in array against the nobles of the sacred city, Mekkah, who were in all forty men. These were not slow in drawing their swords, and Mutalib assaulted the chief of the Yehoodees, and Hâshim fell furiously on Iblees the accursed, who endeavored to escape by flight, but was overtaken and seized by Hâshim, who raised him up, and then dashed him violently on the ground. When the luminous symbol of the future apostle shone on the wretch, he shrieked, and like wind escaped from Hâshim's hands, who on turning round saw that Mutalib had cloven the Yehoodee chief in twain. Seventy of the Yehoodees fell under the swords of Hâshim and his companions, and the rest only saved themselves by flight. News of the battle brought out numbers from Medeenah. This bloody affray confirmed the enmity of the Yehoodees against the expected prophet.

Salmay's father besought Hâshim and Mutalib to put up their swords and not substitute trouble for gladness. On returning to his tent, Hâshim made preparations for a great feast, and he gave entertainment to all who were at the fair. When Amer came back

\* Miskal—'a dram and a half weight.'—*Richardson's Dictionary*. Shekel, Heb. See Note 61.

† Aukeeah—'an ounce.'—*Ibid*. The Latin *uncia*.



to his daughter, he said, Did you witness the bravery of Hâshim? If I had not entreated him to desist, not a Yehoodec had escaped alive. Salmay replied, Do whatever you think best for me in this matter, and fear not the reproach of slanderers who may pretend that you have yielded your daughter with too much readiness. Amer returned to the Koraysh and said, Banish from your breasts vexation and strife; my daughter is a present to you, I ask nothing in dower. Mutalib replied, What we have offered, and more, we will give; and turning to Hâshim inquired, Do you agree, my brother, to the proposals I made in your name? Hâshim answered, Yes; whereupon, the contracting parties joined\* hands by way of ratifying the engagement. Amer then showered with a liberal hand, gold, musk, amber, and camphor over Hâshim and his companions.

The parties now prepared to return to Medeenah, in which city was held the nuptial night of Hâshim, the new moon of Abdaminâf, and of Salmay, that pearl of nobleness and chastity. Further acquaintance with Hâshim exalted him so much in the estimation of his bride that she returned him double he had promised in dower. The nuptial night transferred the luminous symbol from Hâshim to the accomplished Salmay, upon whom congratulations were showered. The women of Medeenah flocked to see the perfection which now graced her, and were filled with astonishment at her splendid appearance. Every tree, and rock, and clod she passed, complimented and honored her. From her right side she constantly heard a voice, saying, Peace to thee, best of mortals! She related these prodigies to Hâshim, but concealed them from others.

At length one night Salmay heard a voice saying to her, Perpetual joy to thee! God has bestowed on thee a son, the best of all people in town or country. After this she declined Hâshim's intimacy, who in a few days took an affectionate leave of her to proceed to Shâm. In the parting interview he thus addressed her: O Salmay, I have intrusted to you a treasure which the Most High committed to Adam, and he to Shays. This manifest light was transmitted from generation to generation through illustrious persons of the true faith, till it arrived in me and doubled my dignity. By divine direction I have imparted it to you, and from you I take a solemn covenant that you will duly preserve it. If the child is revealed during my absence, let him be dearer to you than your eyes; yea, more precious than your very life and soul. If possible, manage so that no one shall be apprised of his birth at the time, for envious enemies are numerous, in particular the Yehoodes, whose hostility you know was so bitterly shown in endeavoring to prevent our marriage. Should I never return from this journey, beware that you be

\* Note 25.

not remiss in your care and estimation of the child, and when he arrives at the period of youth, send him to the sacred city and keep him not from his uncles. Salmay replied, I have heard your injunctions and from my soul agree to observe them; but you pain my heart by this separation from me. I entreat the Lord soon to return you.

As Hâshim was leaving Medeenah he turned to his companions and said, Brethren and friends, death is a road all must take; I am now necessitated to leave you, and whether I every return to you again is to me unknown. I bequeath you this injunction, to live in union with each other; for division will cause weakness and degradation, and your enemies will diminish your dignity and wealth. Let my brother Mutalib be my khaleefah\* among you, for I consider him the most excellent of men, and if you regard my will and testament you must acknowledge him your chief. Commit to him the keys of the Kâbah, the distribution of the water of Zemzem, the standard of our ancestor Nazâr, and all the previous relics of the prophets which have come down to us: regard my bequests, and be prosperous and happy. I likewise make bequest in behalf of the son that will be born in due time of Salmay, and who will possess illustrious excellence. In nothing contravene my directions. They replied, We have heard and will obey you, but you have broken our hearts by giving us injunctions which lead us to apprehend we shall see you no more.

Hâshim proceeded to Shâm, and when he had succeeded to his wishes in disposing of his merchandise, and in making suitable purchases, among which was a select store of rarities for Salmay, he prepared to return home by Medeenah. But disease now came upon him, and although some of his friends departed, he was compelled to remain. The next day his sickness became more severe, and he said to his friends and servants, I perceive the approach of death in me, and probably there is no remedy for this extreme pain. Return to Mekkah, and when you arrive at Medeenah give my farewell salutation to Salmay and console her for my loss. In respect to my child, do for him according to my will. I have no grief nor concern except for that precious son.

Two days afterwards, when the signs of death appeared in him, and the pains of dissolution came thronging upon him, he directed his friends to raise him up, and calling for paper and ink he inscribed the holy name of the divine Majesty, and then proceeded thus: This letter is written by the humblest of servants, at the time when the mandate of his Master came, ordering him to prepare for departure from this perishable earth and pass to the eternal world. I write while my soul is struggling with death from which none can escape.

\* Vicegerent.

I send my goods to my friends to be divided among them. Forget not my precious one, distant from you, even Salmay, with whom is one destined to be your light and praise. I enjoin you by the solemnity of my last will and testament to render due honor to the child. Give my blessing to my children, and my tidings and salutation to Salmay, and say for me, Alas! alas! that I have not enjoyed more of thy society, and that I shall not have the happiness of beholding the child that binds to him my heart in chords of love. The peace and mercy of God be with you all till the judgment day. He then folded the letter, impressed it with his seal, and delivering it to his friends, said, Now lay me down; after which he looked toward heaven and said, Be gentle, O Messenger of my Lord, for the sake of the light of the chosen prophet, which I once bore. Saying this, he gently departed to the eternal world, as the flame of a candle dies away.

The melancholy rites of bathing and robing the dead, were then performed, and in Arahâ, a town of Shâm, they interred that mine of excellence and generosity. His companions now started for Mekkah. When they arrived at Medeenah they lifted up the voice of lamentation, crying, Oh, Hâshim! This mournful sound struck terror into the citizens, and men and women ran forth from their houses to learn the melancholy truth. Salmay and her father and relatives rent their garments, and the disconsolate widow cried, Alas! Hâshim! generosity and nobility will now expire. Who will succeed you in the care of the son yet unborn, and whom you will not see nor enjoy! In the frenzy of her grief she drew Hâshim's sword and hamstringed\* his camels and horses, and afterwards paid the price of the animals. To Hâshim's executor she said, Salute Mutalib in my name, and assure him that I shall fulfil my covenant with his brother, and will forever refrain from all men.

When the servants and goods of Hâshim reached Mekkah, the women dishevelled their hair and rent their garments, and with them wept the heavens and earth. When his testamentary epistle was opened and read, the fountains of grief were broken up afresh. Mutalib was constituted chief, according to Hâshim's will, and to him was delivered the honored banner of Nazâr, the keys of the revered Kâbah, the office of distributing the waters of Zemzem and furniture to the pilgrims, and the trust of keeping the bow of Ismâeel, the sandals of Shays, the shirt of Ibrâheem, the ring of Nooh, and the rest of the precious relics of the prophets, possessed by the Ko-raysh.

When the time for Salmay's delivery arrived, she was exempt from the pains incident to such an event. Suddenly a voice addressed her saying, O ornament of the women of Najâr, spread a

\* Note 26.

curtain over the child and conceal him from the eyes of spectators, for people everywhere through him shall enjoy felicity. On hearing this voice she closed the doors and drew the curtains, but informed none of the family of what was transpiring. Presently she saw a curtain of light suspended from heaven to earth intercepting the approach of demons to the scene. Then was born Shaybat-ul-Hamd, from whom shone the Mohammedan light. Suddenly he smiled and laughed, and when she took him in her arms she beheld on his head lustrous hair, for which reason he was named Shaybat-ul-Hamd—the Brilliance of Praise. Salmay concealed the fact of his birth, and for a whole month no one knew she had been delivered. When the truth was divulged, and her female relatives and friends came to congratulate her on this happy event, they were astonished at the wonderful appearance of the child. At the age of two months he began to walk. The Yehoodees at first sight of him were overpowered with grief and enmity, for they knew the light which shone in him was the luminous symbol of that prophet appointed to slay them and cast aside their religion.

At the early age of seven years Shaybah had become a youth of great strength, energy and courage. He raised heavy weights, and easily took up other children and cast them upon the ground.

About this time a man of the tribe of Benee Hâris came to Medeenah to transact some important business. Suddenly his eye fell upon Shaybah, from whom light gleamed as from a fragment of the moon, and who was playing with a company of boys. The man stood near them, and attentively contemplating the beauty of this child, his elegant form, and noble disposition and extraordinary appearance altogether, said in amazement, How happy must every one be in the region favored with your presence! The child continuing his sport said, I am the offspring of Zemzem and mount Sefâ, the son of Hâshim, which honors are sufficient to distinguish me. The man approached and said, O youth, what is your name? He replied, I am Shaybah, the son of Hâshim, the son of Abdaminâf. My father is dead, and my uncles do me injustice in leaving me in this strange place with my mother and her brothers. But where did you come from, uncle? inquired Shaybah, familiarly addressing the man, who replied that he came from Mekkah. When you have safely returned, said Shaybah, and meet the sons of Abdaminâf, give them my salutation and say, I have news for you from an orphan child whose father is dead and whose uncles do him injustice. Sons of Abdaminâf, you have quickly forgotten the will and testament of Hâshim, and abandoned his offspring to powerlessness. In every zephyr that breathes from Mekkah I perceive your fragrance, and I pass whole nights in passionate desires to be with you.

The stranger wept at this recital, and with the greatest expedition returned to Mekkah. Finding the sons of Abdaminâf assembled



together, he introduced himself, and after the usual compliments and salutations, said to them, Illustrious men, sons of Abdaminâf, you are careless of your own dignity. You have lighted in the house of others the lamp which should guide your own way. He then gave them the salutation with which he was charged. They replied that they were ignorant of the fact that their nephew had made such attainments. The messenger rejoined, I make oath by the Almighty that the most eloquent orators are dumb in comparison to this child, and the wisest sages powerless. He is the beaming sun of the zenith of beauty and elegance, and the light of the people of excellence and perfection.

Mutalib, who was present and heard this eulogium, immediately ordered his camel, mounted, and started alone with eager speed for Medeenah. On entering that city he saw Shaybah playing with a party of boys, and instantly recognized him by the Mohammedan light. The child had just taken up a heavy stone, saying, I am the son of Hâshim who is celebrated for great things. On hearing these words Mutalib caused his camel to lie down, and said, Come to me, thou memento of my departed brother. Shaybah ran to him and said, Who are you thus attracting my heart to yourself? I think you must be one of my uncles. He replied, I am your uncle Mutalib. Tenderly embracing the child, he kissed him, wept and said, Dear son of my brother, shall I carry you to the city of your father and uncles? which is the house of thy greatness? Shaybah gave a hearty affirmative, upon which Mutalib mounted him on his camel and immediately started for Mekkah. Shaybah urged him to hasten by saying, I fear my mother's relatives will get notice of this matter, and being joined by the warriors of Āus and Khazrej, will prevent your taking me away. Mutalib replied, Do not fear, my nephew, for the Most High will not permit them to injure us.

No sooner were the Yehoopees apprised that Shaybah, with his uncle Mutalib, were on their way alone to Mekkah, than they conspired to slay them both, one motive to which was the following. A certain Yehoopee chief, called Dahyah, had a son named Lâteeah. One day Lâteeah came out to play with the children, upon which Shaybah, seizing a camel's bone, struck him such a blow on the head as to fracture his skull, saying, Ah, son of a Yehoopee woman, your death is near, and your house will soon be destroyed. When the news of this affray came to Lâteeah's father he was transported with rage, and this source of hatred served to increase the old enmity the Yehoopees bore toward Shaybah.

When Dahyah heard under what circumstances Shaybah had departed for Mekkah, he proclaimed in his tribe, O ye Yehoopees, that boy from whom ye feared so much has gone alone with his uncle. Pursue and slay him, and secure yourselves from the danger which by him threatens you. On the instant, seventy Yehoopees armed

and pursued. When in the darkness of the night Mutalib heard the approaching sound of their horses' feet, he said, Dear nephew, those whom we wished to avoid are coming upon us. Shaybah proposed that they should take another road, to which his uncle rejoined: The light of your forehead will betray our course to our pursuers, and wherever we go they will surely overtake us. Then cover my face, said Shaybah, perhaps this light may be concealed. Mutalib took a garment, and trebly folding it spread it over Shaybah's head, but the light continued to shine with undiminished brightness, and he said, Dear nephew, this light of the sun of your perfection is divine and cannot be concealed. The Most High has conferred on you exalted rank and dignity, and having crowned you with this luminous symbol, will shield you from every danger.

When the Yehookees overtook them, Shaybah said to his uncle, Let me alight that I may obtain for you divine power. The child immediately fell on the ground in adoration, and with his face in the dust said, O Lord of light and darkness, who causes the seven heavens to revolve, the supreme Arbiter of all events, I implore thee in the name of the intercession to be made at the day of judgment, and by the venerated light though hast intrusted to me, that thou wouldst repel from us the stratagem of our enemies. The prayer was not ended when the Yehookee troop came up in battle array; but through divine influence they were overwhelmed with terror in the presence of Shaybah and his uncle, and approaching them with flattery and politeness, called them illustrious persons, and said, We have not come with any intention of injuring you, we only wish to take back Shaybah to his mother, for he is the lamp of our city, and the capital on which the increase of our blessings and favors depends. Shaybah replied, I see nothing in you but guile and enmity, and you use smooth words only because you are overawed by divine power.

The Yehookees, confounded by this rebuke, commenced their retreat, but after retrograding some distance, Lâteeah addressed the party, saying, Know ye not that these persons are mines of sorcery, and doubtless have induced us to return by their satanic arts? Let us attack them on foot and slay them at once. Drawing their swords they returned to the attack, but at their approach Mutalib shouted, Your design is now evident, and to fight you is obligatory. He then rapidly discharged a number of arrows at his assailants, sending as many of their heroes to perdition. The Yehookees now charged impetuously, and Mutalib, uttering the name of God, heroically withstood their onset, while Shaybah wept and supplicated at the door of divine power and glory. Suddenly a cloud of dust appeared, and the neighing of horses and clangor of arms was heard, and directly Salmay and her father were recognized at the head of four hundred warriors of the tribes of Âus and Khazrej, who had

come to recover Shaybah. Salmay, perceiving the Yehoopees at close quarters with Mutalib, shouted, Woe to you ! what deed is this ! Lâtecah now turned to flee, but Mutalib cut him in two, saying, Where art thou going, thou enemy of God ! The warriors of Âus and Khazrej charged the Yehoopees, not a man of whom escaped, and then turned the front of war on Mutalib, who, sword in hand, maintained his ground.

Salmay interposed, through fear for her son, and commencing a parley, said to Mutalib, Who art thou, that wouldst separate the nursing child from his mother ? He replied, I am one wishing his exaltation and glory to increase, and cherishing for him kinder sentiments than yourself, and hope the Most High will make him master of the sacred temple, and chief of the Arab tribes ; in short, I am his uncle Mutalib. Hail ! cried Salmay, you are welcome ; but why did you carry away my son without my permission ? I covenanted with his father that this son should not be separated from me. Then addressing the child she said, O my precious son, choose yourself if you will go with your uncle, or return with me. In this dilemma Shaybah reclined his head and shed a flood of tears, saying, O my kind mother, I fear to act contrary to your wishes, but I desire to dwell by the house of God. If you permit, I will go with my uncle ; if not, I will return with you. Salmay then burst into tears and said, To your choice I have sacrificed my own desires, and from necessity submit to the pain of separation from you. But do not forget your mother, and conceal not from me what befalls you among the strangers to whom you go. She then pressed him to her bosom and bade him farewell. To Mutalib she said, Thou son of Abdaminâf, the pledge your brother intrusted to me I now commit to you. Take care of him, and when he arrives at maturity, let a wife be sought for him endowed like himself with greatness of soul, noble extraction, and eminent rank. Mutalib replied, Most noble woman, the generosity and kindness you have shown me shall never be forgotten so long as I live. He then mounted Shaybah behind himself on a camel, and proceeded on his way to Mekkah.

When the sun of Shaybah's beauty shone at the gates of the sacred city, its rays gilded the surrounding mountains and illuminated the Kâbah. The people of Mekkah, amazed at the radiance, ran out of their houses to discover the cause, and meeting Mutalib, inquired, Who is this that you have brought with you ? For certain reasons, he replied, The boy is my slave ; and hence the people called him Abdulmutalib\* ! For some time Mutalib concealed the true story of Shaybah. People were astonished at the wonderful light radiating from him, ignorant that he would be the grandfather of the prophet. Shaybah's rank among the Koraysh soon attained the

\* Servant of Mutalib.

highest degree, and in all respects they were blessed on his account, finding in him a refuge from every calamity and misfortune, from famine and scarcity, through the protecting virtue of that light symbolic of and peculiar to the coming prophet, and by which the Most High manifested miracles of mercy.

All the sheeâh ulemâs firmly agree in the doctrine that the paternal and maternal ancestry of Mohammed was thoroughly mūsūlmân\* in each individual of his lineal progenitors up to Adam, the father of mankind. The light which symbolized his presence was never tarnished by contact with an idolatrous man or woman. Nor did a doubt respecting the true faith ever shade the minds of his ancestors, who were all of illustrious birth and rank, being prophets and worthy supporters of the religion communicated from God. His forefathers, the descendants of Ismâeel, the son of Ibrâheem, had always borne royal rule at Mekkah, and enjoyed the honor of keeping and repairing the Kâbah. They were the asylum of the people, and sustained the sect of hazret Ibrâheem. The law he had imparted to this branch of his posterity was not cancelled by hazret† Moosâ or hazret Eesâ—on whom be peace. This royal line of ancestors not only transmitted the Ibraheemic law inviolate from generation to generation, but also handed down various relics of the ancient prophets, till all came at length to be intrusted to Abdulmutalib, who bequeathed these books and relics of the prophets to his son Abutalib, the uncle of Mohammed, from whom that personage received them.

It is declared in many authentic traditions, that Abdulmutalib will have the honor of rising, at the day of judgment, as a sect by himself, on account of his singly opposing the corruption of the times in which he lived, and nobly vindicating the true worship of the Most High in an idolatrous age. It may further be observed to his credit, that Mohammed one day declared to Āly that Abdulmutalib had performed five meritorious arts which God had constituted parts of the faith of islâm, namely: first, prohibiting a man from marrying a woman who had been his father's wife; secondly, giving a title of treasure found to charitable purposes, on which was founded the precept of giving a title of one's income to religious objects; third, that he dug anew the well of Zemzem for the benefit of the Hâjees;‡ fourth, that he made the fine for slaying a man one hundred camels; fifth, that he established seven as the number of circuits to be performed around the Kâbah, whereas that service was not previously limited by any rule.

From the imâm Sâduk, it is related that when Abraham-bin-alsabâh, king of Habeshah,§ formed the design of destroying the Kâbah,

\* Note 27.

† By the prophet Moses, or by the Lord Jesus.

‡ Pilgrims.

§ Abyssinia.



and had reached the environs of Mekkah, he plundered among others the camels of Abdulmutalib, who repaired to the royal pavilion and demanded an audience of the invader. On being introduced he found the hostile king sitting on a throne in a tent of brocade. He returned the salutation of Abdulmutalib, being struck with amazement at the beauty and brilliance of his person, and the dignity and majesty of his appearance, and inquired if these illustrious characteristics had belonged to his ancestors. Abdulmutalib answered in the affirmative, upon which the king rejoined, Your natural superiority over others makes it fitting you should be their prince and ruler, and immediately gave the Arab hero a seat on his own throne.

This monarch had a white elephant of immense size, whose tusks were adorned with various jewels, and the king prided himself above other princes in possessing such an animal. Ordering the elephant to be brought, he was introduced, arrayed in splendid ornaments and attire. But no sooner did he come opposite Abdulmutalib, than, struck with mysterious awe, he prostrated himself before the chieftain, a thing he had never done to his own king; and such was the miraculous influence on him of the Mohammedan light which radiated from Abdulmutalib, that he saluted him in elegant Arabic, saying, Peace to thee, light of the best of creatures, lord of the Kābah and Zemzem, and grandfather of the best of the prophets. O Abdulmutalib, thine is nobility and excellence, and never wilt thou be abased or conquered. On witnessing these marvels the king was seized with fear, and thinking these wonders were the effect of sorcery, ordered the elephant to be taken away.

Abraham demanded of Abdulmutalib on what business he had come, saying, I have heard the fame of your generosity and illustrious rank, and have seen the beauty and majesty of your person, and now ask me what you will, and it shall be granted; thinking the Arab chief would request him to relinquish his design of destroying the Kābah. But Abdulmutalib replied, Your troops have carried off my camels; order them to be restored. The king in anger rejoined, I have come to destroy the Kābah, which is the boast and glory of your people, and to which pilgrims resort from all parts of the world, and you do not say a word respecting this, but simply ask for your camels. The chief answered, The house you propose to demolish is not mine, and therefore I only spoke to you about my own property; but you should know that house has a Master almighty to protect it. Abraham ordered the camels to be restored, and Abdulmutalib returned to the city, against which the invader soon marched with his great elephant and numerous army.

On arriving at the gates the elephant would not enter, but lay down, and all their violent efforts to get him in were unavailing. At this critical juncture Abdulmutalib shouted to his servants, Call my

son ! When Abbas appeared he said, I want not this one, call my son ! and thus he continued to reject and order till they brought Abdullah, the father of the prophet. Abdulmutalib said to him, Go, my son, to the top of Mount Abukubays, look towards the sea and tell me whatever you see coming from that quarter. On ascending the mountain Abdullah saw an immense flight of birds darkening the sky like a storm or the shade of night, and after alighting on Abukubays they flew and performed seven circuits round the Kābah, and seven times passed and repassed between the hills Sefā and Merwah. Abdullah communicated this to his father, who ordered him to observe their next motions. Presently he reported the birds to have flown toward the army of Habeshah, upon which Abdulmutalib commanded the people of Mekkah to repair to the hostile camp and gather the spoils. On arriving there the invaders were found like logs of decayed wood scattered over the plain, and it appeared that the birds had each borne three stones, one in his bill and two in his talons, and that every one of these missiles had been fatal to an individual of the army. After the slaughter the birds retired, nor were their like ever seen before or since. In celebration of this miraculous victory Abdulmutalib repaired to the Kābah, and, taking hold of its curtains, chanted an ode of praise to God on the deliverance which had been granted them.

Among the important events in the life Abdulmutalib was that of his re-digging the well of Zemzem. It is related that anciently there were in the Kābah two gold gazelles, and five swords ; or, as some say, thirteen, one for Mohammed and each of the imāms ; but when the tribe of Khazauh conquered the tribe of Jerhem, the latter threw these gazelles and swords into Zemzem, and filled it so completely with stones and earth, that every trace of it was obliterated. Although Kasy, the ancestor of Abdulmutalib, subsequently conquered the Khazauh, and took Mekkah from them, yet the site of Zemzem remained unknown till the era of Abdulmutalib, whose authority was absolute in that city, and for whom alone a carpet was spread before the Kābah, that privilege being enjoyed by no other person. One night as he was sleeping by that sacred edifice he dreamed that a person came and said to him, Dig up the BERAH ; but on awaking, did not know the signification of the word. The next night sleeping in the same place, the person returned and said, Dig up the precious things. The third night the order to dig was repeated, and the fourth night the whole mystery was cleared up by his being ordered to dig Zemzem, that its water might never fail, but furnish a supply for the Hājees. The situation was furthermore indicated as the favorite resort of a white-winged raven that came there to pick up ants which burrowed in that place.

Abdulmutalib now assembled the Koraysh and related his dreams enjoining the excavation of Zemzem, and exhorted them to assist

him in the enterprise, as it would be a source of great honor to them. But as they all refused to engage in the undertaking, he commenced it himself, assisted by Hâris, his then only son. As the work was difficult and laborious, Abdulmutalib repaired to the Kâbah, and raising his hands towards heaven, prayed and vowed that if God would give him ten sons he would sacrifice the best beloved to the Most High. At length after great toil he reached the foundations laid by Ismâeel, and when water appeared he shouted, Allah akbar !\* to which the Koraysh responded, Allah akbar ! and directly claimed a share in the successful enterprise. Abdulmutalib said to them, You did not assist me in the work ; the well, therefore, belongs to me and my sons down to the judgment day.

A person once asked the imâm Kezâ the meaning of the prophet's declaration that he was the son of two sacrifices, that is, of two individuals marked as sacrifices to the Most High. The imâm explained by referring first to the case of Ismâeel, the darling son, respecting whom God had communicated glad tidings to Ibrâheem. On a certain occasion when this illustrious father and son were performing the rites of pilgrimage at Mekkah, Ibrâheem said to his beloved child, I dreamed that I sacrificed you ; now therefore consider what is to be done in reference to such an admonition. Ismâeel replied, Do as you shall be commanded of God ; forbearing to say, Verify your dream ; and added, You will find me endure patiently. When Ibrâheem was about to sacrifice Ismâeel, the Most High made a black and white sheep his substitute, which had been pasturing forty years in paradise, and was created not in the course of nature, but by the direct power of God, to be offered instead of him on whose life such important events depended. Now every sheep sacrificed at Minâ, till the judgment day, is a substitute, or commemorative of the substitute for Ismâeel.

In regard to the other sacrifice, that of Abdulmutalib, that chief had vowed at the Kâbah, that if the Most High would bestow on him ten sons he would immolate the favorite one of the number. After realizing the blessing he had implored, he said, God has performed his part, I must therefore fulfil my vow. In pursuance of this object he assembled all his sons in the Kâbah, and three times successively cast lots for the victim, and at each trial was drawn the arrow marked with the name of Abdullah, the father of the prophet, and dearest of Abdulmutalib's sons. The chieftain bound, laid down his beloved child, and addressed himself to the awful task of performing his vow, at which the angels of all the heavens cried out and expanded their wings to fly to the rescue. Meanwhile the Koraysh chiefs assembled, and with his wives, who lamented most bitterly the bloody rite, endeavored to prevent the execution of his

\* God is great.

purpose. At this crisis, Autekah, one of the daughters of Abdulmutalib, besought her father to cast lots between her brother and a given number of camels, and increase the number till the Most High should accept the substitution. The chief then collected his camels, and separating ten from the rest, cast lots between them and his son, but the fatal arrow still pointed out him as the victim. Abdulmutalib increased the devoted camels ten by ten, but Abdullah continued to be taken, till one hundred camels were set apart as his substitute, when, at last, the animals were taken and the darling son set free after the same result had three times been realized, so rigorously did Abdulmutalib appeal to the will of Heaven. Great rejoicing followed. All the Koraysh shouted, Allah akbar! at this happy deliverance, so that the mountains of Mekkah trembled. Abdullah was passed from hand to hand, and kissed in rapture amid thanksgivings and praise to the Most High. Abdulmutalib ordered the camels to be slaughtered at Kharurah, between the mountains Sefâ and Mervah, and made their flesh free to all who wished to partake of it. From this event God made it a law in islâm that the blood ransom of a musulmân should be one hundred camels.

The compiler of this book adds, that from this act of Abdulmutalib, it appears that under the Ibrâheemic dispensation the sacrifice of a son was meritorious, though it is probable that the aforesaid chief was the only person that in this trying respect followed the example of Ibrâheem.

Abdulmutalib's sons were Abdullah, Abutalib, Zobayr, Hamzah, Hâris, Ghaydâk, Mukvim, Hajel, Abdulâzy the same as Abulaheb, Zarâr and Abbâs. Hâris was the eldest, and some affirm that Mukvim and Hajel were names of the same individual. Abdulmutalib had ten names by which he was known to contemporary kings, and which were descriptive of acts or events of his life, namely: Auma, Shaybat-ul-Hamd, Sayyid-ul-Zabâ, Saky-ul-Hijâj, Saky-ul-Ghays, Ghays-ul-Vary-fee-ul-Aum-ul-Jadeb, Aboolsâdat-ul-Asharat, Abdulmutalib, Hâfer, and Zemzem. He had six most accomplished wives, namely: Minâh, the daughter of Hâris of Kalâb; Semrâee, daughter of Ghaydak of Taleek; Hâjerah of Khazau; Sadâ, daughter of Habeeb of Kalâb; Hâlah, daughter of Wahab; and Fâtimah, daughter of Amer of Khazroom. Fâtimah was the mother of Abdullah, the father of the prophet and of Abutalib, to whom some likewise add Zobayr. Before the symbolic light was translated from the forehead of Abdulmutalib, while hunting one day, he became extremely thirsty, and to his surprise discovered some water colder than snow and sweeter than honey, which, on tasting, he was satisfied could be no other than water from paradise. This event was soon followed by the conception and birth of Abdullah, whose luminous forehead on his entrance into the world irradiated the heavens to the utmost horizon.



The glorious emblem which adorned the infancy of Abdullah, rendered him so desirable in subsequent years, that on his reaching maturity, all the neighboring chiefs wished to give him one of their daughters in marriage, in the hope that the symbolic light might be transferred to their family. But Abdullah declined all their proposals. Meanwhile he continued to shed around him the perfume of musk and amber, and a radiance which procured him the title of Lamp of the Sacred City, till, in accordance with the divine decree, he was united in marriage to Âminah, that pearl-shell of the jewel of prophecy. The circumstances which led to that blessed union were as follows: The Yehoodé priests of Shâm, being apprised of the extraordinary characteristics which distinguished Abdullah, began to talk of the advent of the last prophet, which, by their books, they concluded to be near. After consulting with a celebrated wise man of theirs, who, however, discouraged their enterprise, a plot was formed for cutting off Abdullah, and thus preventing the ruin of their own faith by the religion soon to be promulgated. A party with poisoned swords were despatched to Mekkah for the ostensible purpose of trade, who were to watch an opportunity for assassinating the young and distinguished chief. On arriving at Mekkah they demanded such an extravagant price for their goods that no one would purchase, and thus a pretext was furnished for their continuing in the city. During this time Abdullah dreamed that some apes attacked him sword in hand, but he was raised up in the air, and fire came down from heaven and consumed them. On relating this dream to Abdulmutalib, he said, God will protect you, my son, from all calamities, but you should be aware that many are envious of the light which distinguishes you, and may attempt your destruction.

Abdullah generally hunted in company with his father, who so overawed the murderous infidels that no attempt was made on the life of the young chief. At length he went alone on a hunting excursion, and the party from Shâm, thinking it a very favorable opportunity for their purpose, stationed some of their number to take care of their goods, and concealing their swords under their garments, started in pursuit and overtook the young hero just as he was entering a narrow defile of the mountains and intent on despatching some game. They immediately inclosed him in the defile, and Abdullah, perceiving their design to kill him, raised his head and implored help from the Omniscient; then turning to his assailants, demanded why they were attempting his life, as he had never injured one of them, or any one belonging to them, in property or in person. Without stopping to answer, they rushed upon him, while he, pronouncing the sacred name of God, discharged four arrows, which sent as many of the party to perdition. The infidels, now recurring to stratagem, cried out, Why are you killing us at such a rate? we

have no design on you. One of our slaves has run away, and seeing you at a distance, we thought you were the man. Abdullah, laughing at this barefaced lie, mounted his horse, and bow in hand, attempted to quit their company, upon which they renewed the attack with stones and swords; but he charged upon them like a lion, and dashed a number of them to destruction. Being closely beset, he dismounted, and putting his back to a cliff, was worried by the stones hurled at him, his assailants not venturing to come hand to hand.

In these desperate circumstances, Wahab, the son of Abdaminâf, happened to enter the defile, but not venturing to engage so many he set off for the Kâbah and shouted among the Bence Hâshim, Rescue Abdullah! enemies have beset him in such a ravine. Instantly the Bence Hâshim seized their swords and vaulted upon their unsaddled horses, and flew to the defile. As soon as Abdulmutalib and his party approached, he shouted to his son, saying, This is the interpretation of your dream. At this unexpected attack the Yehoo-dees were in utter despair; some however fled to a fissure in the mountain, where by divine power a rock rolled down and crushed them to death. A few of the party, who entreated that sufficient truce might be granted to allow them to settle their accounts at Mekkah, were spared immediate death, and having their hands tied were taken back to the city, where, on their entrance, the people cast stones at them and cursed them. Abdulmutalib sent them to be imprisoned in the house of Wahab, who had given notice of their attack on Abdullah.

Wahab on returning home, said to his wife, O Berah, I have witnessed a number of things to-day respecting Abdullah which I never saw before in reference to any Arab hero. God has endowed him with beauty, elegance and light in a peculiar manner, so that his equal has never been seen or heard of. When the Yehoo-dees attacked him, I saw hosts of angels descend from heaven to give him the victory. Go now, my Berah, to Abdulmutalib, and petition him to accept our daughter Âminah, as a wife for Abdullah, and ennoble us by the alliance. She replied, You know, my husband, that all the chiefs of Mekkah, and kings of the surrounding regions, have aspired to such an alliance and been refused; how then will he incline to our daughter? Wahab rejoined, I have to-day imposed a great obligation on them by informing of the danger which beset Abdullah. Possibly in consideration of that, they may accept our daughter. When Berah entered the house of Abdulmutalib he greeted her with a cordial welcome, adding, Your husband has done us a great favor to-day, and whatever you ask in return shall be granted. She replied, My husband has sent me to make a very great request of you, no less than to ask your acceptance of our daughter Âminah as a wife for Abdullah. We desire no dowry, but present her as an offering to you. Abdulmutalib looked at his illustrious son and said,

Although you have not accepted the daughters of kings, yet it is to be considered that this maiden is of your own kindred, and there is no virgin in Mekkah her equal in every accomplishment of mind and person. Abdullah modestly continued silent, but manifested no dislike to the proposed union, upon which his father said to Berah, Your suit is granted.

In the evening Abdulmutalib, accompanied by his son, visited Wahab, and while they were all in conference together discussing the marriage, the captured Yehoopees succeeded in freeing themselves from their bonds, and arming themselves with stones, furiously assaulted the deliberating chiefs; but through divine power and the miraculous influence of the symbolic light of prophecy, the stone hurled by each man recoiled on his head and breast, and instantly the fierce lions of heroism drew their swords and finished the business by sending all those infidels to perdition. Abdulmutalib and Wahab then agreed to assemble their respective kindred early the next morning, and conclude the alliance so auspiciously begun.

According to arrangement, Abdulmutalib, with his illustrious cousins, in elegant attire, met Wahab and his relatives, and when all were assembled, Abdulmutalib introduced the business by rising and chanting an ode of the greatest elegance and beauty, saying, I praise God with thanksgiving and praises which He inspires by the favors which He has bestowed upon us. He has made us the neighbors of His own house, inhabitants of the sacred city, and inspired love for us in the hearts of His servants. He has exalted us over other sects, and protected us from calamity and misfortune. I render thanks to the Lord who has made marriage lawful to us and forbidden illicit intercourse. Now, be it known, that our son Abdullah solicits in marriage your daughter Âninah, and offers such a marriage settlement: do you accept his proposals, or do you not? Wahab replied, We accept them; to which Abdulmutalib rejoined, Be ye all witnesses of the solemn engagement. He then gave in behalf of his son a nuptial feast which lasted four days, to which all the people of Mekkah and its territories were invited.

After Abdullah had been long in the married state and the time approached for the sun of prophecy to rise and illumine the world, the Most High commanded Jibrâeel to proclaim throughout the mansions of paradise that the arrangements divinely decreed were finished for the appearance of the threatening prophet, the illuminating sun, commanding what is right, and forbidding what is wrong, and summoning mankind to the way of truth. He shall possess and impart my faithfulness, protection and mercy to my servants, for his light shall appear in the regions of earth. Whoever loves him shall find joy, exaltation and every blessing, and whoever is his enemy must suffer the severest of punishments. His name in heaven is Ahmed, on earth Mohammed, and in paradise Abookâsim. At this announce-

ment the angels raised their voices in ascriptions of praise, unity, holiness, and sovereignty to the Most High. The gates of paradise\* were opened, and the doors of hell closed. The Hoorées\* in their chambers in the gardens of paradise, were in rapturous expectation. The birds inhabiting the trees of that celestial abode tuned their melodious notes in praise to the Creator of all for His infinite blessings.

When Jibrâeel had proclaimed the glad tidings to the heavenly hosts, he descended to earth attended by a thousand angels, and to the bounds of the world sounded the glad intelligence of the near conception of the chosen one of the Lord of mercy. The inhabitants of mount Kâf,† the angels of the clouds and mountains, and all creatures down to the seventh earth, were gladdened by the enrapturing announcement. Every one who chose to love the expected prophet received a place in the mercy of God, and every one who proffered enmity to him was debarred the divine favor. The attending angels bound the demons that heretofore had been permitted to listen at the doors of the lower heavens and steal intelligence from those blissful abodes, but who were henceforth to be driven entirely away by meteoric arrows.

The following Friday afternoon, being the feast of Arafât, Abdullah and his father went into the wilderness near Mount Arafât, where at that time no water was known to exist. Suddenly they were surprised by a stream pure as crystal, and while they were lost in amazement at the sight, a voice cried, O Abdullah, drink of this river. On doing so he found it colder than snow, sweeter than honey, and more fragrant than musk. As soon as he was satisfied the river vanished and left not a trace behind. Hereupon Abdullah knew the celestial stream was sent to prepare him to become the father of the chosen prophet. He quickly returned home and directed Âminah to bathe and array herself in clean attire, as she was soon to become the repository of the prophetic light, which was translated to her forehead and beamed like the reflection of the sun in a mirror.

\* Note 28.

† Note 29.



## CHAPTER III.

### *Mohammed's Birth: Prodigies and other Events which attended it.*

THE ulemâs of the imâmate, or shecâks, agree that the birth of the prophet occurred on the seventeenth day of the month of Rabeccâ-ul-evvel. Most of those who dissent from this point maintain that it took place on the twelfth, but some insist on the eighth, and others on the tenth of that month, while a few declare it happened in the month of Ramazân. Mohammed-bin-Yakoob-Kulanee says that the birth of the prophet was in the year the elephant was brought to destroy the Kâbah, and forty years before his assumption of the prophetic office. It is said that seven years of the reign of An-oosheeravân, who had already reigned forty-two years, remained at the birth of Mohammed, who declared himself that he was born during the administration of that just king. Abumasher says that the star of the prophet was in the twentieth degree of the sign Capricorn; Saturn and Jupiter were in the Scorpion; Mars in his own proper place in Aries; the Sun in the right ascension of Aries; Venus in Pisces in right ascension; Mercury also in Pisces; the Moon in the first part of Libra; the head of the Dragon in Gemini, and the tail in Sagittarius.

Âminah, the mother of the prophet, told Abbâs that when the pains of parturition came upon her she heard many voices having no human semblance, and saw displayed a banner of the silk of paradise, mounted on a staff of ruby and filling all the space between heaven and earth. Light beamed from the head of the child, illuminating the heavens, by which, said Âminah, I saw the palaces of Shâm\* gleaming like flames of fire. I saw many birds around me, and a youth appeared, taller, fairer, and more elegantly dressed than I had ever seen before, who took my son and dropped into his mouth some saliva from his own. He opened the breast of the infant and took out his heart, which he likewise laid open, and extracted from it a black drop. He then produced a purse of green silk containing a peculiar herb, with which he filled the holy heart, and replacing it in the breast of the child, drew his hand over it, speak-

\* Sham may here mean Damascus, or the reference may be to all the cities of Syria.

ing at the same time to my son, who replied to him ; but I understood nothing of the conversation, except the beautiful stranger said to the infant prophet, Remain in the safe keeping and guardianship of God. Verily, I have filled thy heart with faith, knowledge, mildness, certainty, understanding and heroism. Thou art the best of mankind ; happy is he that obeys thee, and woe to him that opposes thee. This mysterious personage then produced a white silk purse, and taking from it a signet ring, impressed a seal between the shoulders of the child, and said, My Lord has commanded me to breathe into thee of the Buh-ul-Budūs.\* He then put upon the babe a shirt, saying, This is thy protection from the calamities of the world. Such, O Abbās, concluded Âminah, were the prodigies I saw with my own eyes ; and in relating the account he added, I uncovered the prophet's shoulders and saw the seal myself.

Another tradition says three angels visited Âminah, one bearing a silver ewer and a bag of musk, another a large square basin of emerald, having a pearl set in each corner ; the principal personage washed Mohammed seven times.

It is related on the authority of the imâm Jâfer-e-Sâduk, that Iblees was at first allowed to go up even to the seventh heaven and listen to the reports of those blessed abodes, but when hazret Eesâ was born, Iblees was inhibited the three superior heavens, and on the birth of Mohammed the demons were debarred them all, and driven by arrows of meteoric fire from the gates of those celestial regions. At the birth of the prophet every idol fell on its face, and the palaces of Kesry, emperor of Ajem, † trembled, and fourteen of the towers fell. Lake Sâvah, which was worshipped, disappeared ; its site is the salt plain near Kâshâm. The wâdy of Samâvah, where for a number of years no water had been seen, now flowed with that element. The sacred fires of Fârs, which had not been extinguished for a thousand years, were quenched that night, on which, likewise, the wisest of the Majoosee ‡ ulemâs dreamed that a number of strong camels led the horses of Arabia across the Dujlah or Tigris into their territory. The dome of Kesry's palace was cleft in two ; the palace itself was inundated by an extraordinary overflow of the Dujlah. On that night a light appeared in Hijâj, § filling the whole world and moving eastward. On the august morning following, the thrones of all kings were found reversed, while through the day they themselves were dumb. The skill of the soothsayers departed, the magic of sorcerers ended, and between each soothsayer and his familiar spirit separation ensued. When the new-born prophet was brought to Abdulmutalib, he laid him in his lap, saying, I render thanksgiving and praise to the Lord, who has given me this dear son,

\* Holy Spirit.

† Persia.

‡ Magian.

§ A district of Arabia, including Mekkah.

endowed with preëminence over all other infants. He then implored protection for him in the name of the founders of the Kâbah, and chanted several odes relating to the exalted rank of the prophet.

At Mohammed's birth, Shaytân shrieked among his infernal children,\* who drew near to inquire what new curse had befallen him. Woe to you! he cried; throughout this night I have observed momentous changes in the heavens and earth. Some great event must have transpired on earth, unparalleled since the ascension of Eesâ to heaven; fly to discover what it is. The subordinate fiends flew in all directions, on their infernal errand, but returned without making any discovery to satisfy the doubts of Shaytân, who then undertook the matter himself, glided down to earth, and sought far and wide around, till at last, coming to Mekkah, he found the sacred place encircled by a host of angels, who repelled him with a shout. He then assumed the form of a sparrow and entered the city, but Jibrâeel detected him in this disguise, and sternly said, Begone, accursed! He replied, Allow me only to ask what has occurred on earth the past night. Jibrâeel answered, Mohammed, the best of the prophets, is born. Have I any portion in him? inquired the fiend. No, said Jibrâeel. But have I no portion in his sect? added the evil spirit. Yes, replied the archangel, upon which Iblees professed himself satisfied, and departed.

It is related that Lays-bin-Sâd asked Kâb-ul-Ākbâr, in the presence of Māveeah, what he knew respecting the birth of the asylum of prophecy. He declared that he had read seventy-two books that had been sent down from heaven, in which number was the book of Dânyâl, † and that all of them mentioned the birth of Mohammed and his family, and that the angels had never been sent down to attend the birth of a prophet, except at the advent of Eesâ and Mohammed. Moreover the pavilions of paradise were never pitched for a woman, save Maryam ‡ and Âminah; nor was an angel ever sent to guard a woman during her pregnancy, except the mother of Christ and the mother of Mohammed.

On the night of Âminah's conception a voice proclaimed throughout the seven heavens, the glad tidings, which were reëchoed through all the earths and seas, and communicated to all creatures. And on the night of his birth, seventy thousand palaces of ruby, and seventy thousand palaces of pearl, were built, all of which were named Palaces of the Birth. The paradises were all adorned on the occasion, a voice proclaiming through them, Rejoice, for the prophet, thy friend, is born. At this announcement paradise laughed, and will continue to laugh till the judgment day. And I have heard, said Kâb, that the monstrous fish called Tamoosâ, chief of all that swim the sea, having seven hundred thousand tails, and on whose back

\* Note 30.

† Note 31.

‡ The Virgin Mary.

the same number of bullocks walk up and down, each larger than this world and having seventy thousand horns of emerald, of which cattle, Tamoosâ, on account of his immensity, is unconscious—this imperial fish at the birth of Mohammed was so agitated with joy, that had not the Most High quieted him, he would surely have overturned the earth.

Every mountain on that joyful morn echoed the glad tidings to other mountains, all joining in the chorus, There is no God but God! and humbling themselves before Mount Abukubays, in honor of Mohammed. The trees testified their joy, and ascribed glory to God. Seventy columns of light were erected in heaven and earth, each of a ray totally different from the others. When the joyful tidings were reported to the soul of Adam, his beauty augmented seventy fold, and the bitterness of death passed utterly from his taste. The fountain of Kōser, in paradise, was agitated and threw out from its bosom seventy thousand palaces of pearl and ruby, as an offering at the birth of Mohammed. Shaytân was chained and closely imprisoned forty days in a tower, and his seat was submerged the same period in water. All idols on earth were inverted, and great were their wailings and lamentations. A voice from the Kâbah proclaimed, O ye Koraysh, to you the giver of glad tidings is come, he who inspires fear of punishment: his is everlasting honor and great advantage, and he is the seal of the prophets.

I have learned likewise from the books, continued Kâb, that his family, next to him, are the best of mankind, and divine punishment will not overwhelm our race, while one of them remains on earth. But who are his family? demanded Mâveeah. The learned man replied, They are the sons of Fâtimah. At this declaration Mâveeah frowned, bit his lip, and thrust his hand in his beard, while Kâb added, I know the excellencies of those two sons of the prophet who are destined to be martyred by the worst of God's creatures. But who will do the deed? said Mâveeah. A man of the Koraysh, replied Kâb: on which the tyrant immediately broke up the assembly.

It is related from the imâms, Mohammed Bâker and Jâfer-e-Sâduk, that on the night of the birth, Abdulmutalib was sleeping near the Kâbah, which suddenly he saw elevated in the air, upon which he made a religious prostration. The Kâbah returning to its position sounded out, Allah akbar! the Lord of Mohammed the chosen, and my Lord, now sanctifies me from the defilement of idolators; at which the idols trembled and fell on their faces. Presently, continued Abdulmutalib, I saw all the fowls of the air collected at the Kâbah, and the mountains near it elevated. I saw a white cloud overshadowing the house of Âminah, and ran thither and inquired of her if I was dreaming or awake: she assured me of the latter, upon which I asked what had become of the light which previously graced

her forehead. She replied, It rests on the son I have brought forth, and whom some birds have taken away, and on account of whose birth this cloud is spread over me. I ordered her to produce her son that I might see him. She replied, Those that have taken him away will not let you see him for three days. I drew my sword and threatened to kill her unless she produced him, when she said, He is in the chamber; but when I attempted to enter, a man came out and ordered me to return, saying, Not one of the children of Adam shall see him till all the angels have paid him reverence. It is moreover declared that the prophet was born circumcised.

From Āly, the commander of the faithful, it is related that the idols which were in the Kābah fell on their faces when the prophet was born, and a voice proclaimed from heaven, Truth is revealed and error is annihilated. The whole world was illuminated on that night, and every stone and clod and tree laughed for joy, and all things in heaven and earth uttered praise to God. Shaytān fled, crying, The best and dearest of creatures is Mohammed.

From the imām Moosâ, it is related that when the prophet was born he placed his left hand on the ground, and raising his right hand toward heaven, declared the doctrine of the divine unity. Such light shone from his mouth that the people of Mekkah saw the houses of Busray, the red dwellings of Yemen, and the white palaces of Istakhar, with their environs. The whole earth was so excessively illuminated that Jins and human beings and demons feared. all believing some marvellous event had transpired on earth. Host after host of the angels was seen descending and ascending with ascriptions of praise and glory to God, while the stars were thrown into commotion and precipitated from their spheres.

Shârân-bin-Jibrâeel, in the book entitled Fazâeel, or Excellencies, relates that when a month had elapsed from the conception of the prophet, mountains and trees, heavens and earths, echoed the glad tidings to each other. At this time Abdulmutalib and Abdullah left for Medeenah, and fifteen days afterwards the father of the prophet departed this life in the mercy of God. After two months from the conception had passed, the Most High commanded an angel, who proclaimed through heaven and earth the order to pronounce benedictions on Mohammed and his posterity, and implore pardon for his sect. When three months had expired, a person named Abukahâfah happened to be returning from Shâm, and on approaching Mekkah his camel placed her head on the ground and made a religious prostration. The man, not understanding the act, struck the animal with a stick, saying, I never saw such a camel before. Directly a voice, calling him by name, said, Smite her not; do you not perceive that every creature except mankind is prostrate in adoration, and rendering praise to God that three months have passed from the conception of the untaught prophet? You will soon behold



him ; woe, then, to the worshippers of idols on account of his sword and the swords of his companions.

And thus each successive month was marked by some prodigy, till the ninth month was expiring, when the Most High commanded angels from all the heavens to descend to earth. Ten thousand of the angelic hosts accordingly came down, each bearing a lamp of light unfed by oil. On every lamp was written the kalemah\* or creed, There is no God but God ; Mohammed is the apostle of God. In this bright array the angels encircled the sacred city. When Âminah's full period had expired, she said to her mother Berah, I wish to enter my chamber, and weep for the death of my husband, and pour the waters of sorrow on the fires of grief consuming my heart. Let no one come to interrupt me. Her mother replied that it was most proper to weep for such a husband, and to forbid grieving over such a calamity would be the cruelest tyranny.

Âminah then repaired to her chamber, lighted her candle, and while she was indulging in sighs fervid enough to have kindled the house itself into a blaze, suddenly she was seized with the pangs of parturition. She rose to open her door, but unable to accomplish that object, sat down in great fear at being alone in such circumstances. Presently the roof of the house opened, and four Hoorees descended into her chamber, which became brightly illuminated by their radiant countenances. These tender virgins of paradise soothed the fears of Âminah, and declared they had come to attend her. They seated themselves one before, another behind, and the remaining two on each side of Âminah, who presently swooned, and on her recovery found the infant prophet in the attitude of religious prostration, with his luminous forehead on the floor, and with his signal finger pointing to heaven, while he pronounced, There is no God but God. This illustrious birth occurred near dawn, on Friday morning, on the seventeenth day of Rabecâ-ul-evvel, seven thousand nine hundred years, four months and seven days from the death of Adam ; or, according to another statement, it was nine thousand nine hundred years, four months, and seven days from the decease of the father of mankind. Âminah, on surveying the young prophet, found him pure and clean, his eyelids stained with surmah,† and light beaming from his face.

Iblees, after learning what had transpired, assembled his offspring and cast dust on his head, crying, Since my creation no calamity like this has befallen me ; a son is born whom they call Mohammed-bin-Abdullah. He will destroy idolatry, and require men to worship God in the unity of His being. Hereupon the whole infernal crew cast the dust of degradation on their heads, and fled to the fourth sea, where they wept forty days.

\* Note 32.

† Note 33.

Meanwhile the Hoorees, having wrapped the infant apostle in garments of paradise, returned to heaven announcing the joyful event, upon which Jibrâeel and Meekâeel descended in the form of two youths to the chamber of Âminah, to bathe the child, observing to his mother that they did not perform this ceremony to cleanse him from defilement, for he was already clean and pure, but only to increase his lustre. They then perfumed him with the âtr of paradise, when suddenly at the door of that sacred retreat the sound of mingled voices arose, and Jibrâeel said, The angels of the seven heavens have come to salute the last prophet of time. By divine power the chamber became enlarged, and host after host of angels entered, saying — as-salâm\* âlâykā! yâ Mohammed: as-salâm alayka! yâ Mahmood: as-salâm alayka! yâ Ahmed: as-salâm alayka! yâ Hâmid.

When a third of the night had passed, God commanded Jibrâeel to plant four banners on Mount Kâf, Abukubays, the Kâbah, and at Bayt-ul-Mukaddes.† These banners were adorned with inscriptions relating to the unity of God, and the apostleship of Mohammed. From Mount Abukubays an angel called on the people of Mekkah to believe in God and His prophet. A cloud overshadowed the Kâbah, showering down saffron, musk and amber. On that night, under the name of the prophet, in every Torât, Injeel and Zaboor‡ in the world, a drop of blood appeared, signifying that he would be a prophet armed with the sword. And on the altar of every monastery and hermit's cell was written, Know that the untaught prophet is born. Âminah left her chamber and told her father and mother the event she had experienced, and the wonders she had witnessed.

The Most High sent a tent of the white brocade of paradise for the accommodation of the child, and on it was written, In the name of God the compassionate, the merciful! O prophet, you are sent as a witness and a giver of glad tidings, an apostle of God, to call men to Him through His power, being a radiant lamp enlightening the way. The tent remained forty days, when a person taking hold of it with a greasy hand, it ascended on high. If the accident had not occurred it would have remained till the judgment day.

When the Koraysh chiefs and the Bence Hâshim saw the prodigies attending the birth of Mohammed, they went to Habeeb, a monk, and told him what had occurred. He remarked, You know that my religion is different from yours; yet I will tell you the truth, whether you receive it or not. These signs denote that the prophet will soon arise whose description I have read in the divine books. He will destroy idolatry and call mankind to the worship of one God. All kings and tyrants shall serve him. Woe to the infidel, rebellious people on account of his sword, spear, and arrow. Whoever believes

\* Note 34.

† Jerusalem.

‡ Pentateuch, Gospel, and Psalter.



in him shall find salvation ; whoever disbelieves in him ensures his own destruction.

Abdulmutalib, who had visited the prophet soon after his birth and found him eloquently ascribing praise and glory to the Most High, on the second day carried him to the Kâbah, where the babe pronounced these words, In the name of God and by God ! to which through divine power the Kâbah responded, Peace be upon thee, O Mohammed, the merey and blessing of God be upon thee ! and a voice proclaimed, Truth has come and error is annihilated.

On the third day the venerable grandfather bought a cradle for the illustrious infant, made of black reeds inlaid with ivory, chased with ruddy gold and adorned with costly jewels, having a covering of white silk brocade woven with gold. A string of pearls and various jewels were suspended from the top of the cradle, in the customary manner of amusing infants. And whenever Mohammed awoke, on that string of jewels, as a rosary, he repeated the praises of the Most High.

Four days after the birth, Sawâd-bin-Kârib, a man celebrated among the Arabs for his knowledge, came to congratulate Abdulmutalib and see the child of whom he had heard many marvellous accounts. On going to the house of Âminah they were informed that he was asleep. When the cover of the cradle was removed to gratify them with a sight of the wonderful babe, such lightning gleamed from his blessed countenance that the roof of the house was cloven by it, and the visitors drew their sleeves over their dazzled eyes. Sawâd fell powerless at the feet of the intercessor at the judgment, and called Abdulmutalib to witness that he believed in the child, and in whatever he should afterwards proclaim from the Creator of mankind. He then kissed the blessed face of the prophet, and departed.

In a month after his birth, every one who saw Mohammed supposed him to be a year old. The voice of praise and adoration of the Most High was continually heard from his cradle. When he had completed his second month the father of Âminah died.

The author of the book of Ânvâr relates that at the epoch of the prophet's birth, there were living in the country of Yemâmah two celebrated soothsayers, Rabeâ-bin-Mâzan, surnamed Satah ;\* and Vâshek-bin-Bâbelah, of Yemen. Satah was a wonderful creature, for the Most High had made him a body of flesh, destitute of bones except the skull. He was rolled up like a garment, and then unrolled and laid on a mat. He surveyed the heavens almost incessantly, taking very little sleep.

He was transported in a basket to the presence of kings who wished to consult him, and he disclosed to them secrets and revealed fu-

\* Note 35.

ture events. He was accustomed to be laid in a recumbent posture on his back, and was motionless in all his members except his tongue and eyes. One night he was as usual studying the heavens, when suddenly he beheld lightnings gleaming around the whole horizon. The stars were in a blaze, and, sending up columns of smoke, rushed from their spheres, dashing against each other and falling to the earth. Satah quaked with fear at the awful spectacle. The next night he ordered his servants to carry him to the summit of a high mountain, where he gazed all round the heavens. Soon a great light shone forth which encompassed the heavens and filled the whole horizon, upon which he ordered his servants to carry him down from the mountain, saying that his mind was overwhelmed by the prodigies he had witnessed, expressing his belief that his death was near, and that the advent of the prophet of the Bence Hâshim would soon take place. The next morning he assembled his relatives and friends and announced to them that some wonderful event was about to transpire. He then wrote to astrologers in different quarters to make inquiries about the prodigies that had appeared, and among the rest sent a letter to Vashek, who returned answer that his observations corresponded with those of Satah.

Among other distinguished persons, Satah wrote to Zarkâ, queen of Yemen, wisest of the astrologers in that country, and who excelled all her people in magic. Her eyes were so penetrating and far sighted, that she could see to the distance of three days' journey\* as distinctly as other people view objects close at hand. If an enemy laid any hostile plot against her, she had already several days previously forewarned her people of it, saying, Such a foe will plan an attack on you; so that her subjects easily frustrated any design upon them. Satah despatched his servant to the wonderful queen, and when the messenger was yet three days distant, Zarkâ said to her friends, I see a horseman coming, who has a letter† in his turban. When the messenger arrived and delivered the letter to Zarkâ, she said, You are the bearer of ugly news: Satah inquires about the gleaming lights; by the Lord of the Kâbah, I declare these portend death, and children left orphans, for among the sons of Abdaminâf will undoubtedly arise the prophet Mohammed. She then wrote Satah that the signs attending the prophet of the Bence Hâshim were such as he had described, and directed him on receiving her letter to rouse himself from his sloth, and go with all speed to Mekkah, whither she also would repair, that they might discover the truth of the portentous signs, and, if possible, extinguish the prophetic light before it would burst forth on the world.

On receiving the queen's letter, Satah wept aloud, and started immediately for the sacred city, saying to his friends, I go to the

\* About 60 miles.

† Note 36.

lighted fire ; if I am able to extinguish it, I will return to you ; if not, this is our last farewell, for I shall go to Shâm to die.

On approaching Mekkah he was met by Abujahl, Shaybah, Âtabah, and a crowd of the Koraysh, who came out to welcome him to the city, and who addressed him, saying, You have not come except on important business ; and whatever you want shall be granted. Satah replied, May God bestow a blessing on you all. I have no favor to ask of you, but have come to tell you the past and future, by divine revelation. Where are the illustrious chiefs, the sons of Abdaminâf ? I have come to announce to them the glad tidings of the prophet, the radiant moon that will soon shine forth. Where are Abdulmutalib and his lion-like sons ? On hearing this address, the Koraysh were displeased, and left the great magician.

Abutâlib, and the other sons of Abdulmutalib, visited Satah while he was sitting by the Kâbah, and in order to prove his knowledge agreed not to tell him their family. Abutâlib delivered his sword and spear to Satah's servant, and before the man had time to tell his master the fact, the young chiefs presented themselves before the old magician, who inquired of what Arab tribe they were. Abutâlib, dissembling, said, We are of the Bencee Jamah. Put your hand on my face, noble chief, said Satah. On his doing so, the magician declared by the Lord of mysteries, that Abutâlib was the man who had given his sword and spear to his servant, and that from him and his brother the most excellent offspring would proceed ; that they were descendants of the illustrious Hâshim ; that Abutâlib was the uncle of the plenipotentiary prophet, and bade them not conceal their lineage, for he knew it well.

Abutâlib in astonishment replied, O Shaykh,\* you have disclosed the truth. Now tell us what will occur in our own time affecting ourselves. Satah said, I declare by the everlasting Lord, Him who sustains the heavens without pillars, by the Unity of the supreme eternal One, that a son will soon be born to Abdullah, who will impart religious guidance to men, lead them in the way of truth, righteousness and goodness, and who will destroy idols and their worshippers. In these achievements he will have an illustrious coadjutor in the person of his cousin, whose father you, Abutâlib, will doubtless be. The Bencee Hâshim then desired Satah to describe the prophet he was predicting. The magician continued, Listen to a word of truth. An illustrious person, an apostle from the Lord of glory, will soon arise, whom the tongue of Satah is unable adequately to describe. He is of a medium and agreeable stature, with a round head, and a mark between his shoulders. He will wear a burden, and his prophetic office will continue till the judgment day. He will be chief of the people of Tahâmah. In the dark, light

\* Note 37.

will beam from his forehead, and when he smiles the lustre of his teeth will illumine the world. A person of such perfection has never yet walked the earth. His discourse is charming, and in devotion and abstinence from evil he is unequalled. He is not proud and imperious. He will always speak the truth, and give a correct answer to those that interrogate him. His birth will be legitimate and pure, free from every ancestral taint. He will be the mercy of the universe, and by his light the world will be illuminated. To believers he will be benevolent, and to his companions, kind. His name is conspicuous in the Torât and Injeel. He is the succorer of all in affliction, and renowned for his generosity. His name in heaven is Ahmed, and on earth Mohammed. Abutâlib then asked Satah to describe the person he had mentioned as coadjutor of the prophet. The magician continued, He will be an illustrious chief, a lion hunting lions, and the leader of those that do well. He will take vengeance on infidels, and make those who associate creatures with the Creator, taste the cup of death. His attack will turn a lion's gall to water. He will shout the name of the Lord in battle. He will be the Vizeer\* of Mohammed, after whom he will be emeer† of the sect. His name in the Torât is Biryâ, and in the Injeel, Ilyâ,‡ and among his own people, Âly.

After a moment's deep reflection, Satah told Abutâlib to put his hand again on his face, on which he groaned and said, Take the hand of your brother Abdullah and rejoice in the high destiny allotted you, for Mohammed is your nephew, and Âly your son. Abdutâlib was delighted at these predictions, which soon circulated through Mekkah. Abujahl said, This is the first calamity which the Bence Hâshim have occasioned us. Abutâlib addressed the Koraysh in behalf of himself and Abdullah, exhorting them to banish folly from their hearts, and regard the words of Satah. He then took the magician home and entertained him with the greatest respect and hospitality. Meanwhile the fire of envy kindled to a blaze in the bosom of Abujahl, who soon collected around himself a company of like sentiments, whom Abutâlib declared he would disperse, and approached them for that purpose. One of the party addressed him in a friendly manner, saying there was no doubt of his advance in rank and honor, that the fame of his many excellencies had already filled the world, but that it was very wonderful a man of his wisdom should listen to a soothsayer who was a very fountain of satanic lies. Bring him out to us again, that we may put him to some proof, and ascertain the truth or falsehood of his declarations.

Abutâlib ordered Satah to be brought to the assembly; when laid on the ground he severely rebuked the Koraysh for giving the lie to his predictions respecting the speedy advent of a prophet, and added,

\* Note 38.

† Note 39.

‡ Note 40.

Verily, I am far from being gratified at his coming, for his birth will be followed by the abolition of astrology, when life will be weary to Satah. If you wish to see my predictions verified, bring hither your mothers and wives, and I will show wonders among you. They said to him, Perhaps you understand mysteries: no, he replied, but I have familiarity with Jins that hear the news from the angels and relate it to me.

The women of Mekkah were then assembled in the mesjid, with the exception of Âminah and Fâtimah, who were prohibited from attending by their husbands, Abdullah and Abutâlib. Satah then directed the men and women to be separated, and the latter to come near him, when, after looking upon them, he continued some time silent, and on being urged to speak, looked toward heaven and said, I make oath that two of your women are not here, one of whom is now pregnant with a son who will lead men in the way of salvation and be named Mohammed, and the other will in due time conceive the king of the faithful, and sayyid\* of all the successors of the prophets and of their wisdom. Âminah and Fâtimah were now called, upon which, Satah signed to the former and cried, Verily, this is the one pregnant with the chosen prophet, and he appealed to her if she was not in that condition, to which she replied in the affirmative. Satah rejoined, Now my certainty is made more sure. You are the best of Arab or Ajemeef women, and destined to be the mother of the best of creatures who will destroy every idol. Woe to the idolatrous Arab! Already I see his opposers slain and fallen in the dust. Happy he who acknowledges him and believes in his apostleship, for his kingdom and sovereignty will extend through the length and breadth of the earth. The magician then turned toward Fâtimah, shrieked and swooned. On recovering he wept profusely and said, Verily, Fâtimah, the daughter of Asad, is the future mother of an imâm who will break idols in pieces, of an emeer who will dash heroes in the dust of destruction, whose understanding is in nothing superficial, and before whom no champion will be able to stand. He is the unique horseman, the lion of God, surnamed the commander of the faithful, Âly, the cousin of the seal of the prophets. Alas! alas! what heroes fall before him in the dust!

At this crisis the Koraysh in a rage of envy drew their swords and rushed upon Satah, in defence of whom the Benee Hâshim bared their blades. Abujahl cried, Give way, and let me kill this sorcerer and quench in his blood the fires of my bosom. Abutâlib opposed the rash Arab, and wounded him in his head, when with blood streaming down his face he appealed to the chiefs to avenge the disgrace and to slay Satah, Âminah and Fâtimah, and thus de-

\* Note 41.

† Persian.



liver themselves from the events predicted. The Koraysh made a furious onset on Satah, which the Bence Hâshim could not easily repel. Furious rage ensued, and the women sought refuge at the Kâbah, amid the commingled roar of shrieks and shouts. The Koraysh were at last repulsed, and Satah remained under the protection of Abutâlib, but not, as it appears, without miraculous interposition. In giving an account of the contest, Âminah said that at first she feared excessively, but her unborn son moved, and noises were heard in the air at which men and women swooned and fell. She then looked and saw the gates of heaven open, and a horseman rushing down with a javelin of fire in his hand, shouting, You cannot injure the apostle of God, for I am his brother Jibrâeel. Her fear now subsided into confidence, and all returned home.

After the affray, a person came to Abutâlib on the part of the Koraysh, and complimenting him on the valor he had just shown, requested him to remove Satah in order to allay the jealousy of the offended tribe. Abutâlib complied, and going to the magician, desired him to excuse the necessity for sending him away. Satah replied, I shall depart, leaving with you the request that when the prophet appears you give him many salutations in my name, and say that Satah declared the glad news of his advent, and that his people belied Satah and drove him away. In parting let me say that a woman will soon come to you and confirm the truth of my predictions by declaring more than I have done.

They then bound Satah on a camel, and as he was leaving the city attended by the Bence Hâshim, a woman appeared riding full speed, upon which Satah observed, O chiefs, a sad calamity is coming upon you in the person of Zarkâ of Yemen. While they were conversing on the subject, the queen came up and saluted the Koraysh in a loud voice, saying, May the world be peopled by you; verily, I have forsaken my native land to inform you of some great events which are near their accomplishment in your country. She then chanted an ode the purport of which went to confirm the predictions of Satah; and added, I have come to congratulate and admonish you concerning a phenomenon which is to me a calamity. Atabah replied, What fearful tidings are these? do you devote yourself and us to destruction? Said Zarkâ, I swear by the truth of Him who spies the way of His creatures, that from this wâdy\* a prophet will arise who will incite men to what is right, and prohibit what is wrong. Light will continually beam from his countenance, and his name will be Mohammed. After him I behold a son born, who will be the coadjutor and near kinsman of the prophet, and who will slay his own relatives, and overthrow heroes like a lion; his name is commander of the faithful, Âly. Alas! alas! for the

\* Note 42.



day when I shall see him. She then chanted an ode relating to the calamity she dreaded, closing with the remark, What good does sighing do for a thing inevitable ! She then swore by the Creator of the sun and moon that what Satah had predicted was true.

Zarkâ next turned a piercing look on Abutâlib and Abdullah, the latter of whom she recognized, for before his marriage and ere the symbolic light was separated from his forehead, she had seen him in Yēmen, and been so enamored of his radiant beauty that she had tempted him by the offer of a purse filled with gold, and a hundred camels laden with dates and oil. But the virtuous youth replied, Perhaps you do not know that I am of the number who meddle not with sin ; and drawing his sword, drove her precipitately and overwhelmed with shame from his presence. On meeting him now at Mekkah, she perceived that his miraculous light had been translated to another, and after asking him if she had not seen him in Yēmen, inquired what had become of the radiance which then adorned his forehead. He replied that it was with his immaculate wife, Âminah. Doubtless, said Zarkâ, she must have that character to become the repository of such a blessing. She then cried aloud, The accomplishment of what I have predicted is near, and what is inevitable cannot be averted. The day is closing, come to me to-morrow, when I will explain to you more fully what is to transpire.

At midnight the queen visited Satah and consulted with him on the present crisis of affairs. Said Satah, I am going to Shâm to die, for I know that every effort to destroy the prophetic light will surely be in vain, and my advice to you is to attempt nothing against Âminah, for she is under the protection of the Lord of the universe. Know that I will not be party to any of your designs. The queen, however, was not dissuaded.

The next morning Zarkâ again congratulated the Benee Hâshim on the glory about to be theirs, when Abutâlib in generous gratitude bade her demand of them what she pleased, for her wishes should be realized. She declared that she wanted nothing but the favor of seeing Âminah, which being readily granted, the queen exhibited all the external marks of unbounded joy, meanwhile plotting the death of the noble and unsuspecting woman. In furtherance of this design she formed a close intimacy with a woman called Teknâ, of the tribe of Hazrej, and who was hair-dresser to Âminah and the other women of the Benee Hâshim. The queen kept this woman with her night and day, till at length, one night, Teknâ awoke and saw a person sitting by Zarkâ in conversation with her. She reproached the unknown person for not having visited her for a long time, when the latter said that they did not have the same access to heaven they formerly enjoyed, but that a voice had been heard in heaven proclaiming that the Most High had decreed that the breaker of idols should be revealed, he who should preach the worship of

the Merciful. Upon which, continued the mysterious person, the angels hurled at us meteoric darts, and barred our path to the heavens; and I have now come to bid you beware of your design. Begone, said Zarkâ, for I will leave no means untried to destroy this expected son. The person then chanted an ode, the purport of which was that the best advice had been given to Zarkâ, whose present designs would prove vain, and that she would receive no other reward but woe, both here and hereafter, for the Most High would protect His own prophet from all enchantment. Adding much in the same strain, the person then disappeared.

The next morning Teknâ asked the queen why she looked so sad. Zarkâ replied, Oh, my sister, such is my confidence that I conceal nothing from you. I have exiled myself from my country on account of a woman now pregnant of a son who will destroy idols and abase sorcerers and astrologers. You know it is easier to endure the application of fire to one's flesh, than bear humiliation from enemies. If I could find a person that would be my accomplice in the death of Âminah, verily, I would give any reward that might be asked. Saying this she took out a purse of gold, and laid it before Teknâ, whose heart was lost by the bribe. You have named a most difficult business, said she to the queen, but as I am hair-dresser to the women of Bence Hâshim, perhaps I may be able to do something in the affair. Zarkâ replied, The plot must be this: when you are employed to dress Âminah's hair, stab her with this poisoned dagger, and the beauty of her life will soon fade away. I will be responsible for the blood-ransom,\* which I will give tenfold, and will spare no effort to secure you from harm. Teknâ rejoined, I accept the terms, and only ask in addition, that by your powers of enchantment you will incline the hearts of the men of Bence Hâshim and others of Mekkah towards me, which the queen agreed to do.

The next day Zarkâ made a grand entertainment, and invited all the chiefs of Mekkah. She had provided a great quantity of wine, and slaughtered many camels for the feast. While her guests were busy with the entertainment, she called Teknâ aside, told her the present was a favorable opportunity for their design, gave her the poisoned dagger, and sent her to visit the intended victim. When the treacherous guest entered, Âminah welcomed her, and asked why she had not been to see her for so long a time, especially as she had not formerly shown such coldness. Teknâ excused herself by saying that her circumstances were very narrow and trying, though she was indeed under the greatest obligations to Âminah for her many favors. Come now, my precious daughter, said the murderous wretch, let me dress your hair. While seated behind Âminah, combing her locks, she drew the poisoned dagger with the design of

\* Note 43.

killing the unsuspecting lady, but by the Mohammedan, miraculous power the murderess felt as if a person had seized her heart, and a curtain had blinded her eyes, and an unseen hand had stayed her own. On this she let the dagger fall on the floor, smote her hands together, and cried with bitter lamentation. Âminah on looking round saw the naked dagger, and shrieked so loud that the women from all quarters ran in. They seized Teknâ and said, Oh, you wretch, for what fault do you attempt the life of Âminah? The poor woman replied, I did indeed design to kill her, but thanks be to God for preventing the deed. Âminah now prostrated herself in adoration and thanksgiving to the Most High. On being questioned by the women respecting her wicked intention Teknâ disclosed the whole plot of Zarkâ, adding, Apprehend her before she is able to escape. Saying this, wretched Teknâ yielded up her spirit to her almighty Judge.

The women now raised such a cry as soon drew to the spot all the noble and ignoble of Bence Hâshim, who, hearing what had happened, ran to apprehend Zarkâ, Abutalib urging them on; but the guilty queen had fled, and although pursued by the people from every quarter she made her escape. On being informed of Zarkâ's unsuccessful plot, Satah ordered his servants to take him up and start immediately for Shâm.

During her pregnancy Âminah was continually hearing benedictions pronounced on herself from air, earth, and heaven. She told her husband, Abdullah, these prodigies, and he enjoined her to keep the matter a secret. In that period of interest and anxiety she suffered no trouble whatever from her peculiar condition. At the beginning of the seventh month, Abdulmutalib called Abdullah, and said, An important event in reference to your wife is near, and we have not on hand what is necessary for a suitable birth-feast. You must go to Medeenah and purchase what is wanted for the occasion. After his arrival at Medeenah, Abdullah,\* in the mercy of God, departed this life. When the news of the melancholy event reached Mekkah all the people bewailed the calamity.

\* Note 44.

## CHAPTER IV.

### *Events of Mohammed's Infancy to the eighth Year of his Age.*

It is related on the authority of the imâm Sâduk that for several days after the birth of the prophet, his mother furnished no milk for his sustenance. Abutalib applied the child to his own breast, in which the Most High, for that special purpose, caused milk to appear abundantly. He then procured Haleemah, of the tribe of Bence Sâd-bin-Bekr, to be the nurse of Mohammed.

In the book entitled Nahj-ul-Balaghah, it is stated on the authority of Āly, the commander of the faithful, that the Most High sent the principal one of His angels, to attend Mohammed night and day, and who preserved him in the most laudable manners and agreeable temper. And I, said Āly, was always with him, following him as a child does its mother, and he daily augmented my knowledge.

Ibn-Shahrashoob relates from Haleemah, the nurse of Mohammed, that the year of his birth was one of drought and famine in her region, for which reason, she, in company with a number of women of the Bence Sâd, came to Mekkah to be employed as wet nurses. They had she-camels with them, which, however, furnished not a drop of milk; and my child, said Haleemah, received so little nourishment from me, that from hunger he did not sleep a wink at night. On our arrival at Mekkah not one of the women in our company would engage to nurse Mohammed, because he was an orphan, and the hope of a liberal remuneration depends on the father of a child. But as I did not find another child, I went and took the orphan from Abdulmutalib, and when I laid him in my lap, he looked in my face with light beaming in his eyes. He took my right breast, and nursed a whole hour, but refused the other breast, which he left for my own son, and by the blessing which attended the infant prophet, I was able to supply both the children. On carrying him home to my husband, milk began to drop from the distended udders of our camels that now yielded a sufficient supply for us and our children. My husband observed, You have taken a child that has brought a blessing along with him.

The next morning, when with the child I mounted the ass, she turned towards the Kâbah, through the miraculous influence of the

prophet, and made three religious prostrations, and spoke, saying, I have recovered from sickness and lameness, and obtained soundness and health, through the blessing of the sayyid of the apostles, the seal of the prophets, and best of all past or to come. The ass now became so fleet that not an animal in the party could keep pace with her. All were astonished at the improvement in our condition and that of our cattle. Daily our abundance increased, and while the sheep and camels of the tribe returned hungry from their pasture ground, ours returned full and with distended udders. On our journey home we passed a cave, out of which came a man the light of whose forehead shone to heaven. He saluted the prophet, and said he had been appointed by the Most High to attend and protect him. A flock of gazelles likewise approached and said, O Haleemah, do you know on whom you wait? he is the purest of the pure. Every mountain and plain we passed saluted the child, by whose blessing our property rapidly increased till we became rich. The infant prophet never soiled his clothes, and would never allow himself to be exposed. I saw a youth, continued Haleemah, continually with him, who kept his clothes properly arranged, during the five years and two days he was under my care.

One day the prophet said to me, Where do my brothers go every day? I replied, They go to pasture the sheep. Said he, I will go with them to-day. Accordingly he went out with my sons, when a company of angels took and carried him to the top of a mountain, where they washed and purified him. His foster-brothers in great alarm ran to me, saying that some persons had taken away Mohammed; I hastened to find him, and on approaching beheld light beaming from him up to heaven. I pressed him to my bosom, kissed him, and said, What has happened to you? He replied, Fear not, dear mother, God is with me: meanwhile perfume more fragrant than musk breathed around him.

When Mohammed was three months old, he was able to sit upright; when nine months old, he walked; at ten months he went out with his foster-brothers to pasture the sheep; at fifteen months he practised archery with the youths of the tribe, for whom at thirty months he was more than a match in wrestling. At this time Haleemah returned him to his grandfather.

Ibn-Abbás relates that one day Abdulmutalib was sitting by the Kābah, when suddenly a voice cried, Haleemah cannot find Mohammed. At these tidings the venerable chief summoned the Bence Hāshim to mount instantly for a search, and vowed he would not dismount till he had found Mohammed, or slain a thousand Arabs and a hundred of the Koraysh. He circuited the Kābah and chanted an ode to this purport: O Lord, return me my hero, Mohammed, and grant me thy favor once more. O Lord, if Mohammed is not found, I will scatter the Koraysh. At this, a voice was



heard from the air, saying, The Most High will not suffer Mohammed to be destroyed. Where is he? eagerly inquired the chief. The voice replied, He is in such a wâdy; where on arriving they saw that by his miraculous power he was gathering and eating fresh dates from a thorn-tree, in company with two youths, who left him on the approach of the party. The youths were no other than Jibrâeel and Meekâeel.\* Abdulmutalib bore him back in triumph, and carried him seven circuits around the Kâbah. Many women were with Âminah, who had come to console her on her son's being lost, when he was brought back; but he went to his mother without paying any attention to them.

One day Abdulmutalib sent the child after his camels, and as it grew late and he did not return, he sent parties out to all the defiles and roads to find him, while himself went and caught hold of the door-ring of the Kâbah, and supplicated, saying, Wilt thou, O Lord, destroy thy chosen one? wilt thou change what thou hast communicated respecting his prophetic office? When Mohammed was brought back, the chief embraced and kissed him, and said, May my father be your sacrifice! I will never send you again on any business, lest enemies destroy you.

Abbâs relates from Abutâlîb, that the latter, when in charge of Mohammed, kept him constantly with him, not allowing any separation day or night. Said the chief, I directed him one night to take off his clothes and come as usual to my bed, but before undressing, he said, Dear father, turn your face from me, for it is not proper that any one should see my body. On his entering the bed I found a covering between us, which I had not put there, and which I never saw. It was extremely soft, and seemed as if it had been immersed in musk. Often at night I heard him uttering prayers and marvellous things. One day a wolf came and smelt of him and walked around him in an abject manner, trailing his tail on the ground. Frequently I saw a very beautiful man come and stroke Mohammed's head with his hand, pray for him, and disappear. Abutâlîb, on giving his children their meals, directed them to touch nothing till Mohammed invoked a blessing, which was no sooner done than they were all perfectly satisfied, and left the food untouched. At that time it was not the custom of Arabs, on eating or drinking, to say *Bismillah!*† which, however, Mohammed did from infancy; and when he had done eating he said, *Alhamdulillah!*‡ I often found him alone with light beaming from his head up to heaven. I never heard from him a lie, or a useless word, nor even a loud laugh. He never united with boys in play, nor would he look at their sports, preferring rather solitude.

When the prophet was seven years old, a company of Yehoo-dees

\* Gabriel and Michael.

† In the name of God.

‡ Thanks to God.



came to see him, saying, We have read in our books that the Most High will preserve Mohammed from everything unlawful or doubtful. We wish to prove him in this respect. Accordingly they had a fat fowl strangled, cooked and brought before the Koraysh, who ate of it without scruple; but the child would not touch it. On their asking him the reason, he said it was unlawful, and that God preserved him from every such thing. They protested it was lawful, and said, If you allow us we will put a morsel of it in your mouth; which he told them they might do if they could; but with all their efforts they were unable to effect their purpose, their hands involuntarily passing to the right and left of him, and never once approaching his blessed mouth. Another fowl was then prepared, which they had taken from the house of an absent neighbor with the intention of paying for it when the man should return. Mohammed took up a morsel of this fowl, but it immediately fell from his hand, on which he declared that it belonged to the class of doubtful things, from which his Preserver kept him. They tried in vain to put a morsel of it in his mouth. Hereupon the Yehoodees confessed that this must be the prophet whose description they had read in the sacred books.

From Fâtimah-bint-Asad, the wife of Abutâlib, it is related that she declared there was an old date tree in their yard which had been dead and dry for several years. One day Mohammed went and stroked his blessed hand on the tree, which immediately became verdant and produced fresh dates. It was my custom, said Fâtimah, to collect fresh dates for him every day, which he generously distributed among the children of Benee Hâshim. One day I told him the trees had not dropped fruit, that I could collect it for him. He went out to the trees and spoke to them, and on my oath, I declare that I saw one of the trees bend its top down towards him so low that he easily gathered all he wanted, and the tree returned to its upright position. I then supplicated at the throne of divine mercy, saying, O Lord of heaven, give me a son like this. The prayer was answered by my conception of the commander of the faithful the following night, and he, by the blessing of Mohammed, never performed a religious circuit round an idol, nor worshipped any but God.

Shâzân relates that when the prophet had completed four months of his life, his mother Âminah, in the mercy of God, departed to the eternal world, leaving him an utter orphan. So great was his grief at the loss of his mother that he took no nourishment for three days, during which time he wept incessantly. In these circumstances Abdulmutalib was excessively distressed and troubled, and calling his daughters, Autekah and Safeeah, directed them to quiet the darling child by finding a nurse for him. Autekah gave him some honey, and then assembled all the nursing women of Benee Hâshim

and of rank among the Koraysh, to the number of four hundred and sixty, but he utterly refused them all and continued unappeasable.

Abdulmutalib, oppressed with grief and concern, resorted to the Kābah, where he had not long been seated when an old man of the name of Ākeel passed, and perceiving the venerable chief to be dejected, inquired the cause. Abdulmutalib informed him it was on account of his orphan grandson, who, since the death of his mother, refused every nurse they could find and continued unappeasable, so that he himself could take no enjoyment in eating or drinking and knew not what to do for the child. The old man recommended, for the office of nurse, Haleemah, the daughter of Abdullah-bin-Hāris, and who, he said, for intelligence, propriety of conduct, beauty of person, and noble extraction, was unequalled. Abdulmutalib was delighted with the character given the lady, and forthwith mounted one of his servants on a fleet camel, and despatched him in all haste to the tribe of Benee Sād-bin-Bekr, to which the woman belonged, and who were within six fursakhs\* of Mekkah. He ordered the servant to bring without delay Haleemah's father, Abdullah-bin-Hāris, who arrived while Abdulmutalib was sitting in an assembly of Koraysh chiefs. As the man approached, the venerable chief rose to meet and embrace him, and gave him a seat beside himself and said, I have called you here on account of my grandson, four months of age, who, since the late death of his lamented mother, weeps excessively and refuses every nurse I can find. Your daughter has been commended to me, whom if you will bring here and the child accepts her, I will enrich both you and your relatives. Abdullah was overjoyed at the proposal, and hastening back to his tribe congratulated his daughter on her flattering prospects.

Haleemah bathed, perfumed, and adorned herself, and started for Mekkah with her father Abdullah, and her husband Bekr-bin-Sād. On their arrival, Abdulmutalib took Haleemah to the house of his daughter Autekah. They laid the prophet in Haleemah's lap, who presented her left breast to him. This he refused and inclined to her right breast, which she declined offering because it never in the case of any of her children furnished a drop of milk, and she feared if he should be disappointed with it he would not afterwards take the left breast. However, as he persisted in his efforts to take the right breast, she presented it, saying, Try it, my son, till you find it is dry. But his mouth was no sooner applied to it than, through the blessing his touch imparted, milk flowed so abundantly from that withered breast as to run out at the corners of his mouth. Haleemah exclaimed in astonishment, You perform wonders, my son, for by the Lord of heaven, I have nursed twelve children on my left

\* About twenty-four miles.

breast, not one of whom ever tasted a drop of milk from the right, from which, through the favor you bring, it now flows abundantly.

Abdulmutalib was delighted at his success in finding at last an acceptable nurse, and offered to clear a house next his own for the accommodation of Haleemah, and give her monthly a thousand dirhems of silver and a suit of Roomee clothes, with a daily allowance of ten manns\* of white bread, rice and meat. But finding the family unwilling to remain, Abdulmutalib said to Haleemah, I will intrust my son to you on two conditions : First, that you treat him with all respect and honor, always having him sleep by your side with your left arm under his head and your right arm over him, and never forget him. Haleemah here interrupted by vowing that at first sight she was so enamored of the child that it was quite unnecessary to lay such injunctions upon her. Abdulmutalib continued : Second, that you bring him to me every Friday, for I cannot endure any longer separation from him : all of which Haleemah engaged to do, *inshallah!*† The chieftain then ordered the prophet to be bathed and arrayed in fine clothes, after which he took him with Haleemah to the Kābah, around which he bore him seven circuits, and then, calling God to witness the act, committed the important trust to Haleemah, to whom he gave four thousand dirhems of silver, ten costly garments from his own wardrobe, four Roomee‡ maids and a rich Yemen robe. He then accompanied the party from the Kābah.

When Haleemah entered the tribe of Bence Sād and uncovered the luminous face of the prophet, it beamed with such radiance as to enlighten earth and heaven. The whole tribe ran to behold the wonderful child, and congratulated Haleemah on her good fortune, while love for him so ravished their hearts that they snatched him from each other's arms with the greatest eagerness. Haleemah declared that she never perceived a disagreeable smell, or saw anything which might have naturally passed him, it being instantly received and concealed by the earth, attended by a fragrance like musk and camphor. When he was ten months old, one Thursday she went to his room, intending to wash and prepare him to visit Abdulmutalib, but supposing him asleep she did not enter the room till several hours afterwards, when she found him washed, his hair combed, and himself clothed with various brocades and satins, at which she was amazed and exclaimed, Whence, my son, came these precious garments and numerous ornaments ! He replied, The angels brought them, dear mother, from paradise and adorned me with them. The faithful nurse told the fact to his illustrious grandfather, who charged her to report none of the wonders she observed concerning the

\* A Persian mann varies in weight, being from six to ten lbs., according to the nature of the article weighed.

\* Note 45.

† Note 46.

child. At this time he gave her a thousand dirhems of silver, ten suits of clothes, and a Roomee maid. When he was fifteen months old all who saw Mohammèd supposed him to be five years of age.

At the epoch Haleemah first took him home she had only twenty-two sheep, but at the time she finally returned him to his grandfather, through his blessing she possessed one thousand and thirty sheep and camels. When the prophet was nearly two years old the sons of Haleemah returned sad one night from pasturing their flock, and reported that a wolf had carried off two of their sheep, on which their mother said, May God give you an equivalent. The prophet, who had listened to the story, told the young men not to be grieved at their loss, for by divine aid he would recover the sheep for them the next day. Zumrah, Haleemah's eldest son, replied, This is a wonderful promise of yours, my brother, since the wolf has escaped with the sheep and the day has gone. Mohammed answered that it was very easy for the power of God to accomplish what he had just promised.

The next morning Zumrah asked the prophet if he was ready to redeem the pledge he had given the previous evening. He said, Yes, take me to the place whence the wolf carried off the sheep, and I will restore them to you. Zumrah accordingly carried the child to the spot, and he prostrated himself in adoration, and prayed, O my God, my Lord, my Sovereign, thou knowest what claims Haleemah has on me ; a wolf has carried off her sheep : command him, I entreat thee, to restore them. Directly the wolf brought back the sheep. The reason he had not devoured them was, that when he carried them off a voice said to him, O wolf, fear divine vengeance, and take care of these two sheep till you return them to the best of prophets, Mohammed-bin-Abdullah. On restoring them the wolf fell at the feet of the child, and by divine power, being endued with the faculty of speech, said, O sayyid of the prophets, pardon what I have done ; I did not know that these were your sheep. Zumrah in astonishment said, How wonderful are your works, O Mohammed !

At the age of two full years the prophet said to Haleemah that he very much wished to go out into the wilderness with his brothers, to assist them in pasturing the flock, and derive instruction from a contemplation of the works of God. Perceiving how strong his desire was to go, she clad him in nice clothes, bound sandals on his feet, sent along some little delicacies for his refreshment, and charged her sons most strictly to take the greatest care of him. He had no sooner entered the wilderness than mountain and plain were illuminated by that sun of the firmament of prophecy, and every stone and clod he passed saluted him in a loud voice by his several names, Mohammed, Ahmed, Hâmid, and Mahmood, adding, Happy is he who believes on thee, and woe to him that rejects thee. The sons

of Haleemah were amazed more and more at the wonders that were continually occurring ; when at length the heat becoming oppressive, the Most High ordered an angel, called Ishyâeel, to spread a white cloud over the head of the sayyid of the prophets. The cloud poured down such a torrent of water that a river was presently formed, but not a drop fell on Mohammed, nor was the ground in the least muddy wherever he went. Such quantities of saffron and musk likewise fell from the cloud that the whole region was perfumed. There was an old date tree in that desert, which had been leafless and dry for many years. The prophet leaned against the tree to rest himself, and presently the tree was agitated and became verdant and produced fresh dates of the yellow and red kinds, which were showered down abundantly for his refreshment. He sat there an hour talking with his foster-brothers. At length his eye fell on a verdant spot adorned with a variety of flowers and fragrant herbs, upon which he told his brothers he wished to go and see that pretty meadow and examine the divine workmanship. They offered to attend him, but he directed them to mind the flock, for he would go alone.

Mohammed passed on leisurely, examining the works of God, and thoughtfully observing all around him, till he came to a high inaccessible mountain, to which Ishyâeel shouted so that the mountain trembled, saying, 'The best of the prophets in the glory of the prophetic office wishes to ascend thee ; stoop for him. The mountain immediately sunk so low that Mohammed easily ascended the summit, whence he surveyed the other side, which was more beautiful than the one he had viewed from the plain. That side, however, was so infested with serpents and scorpions of a large size that no one could pass in that direction ; but as he wished to do so, the attendant angel, Ishyâeel, ordered the venomous reptiles to hide themselves in their holes and under rocks, till the sayyid of the prophets had passed. Mohammed then descended to the plain, where he found a spring of the coldest water, sweeter than honey, and softer than musk, where after drinking he rested a short time. While here, the angels Jibrâeel, Meekâeel, Isrâfeel, and Dardâeel came to wait on him, and Jibrâeel saluted him by his several names, and by the titles of Farkaleet,\* sun of the world, moon of futurity, light of the world and eternity, sun of the judgment day, seal of the prophets, and intercessor for transgressions at the judgment. Jibrâeel said much by way of extolling the prophet, and added, Happy is he who believes in thee, and wretched he that rejects a word of thine. After some further conversation Jibrâeel put his own mouth on that of Mohammed and for three hours breathed into him the mysteries of the Creator, of mankind, and of Jins, after

\* Paraclete, or promised Comforter.



which the angel said to him, Understand and impart what I have explained ; to which he replied, Yes, *inshallah*. Being filled with science, eloquence, wisdom, and power of argument, the Most High increased the light of the prophet's face seventy-seven fold, so that no one could look directly on its glorious effulgence. Jibrâeel exhorted him not to fear : he replied, Should I fear any but my Preserver it would be evident I did not rightly understand His greatness and glory. Jibrâeel then turned to Meekâeel and said, It is proper that God should call such a devoted servant His beloved, and constitute him best of the sons of Adam.

The angel now laid Mohammed down on his back, at which he said, O Jibrâeel, what are you going to do ? Nothing that will harm you, replied the seraph ; all that I do is good for you. Using his wing as a sword or knife, Jibrâeel laid open the breast of the prophet, and extracting the black drop, washed his heart in water of paradise, which Meekâeel had brought in a ewer of green ruby, Jibrâeel having brought a basin of red ruby for the ablution they now performed. The angels then asked him from what they had washed his heart. He answered, From doubt and uncertainty, although unbelief had never a place in my heart ; for I was a prophet before the soul of Adam entered his body. Isrâfeel then produced a seal on which these two lines were engraved, There is no God but God ; Mohammed is the prophet of God : which seal he applied between the shoulders of the prophet, making a fair and indelible impression. Dardâeel then laid the head of Mohammed in his lap, who immediately fell asleep and dreamed that a tree\* grew out of his head and increased to such an immense size that its top reached to heaven. Its main limbs were prodigiously large, from all of which many branches shot forth, while under the tree the herbage was so abundant as to defy description. A voice then cried, O Mohammed, this tree is thyself, its limbs and branches thy family, and the herbs it shadows are the true friends of thee and thy family : rejoice then, O Mohammed, in thy exalted office and empire. Dardâeel then produced a pair of scales, each scale of which was equal to the space between heaven and earth, and putting the prophet in one scale, placed a hundred of his future companions in the other, but they proved a mere feather to their leader. The angel then put against him a thousand of his most renowned and eminent followers, but they weighed nothing against the prophet. Half his sect was tried to as little purpose. Then all his sect, all the prophets who had preceded him, and their coadjutors and successors, and all the angels, with mountains, seas, deserts, trees, and the whole universe God has made, were thrown into the opposing scale, but the whole inconceivable amount was totally overbalanced by that single indi-

\* Note 47.



vidual, who was therefore shown to be the best of creatures. All this Mohammed saw in a state between sleeping and waking. Dardâcel then said to him, Happy art thou, and happy is thy sect, but woe to him that disbelieves in thee. The angels now returned to heaven.

A considerable time having elapsed, and Mohammed not returning, the sons of Haleemah became alarmed, and sought everywhere in vain for him. They then returned to their mother and told her Mohammed was lost in the desert. On hearing this she shrieked, wept, rent her garments, dishevelled her hair, and ran barehead and barefoot to the wilderness, marking her way by the blood which flowed from her wounded feet, crying frantically, My darling son, light of my eyes, fruit of my heart, where art thou! The women of Haleemah's tribe followed her almost as frantic as herself, dishevelled their hair and scratching their faces. The whole tribe was thrown into the greatest agitation, running in all directions to seek Mohammed. Abdullah-bin-Hâris and the other chiefs of Bence Sâd mounted, and swore if the child was not found they would not leave one of the tribe on the face of the earth. Haleemah not finding her foster-son in the desert, ran in her frantic plight to Mekkah, where she found Abdulmutalib and the Koraysh chiefs sitting by the Kâbah. The venerable chief, seeing her in such a distracted state, trembled to hear the news which he demanded, and which had no sooner been reported than he swooned away. On recovering he said, There is no power nor strength but of God the high and mighty. Ordering his servants to make ready his horse and arms, he ascended the Kâbah and shouted to all the families and tribes around to assemble and speed to find Mohammed, whom he declared to have been lost two days. The illustrious chieftain then mounted with ten thousand men, while the sound of weeping and lamentation rose from that tranquil region to heaven. Parties of horsemen flew in all directions, while Abdulmutalib and a number of the chiefs started for the tribe of Bence Sâd, vowing that if he found not Mohammed he would return to Mekkah and kill every Yehoodæ and suspected person there.

Now it happened as Abumasood Virkah-bin-Nofal, Akeel-bin-Aby, and some others were coming to Mekkah, they passed the wâdy where the prophet was, and seeing a tree, Virkah observed, I have crossed this place three times and never saw a tree here before. Akeel assented that the appearance of a tree there was strange, and proposed that they should go and find out the mystery of it. On approaching the tree they saw under it a child at sight of whom the sun might well be consumed with envy, and the moon only think herself fit to hang as a pendant in his ear. Some of the party remarked This must be a Jin; others said, When did such a radiant light ever belong to a Jin? doubtless it is an angel transformed into

human shape. Abumasood here ventured to inquire, Who art thou, boy, amazing us so by thy elegance and beauty? art thou of the Jins, or of mankind? He replied I am not of the Jins, but of the children of Adam. The Arab inquired, What then is thy name? He answered, My name is Mohammed-bin-Abdullah-bin-Abdulmutalib-bin-Hâshim-bin-Abdaminâf. Art thou the grandson of Abdulmutalib? said Abumasood, why then art thou here? He replied, By divine direction I came to this wilderness. The man now dismounted and said, Light of my eyes, do you wish me to carry you to your grandfather? On being answered in the affirmative, Abumasood took the prophet up before him and proceeded towards Mekkah. As the party approached the tribe of Benee Sâd, Abdulmutalib and his company were coming thither at the same time. On seeing the illustrious chief at a great distance Mohammed said, There is my grandfather who has come for me. They replied We see no person. He rejoined, You will soon.

When the parties approached each other and the sight of Abdulmutalib fell on that sun of the meridian of prophecy, he threw himself from his horse and caught the prophet to his bosom, and said, Where wert thou, light of my eyes? verily, if I had not found thee I would not have left alive an infidel in Mekkah. Mohammed then related to Abdulmutalib the divine communications he had received. The illustrious chief gave Abumasood fifty she-camels, and Virkah and Akeel sixty, for the favor of having found and brought back Mohammed. He then called and congratulated Haleemah on the joyful event, and gave her father a thousand miskâls\* of gold, and ten thousand dirhems. On the husband of the lady he bestowed gold beyond calculation, and gave her two sons two hundred she camels, and begged them all to excuse him for not entrusting Mohammed longer to their care, as he could not consent to be separated from him any more.

The author of the book of Anvâr says it was customary at Mekkah to give children seven days after their birth to wet nurses. A celestial voice directed Âminah to employ Haleemah, of the tribe of Benee Sâd, and many applying were refused because they did not bear that name. In all those regions at that time a severe famine prevailed except at the sacred city, which was shielded from the general calamity by the blessed presence of the prophet. The women of Benee Sâd were driven by the necessity of the times to go to Mekkah in the hope of getting employment as nurses. Haleemah relates that provisions were so scarce that a day or two would pass and they have no other food than the herbage of the desert, upon which they fed in common with their animals. One night during this period, in a state between wakefulness and sleep,

\* See Note 61.

she fancied a man came and threw her into a river whose water was whiter than milk and sweeter than honey, bidding her drink and be satisfied, after which he carried her back to her place and ordered her to go to Mekkah, where she would be abundantly provided for through the blessing of a son recently born there. At the same time he gently struck her breast, saying, May God increase your milk, your symmetry and beauty, which latter qualities, particularly, were so improved as to astonish her tribe. After this admonition they started for Mekkah where Haleemah found her dream verified.

The compiler states that some ulemâs reject the account given in the preceding traditions respecting opening the breast of Mohammed and extracting a black drop from his heart, but, although cutting off some authentic sheeâh traditions might not be a serious loss, yet the advantage of such a measure is not apparent.

During the infancy of the prophet a terrible drought occurred at Mekkah, when a woman was warned in a dream to procure Mohammed's prayers for rain. Accordingly Abdulmutalib took him on his shoulder and carried him to the top of Mount Abukubays, where he had no sooner supplicated for the blessing than torrents of rain descended, flowing all about the sacred city.

Ibn-Bâbuyah relates from Abutâlib that in the height of the hot season that chief started for Shâm, taking Mohammed, who was then eight years old, with him. His friends remonstrated against taking the child, lest his life should be endangered. But Abutâlib, declaring he could not leave him, mounted him on a camel which he kept constantly before him so as not to lose sight of the child. As soon as the heat of the sun became oppressive, a small cloud, white as snow, came, and saluting Mohammed, cast a refreshing shade over him, attending him wherever he went, and often showering down a variety of fruits for his refreshment. During the journey water became so scarce in the kâfilah\* that a leathern bottle of it sold for two ashrafees, † yet by the blessing of the prophet, his guardian and attendants always had that indispensable element in abundance, and moreover found excellent pasturage for their camels, any of which becoming exhausted on the road, were immediately restored to soundness and strength by the touch of his hand.

As we approached Busray, said Abutâlib, the hermitage of a certain Nasarânee recluse was seen advancing towards us with the speed of a race horse. On coming up it stopped before us, with its astonished owner, Bahyrâ by name, who was always so absorbed in contemplation that he never showed the least attention to those that passed his cell; and never even spoke to any person. When he found his hermitage in motion, and saw the kâfilah approaching, he at once perceived it was the prophet; and on coming up he said to

\* Note 48.

† A gold coin.

him, If what I have read and heard is true, thou art he, and none else. Our kâfilah halted under a great tree near the cell of Bahyrâ. The tree was dry and the branches fallen, yet kâfilas were still in the habit of stopping under it. On the prophet seating himself under the tree it became agitated and threw out numerous boughs, particularly spreading its branches over the head of its illustrious visitant, and produced three kinds of fruit, two common in summer, and the other peculiar to winter. The people of the kâfilah on seeing this were astonished, as was likewise Bahyrâ, who, coming down from his cell and bringing some refreshment for the young personage that had inspired him with such admiration, inquired for his guardian. Abutâlib replied that he was the guardian and uncle of the child. The old monk then said, I testify that he is the one I know, or I am not Bahyrâ. He then asked Abutâlib's permission to present the refreshment he had brought to the wonderful child, who inquired, Is it for me alone, or may my fellow travellers partake of it with me? The recluse said it was little, but all he had; however, he might do as he pleased. Accordingly he said, *Bismillah!* and began to eat, our whole party of one hundred and seventy persons following his example; and after we were all satisfied the little offering of Bahyrâ seemed to have been untouched.

The monk in astonishment at what he witnessed, stooped down and kissed the blessed head of the prophet, and said, By the truth of the Lord Christ this is he! but the people present did not comprehend what he meant. A man of the kâfilah then addressed him and said, O hermit, your conduct is wonderful. We have often passed your cell, but you never noticed us in the least. He replied, I am indeed in a wonderful state; I see what you do not, and know certain things unknown to you. There is a child under this tree whom if you knew as I know him, verily you would take him on your shoulders and carry him back to his native city. On my oath, I have paid you no attention but for his sake. When I first saw him from my cell, light was beaming before him to heaven, and I beheld men fanning him with fans of ruby and emerald, while others presented him with various fruits, the cloud at the same time shading him. My cell ran to meet him like a race horse, and this tree, which has been dry so long, and was almost branchless, by his miraculous power has become verdant, with numerous boughs, and has instantaneously produced three kinds of fruit. Moreover, this tank, which has been dry since the time of the apostles, its water having disappeared when they were rejected and abused by the Yehoodees, has now become full. I have read in the book of the apostle Shimoon\* that he cursed the Benee Israël, on which the water of this tank dried up, and he said,

\* Simon Peter.



When you see water here again, know that it is by the blessing of the prophet who will arise at Mekkah and flee to Medeenah, Among his own people he will be called Âmeen, and in heaven Ahmed. He will be of the posterity of Ismâeel, the son of Ibrâheem, and by the Lord of heaven this is he.

Bahyrâ then turned to Mohammed and said, I ask you three things, and adjure you by Lât\* and Uzzy to answer. At the mention of these idols the prophet was angry and said, Ask nothing in their name; verily they are my greatest enemies in the shape of two stone idols, which my people worship from excessive stupidity. This is one sign, said Bahyrâ, and added, I adjure you by God—The prophet interrupted, saying, Ask of me what you please, since you do it in the name of the Lord, my God and thine, like whom there is none else. Bahyrâ then questioned him about his state while sleeping and awake, and concerning most things relating to his character and condition, and found all to agree with what he had read in books. Here the monk fell and kissed the feet of the prophet and said, O son, how grateful is thy smell! Thy followers are more than those of all the prophets. All the lights of the world are of thy light, and by thy name mesjids† will be built. As it were, I see thee leading armies, mounted on an Arab steed. The Arabs and the Ajemees‡ will obey thee, voluntarily or involuntarily. I see thee break Lât and Uzzy, and king of the Kâbah, giving its key to whom you please. What numbers of the Ajemee and Arab heroes thou wilt cast down in the dust of destruction! Thine are the keys of paradise and hell; thine the mightiest sphere of usefulness; thou wilt destroy idols, and for thy sake the judgment will not take place till all the kings of the earth are brought to bow to thy religion. Again he kissed the hands and feet of the child, and said, Were I to live in the time of your prophecy, I would draw the sword in your cause and attack your enemies. Thou art the best of the sons of Adam, the chief of the abstinent, the seal of the prophets, and on my oath, in the name of the Most High, the earth laughed at thy illustrious birth, and will laugh till the judgment day for joy at thy being. And by the same solemn oath I declare that kil-eeseeâs §, idols, demons, all wept on your account, and will continue to weep till the judgment. Thou art he for whom Ibrâheem prayed, and whose joyful advent Eesâ announced, and thou art pure from the abominations of idolatry.

Bahyrâ then turned to Abutâlib and said, What relation do you hold to this child? The chief replied, He is my son. Bahyrâ rejoined, It cannot be so, for his father and mother are dead. That is indeed true, said Abutâlib, I am his uncle. His father died before

\* Note 49.

† Mohammedan temples, incorrectly called mosques.

‡ Persians.

§ Churches.



his birth, and his mother when he was six years old. Now you speak the truth, said Bahyrâ, and in my opinion you had better carry him back to your city, for there is not a Yehoodée or Nasarânce, or possessor of a divine book on earth, that does not know he is born. All who see him will recognize him as I have done by the marks he bears, and by stratagem and treachery will endeavor to destroy him, in which attempt the Yehoodées will be more inveterate than others. Abutâlib inquired, What will cause such enmity towards him? Because he is a prophet, answered Bahyrâ, but Jibrâeel will descend to his assistance, and cancel all other religions. Abutâlib expressed his hope that no evil would befall Mohammed, and Bahyrâ with many tears took leave, forewarning the prophet of the hostility he must encounter from his own Arab people. The monk then turned to Abutâlib and charged him to take the greatest care of the child, admonishing him of the future enmity of the Koraysh, and telling him he would have a son who would become the coadjutor of Mohammed, and who would be praised in heaven for his heroism, and that this hero's two sons would attain the crown of martyrdom.

As we approached Shâm,\* continued Abutâlib, I saw the houses of that country in motion, and light above the brightness of the sun beaming from them. The crowd that collected to see Mohammed, that Yusoof of Misree† perfection, made the bâzârs impassable wherever we went, and so loud were exclamations at his beauty and excellence altogether, that the sound reached the frontiers of Shâm. Every monk and learned man came to see him. The wisest of the wise, among the people of the book, who was called Hestoor, visited him, and for three days was in his company without speaking a word. At the close of the third day, apparently overwhelmed with emotion, he came near and walked around the prophet, upon which I said unto him, O monk, what do you want of the child? He said, I wish to know his name. I told him it was Mohammed-bin-Abdullah. At the mention of the name the monk's color changed, and he requested to be allowed to see the shoulders of the prophet. No sooner did he behold the seal of prophecy than he cast himself down, kissed it and wept, saying, Carry back this sun of prophecy quickly to the place of his nativity. Verily, if you had known what enemies he has here, you would not have brought him with you. The learned man continued his visits to the prophet, treated him with the greatest reverence, and when we left the country gave him a shirt as a memento of his friendship. I carried Mohammed home with the utmost expedition, and when the news of our happy return reached Mekkah, great and small came out to welcome the

\* Damascus may be here meant, as that city is often denoted by the name of the country in which it is situated.

† Egyptian.

prophet except Abujahl, who was intoxicated and ignorant of the event.

Other traditions respecting this journey into Shâm, inform us that many more miracles attended it. Savage animals and birds of the air rendered the most obsequious homage to the prophet. And when the party reached the bâzârs of Busray, they met a company of monks, who immediately changed color as if their faces had been rubbed over with saffron, while their bodies shook as in an ague. They besought us to visit their chief in their great kileeseecâ. We replied, What have you to do with us? on which they said, What harm is there in your coming to our place of worship? Accordingly we went with them, they supposing that Mohammed was in our company, and entered a very large and lofty kileeseecâ, where we saw their great wise man sitting among his disciples with a book in his hand. After looking in the book and scrutinizing us, he said to his people, You have accomplished nothing; the object of our inquiry is not here. He then asked us who we were, to which we replied that we were Koraysh. Of what family of that tribe? he further demanded. We answered that we were of the Bence Abdulshems. He then demanded if there was no other person belonging to our party besides those present. We told him there was a youth of the Bence Hâshim belonging to our company, who was called the orphan grandson of Abdulmutalib. On hearing this he shrieked, nearly swooned away, sprang up and cried, Alas! alas! the Nasarânee religion is ruined! He then leaned on his crosier and fell into profound thought for a long time, with eight of his patriarchs and disciples standing around him. At last he said, Can you show me that youth? We answered in the affirmative.

He then accompanied us to the bâzâr, where we found the prophet, with light beaming from the radiant moon of his face, and a great crowd of people around him, who had been attracted by his extraordinary beauty, and were buying his goods at the highest prices, while they sold their own to him at the cheapest rate. With the view of proving the knowledge of the wise man, we pointed out another individual as the object of his inquiry, but presently he recognized the prophet himself, and shouted, By the truth of the Lord Meseeh\* I have found him! and overpowered with emotion came and kissed his blessed head, saying, Thou art holy. He then asked Mohammed many things concerning himself, all of which he satisfactorily answered. The wise man affirmed that if he were to live in the time of Mohammed's prophecy, he would fight for him in the cause of truth, declaring that whoever obeyed him would gain everlasting life, and whoever rejected him would die eternal death.

When the prophet had attained the age of eight years, Abdulmu-

\* Christ, Messiah.

talib departed this life, being eighty-two years old, or, as another tradition declares, one hundred and twenty years old. The venerable chief gave a special and dying charge to Abutâlib respecting Mohammed, and constituted him guardian of the child. It is said that Hâtem and Anosheeravân died the same year, and that Hurmûz, the son of the Ajemee emperor, succeeded to the throne. Mohammed's journey to Shâm with Abutâlib is said to have taken place when he was nine years old, and according to some, the opening of his heart occurred when he was at the age of ten years. Some relate that in his ninth year he went with Abutâlib to Busray, and in his twelfth year to Shâm, and the story of Bahyrâ should be referred to this second journey. In his seventeenth year the officers of Hurmûz's army deposed and blinded him, and put him to death in the nineteenth year of Mohammed, making his son Perveez emperor. In the prophet's twenty-third year the Kâbah was thrown down and built anew, as some say, and in his twenty-fifth year he married Khadeejah, and in his thirty-fifth year the Kâbah was destroyed and rebuilt, according to the most authentic account, in which year they say Fâtimah was born. It is said that in his thirty-eighth year indications of his prophetship, in lights and voices respecting him, were more manifest, and in his fortieth year he assumed the great apostleship, in which year it is said Perveez slew the Arab king Nâmân-bin-ul-Menzer.

## CHAPTER V.

*Account of Khadeejah : Mohammed is employed by her in a Mercantile Expedition to Shâm : He marries her and has by her Kâsim, Abdullah, Rokeeah, Zaynab, Ummkulsoom and Fâtimah.*

It is related by both sheeâhs and sūnnees that the first man who believed in the apostle of God was ʿĀly-bin-Abutâlib, and the first woman that embraced the same faith was Khadeejah, the daughter of Khuaylid. The prophet himself declared that the best of the women of paradise were four in number, namely : Khadeejah the daughter of Khuaylid, Fâtimah his own daughter, Maryam the daughter of Imrân, and Aseeah the daughter of Mazâhim and wife of Faroun.\*

On the authority of the imâm Jâfer-e-Sâduk, it is related that one day the prophet came in and saw Auyeshah scolding Fâtimah and charging her with arrogance in supposing her mother Khadeejah was superior to the rest of them. At sight of her father Fâtimah burst into tears, and Mohammed learning the cause was angry and chided Auyeshah, saying, God bestows a blessing on every woman who loves her husband ardently and brings him many children. God be gracious to Khadeejah, from whom by me pure and sacred were born Abdullah, Kâsim, Fâtimah, Rokeeah, Zaynab, and Ummkulsoom ; but God has made you so sterile that you have not had a single child.

At the death of Khadeejah, Fâtimah elung to her father and asked whither her mother had gone. Jibrâeel was hereupon sent down with the message to Mohammed that he should inform Fâtimah that her mother was in a house constructed of reeds with golden joints, the posts sustaining it being of red ruby ; and it was situated between the houses of Aseeah and Maryam, the daughter of Imrân. So highly was Khadeejah esteemed in heaven, while yet in this world, that when Jibrâeel transported Mohammed to the celestial abodes, the prophet asked him if he had any request to make of him, and the angel only desired his salutation to be conveyed to Khadeejah. Another tradition states that Jibrâeel in his descents to the prophet, always left a salutation for Khadeejah when

\* Pharaoh.

she was not present to receive it in person. On one occasion the angel brought her the agreeable intelligence that a house in paradise had been built for her of jewels, where trouble and afflictions never come.

In another tradition, as the prophet was one day sitting with his wives, his thoughts being on his departed Khadeejah, he began to weep. Auyeshah, after understanding the cause, said, Why do you weep for an old woman? Mohammed replied, She was a believer when you were all infidels; she bore me children, but you are sterile. It is related, moreover, that Auyeshah declared that whenever she wished to ingratiate herself with the prophet, she took the method of praising Khadeejah. After Mohammed's assumption of the prophetic office, at a time when people kept aloof from him as a dangerous man, Khadeejah treated him with peculiar tenderness, and sweetly soothed him amid the persecutions he suffered from his fellow citizens, meanwhile supporting him with her own property.

The remote cause of Khadeejah's marriage to Mohammed was this: the Koraysh women were one day celebrating a festival, and while sitting together at the Kâbah, a Yehoodee passed them and said, A prophet will soon arise among you, try therefore to secure him for a husband. The women, not liking the Yehoodee's manner or remark, pelted him with pebbles, but his saying lodged deep in the heart of Khadeejah. About this time Abutâlib called his nephew Mohammed, and said, I wish to secure a wife for you, but have not the means of making her a proper marriage settlement. Khadeejah is our relative and very rich. She sends her servants annually on mercantile expeditions with large investments. If you like the plan I will procure capital from her on which you may trade, and the Most High may cause you to realize a profit in the business. Mohammed approved of the enterprise. Abutâlib then visited Khadeejah and proposed that she should receive his nephew into her employment, which she was delighted to do. She told her servant to hold himself and the goods in his hands under the orders of Mohammed, to go with him and render him strict obedience. Accordingly he started for Shâm, with Maysarah and a relative of Khadeejah named Khazeemah, both of whom were attendants on Mohammed. On the way two of the camels lay down exhausted, at which unlucky event Maysarah was much perplexed, for there was no means of transporting the loads. The man forthwith reported the disaster to Mohammed, who came and drew his blessed hand over the feet of the camels, on which they immediately sprang up and took the lead of all in the kâfilah. This miracle doubled the regard which Khazeemah had previously entertained for Mohammed.

On approaching Shâm, they halted near the cell of a recluse. Mohammed dismounted under a large old tree, which, though quite



decayed, immediately became renovated, put on branches and leaves, and showered down its fruit, while herbage grew up all around it. The recluse, on observing this prodigy, hastened to pay his respects to the stranger whose presence appeared to have wrought such a miracle. The hermit had a book in his hand, into which he presently looked, while scrutinizing Mohammed. At length he exclaimed, It is he, by the truth of the Lord who sent the Injeel! Khazeemah, suspecting that the recluse intended some harm to Mohammed, jerked out his sword and shouted to the people of the kâfilah to come to the rescue. At this, the old hermit fled to his cell, barred his door, and mounting to his roof, expostulated with his pursuers, protesting by Him who sustains the heavens without pillars, that they were dearer to him than any who had ever encamped there before. In the book I hold in my hand, said he, it is written that the young man under that tree is the apostle of the Lord of the universe, and will assume the prophetic office with a naked sword, and dash many infidels in the dust of destruction. He is the seal of the prophets. Whoever believes in him will find salvation, and all that reject him will miss the right way. The recluse, after further declaring the fortunes of Mohammed, and enjoining secrecy, charged Khazeemah to take the greatest care of him, and guard him against enemies, most of whom would be Yehoodees.

The adventure proved a very profitable one, and when they were approaching Mekkah on their return, Maysarah addressed Mohammed, saying, Most noble chief, I have witnessed many miracles on this journey, of which you have been the cause. Every tree and stone we have passed has saluted you, saying, Peace unto thee, O apostle of God! Some parts of this road also, were formerly so extremely difficult that it required several days to pass a distance, which, by your blessing, we have traversed in a night. Moreover, the profit we have made in this expedition is equal to what we used to acquire in forty years; I am therefore of opinion that you had better proceed in advance of the kâfilah, and congratulate Khadeejah on the success of the enterprise. Mohammed accordingly started in advance, and approached Mekkah at a time when Khadeejah, with several of the maids, happened to be sitting in an open chamber, overlooking the road to Shâm. On a sudden she was surprised by the appearance of a distant rider advancing under the shadow of a cloud, which accompanied him in his rapid approach. Two angels likewise attended him, one on his right, the other on his left, marching through the air with naked swords in their hands. A chandelier of emerald was suspended over his head, from the cloud, which was surmounted by a dome of ruby. Khadeejah was not a little astonished at this wonderful spectacle, and prayed, O Lord, cause this wonder to come to my humble abode. On a nearer approach she recognized Mohammed as the horseman, and in the

ecstasy of her feelings, ran barefoot\* to meet him, kissed his blessed feet, and congratulated him on his arrival. She then inquired why Maysarah was not in attendance on him, and being informed that he was coming with the kâfilah, she desired Mohammed to return and conduct them to the city. Her design in this was to have another view of the prodigies which had attended his approach, nor was she disappointed, for the same marvellous appearances again presented themselves, so that her certainty became more sure respecting the future glory of that personage.

When Maysarah presented himself before Khadeejah, he said, O princess, I have seen so many miracles from that mine of excellence and perfection during the period of our journey, that it would take several years to relate them all. Every little morsel I prepared for him, after being touched by his blessed hands, satisfied a great company of people, and still was undiminished. Whenever the heat became oppressive, two angels spread a shade over him, and every tree and rock he passed saluted him as prophet. He then related the story of the recluse, and other wonderful facts. Khadeejah, to secure another assurance, called for a tray of fresh dates, and invited Mohammed and a number of people to partake of them, and after all were satisfied, the dates were not in the least diminished. The princess then emancipated Maysarah and his children, for the glad tidings he had given, and bestowed on him ten thousand dirhems.

After this fortunate enterprise, Khadeejah directed Mohammed to go to Abutâlib, and procure that chief to wait on her uncle Amerbin-Asad, and solicit her in marriage for himself. She herself sent to her uncle to secure his consent to their union. Some maintain that the request was made by her father, Khuaylid-bin-Asad, but as that chief is known to have been dead at that epoch, the demand must have been made of her uncle. Mohammed was then twenty-five years of age, and Khadeejah forty. There is indeed a tradition that states her age to have been twenty-eight years at this time. But the former account must be correct, as she departed this life at the age of sixty-five years, and was buried by the blessed hand of the prophet, in the graveyard at Mekkah. Her death is said to have occurred nearly three years before the Hijret,† and three days after the demise of Abutâlib. However, Khadeejah was the mother of all Mohammed's children, except Ibrâheem, who was his son by Mâreeah, the Misree maid.

In the book entitled *Kashf-ul-Ghamah*, it is related that Khadeejah was first married to Ateek-bin-Auyiz, of Makhzoom, by whom she had a daughter. Her second husband was Abuhâlah-Hind-bin-Za-

\* In the warm regions of the East, ladies of rank often sit with uncovered feet.

† Flight to Medeenah.

rârah, of Tayim, by whom she had a son named Hind-bin-Hind. Her third husband was the apostle of God, who gave her in dower twelve aukeeahs of gold.

Kulaynee and others, on the authority of the imâm Sâduk, relate that when the prophet proposed to marry Khadeejah the daughter of Khuaylid, Abutâlib, with a party of his near relatives, waited on her uncle Virkah-bin-Nofal, and introduced the business by ascriptions of praise to God, saying, Praise and thanksgiving to God is most proper, for he is the Lord of the Kâbah, and has made us, the posterity of Ibrâheem and offspring of Ismâeel, the inhabitants of His sanctuary, exalting us above other people. We are the keepers of the Kâbah, to which pilgrims from the ends of the earth repair. And he blesses us in the city wherein we dwell. Know ye now, that the son of my brother, Mohammed-bin-Abdullah, is the most worthy of the Koraysh, and has no equal among men. Grant that he has little property: still wealth is a changing circumstance, like the shadow incessantly varying its position and size. This noble young man has bestowed his affections on Khadeejah, and she acknowledges a reciprocity of sentiment, and we have come, with her acquiescence and desire, to solicit in due form your consent to their union. As to a marriage settlement, I will give from my own property whatever you demand, to be advanced now, or paid hereafter. By the Lord of the Kâbah, I declare that he is of the most high and illustrious rank, of eminent wisdom, accomplished mind, remarkable piety, and kindest tongue. Here Abutâlib paused and was silent.

Khadeejah's uncle, who was a ulemâ, and ranked high among the learned, attempted to reply, but was obviously too much agitated to give a suitable answer. Khadeejah, perceiving his embarrassment, through excessive love of Mohammed, opened a little the veil of modesty, and with an eloquent tongue said, Although you, my uncle, should be first to answer the demand which has been made, yet I have more interest and authority in the matter than yourself. To you, O Mohammed, I have pledged my heart, and am content to find my dower in my own property. Direct your uncle to slaughter a she-camel for the nuptial feast, and do you visit me as your wife whenever you like. Abutâlib then said to the company, Be ye witnesses that she has pledged herself to Mohammed, and become guarantee for her own dower. At this, one of the Koraysh said, How odd it is for women to become sureties for men in reference to dowers! This offended Abutâlib, whose wrath was always terrible to the Koraysh, and he rose and said, Whenever husbands like the son of my brother are to be obtained, women may and will themselves make the first advances, and offer the highest dowers; but when fellows like you aspire to a marriage with them, it is to be expected that they will have the prudence to demand large settlements.

Abutálib then slaughtered a camel, and the nuptials of the pearl of the shell of prophecy with the casket of the jewels of women were celebrated. A Koraysh named Abdullah-bin-Ghanim chanted an extemporaneous ode, the burden of which was, May felicity attend thee, O Khadeejah, for the Homæe \* of thy fortune ascends to the pinnacle of the heaven of glory and exaltation. You have become the wife of the best of the first and last, for throughout the world where can one be found like Mohammed? Of him Moosâ and Eesâ announced the glad tidings, the marks of which will soon appear. For years the readers and writers of the sacred books have acknowledged him prophet.

Ibn-Bâbuyah relates that Khadeejah's first child by the prophet was Abdullah. After Kâsim, the second son of the prophet, departed to the holy world, Mohammed one day found Khadeejah weeping, and inquiring the cause, she said, O Rasoolullah, † the milk flowed from my breast and brought my son to mind and made me weep. The prophet replied, Weep not, Khadeejah; are you not satisfied with the assurance that when you arrive at the gates of paradise he will be there to take your hand and lead you to the happiest bowers of that blessed abode to dwell forever? Khadeejah inquired if such a reward awaited every believer who lost a child; to which Mohammed replied that God was too merciful to take away finally such darling fruit of the heart from one of his servants that is patient under the bereavement and still praises divine providence.

Various traditions relate that Khadeejah was a princess in Mekkah, and possessed animals and other property to an incalculable amount. Some say that she had more than eighty thousand camels, and traded to Mîsr, Shâm, Habeshah ‡ and other places. After the death of her first two husbands she had a number of wealthy suitors, among whom were Abujahl and Abûsûfeeân, but she rejected them all, having fixed her heart on Mohammed, for from devotees, learned men and astrologers, she had heard much of his character and the miracles wrought by him. She was further confirmed in her choice, by a device upon which she was put by her uncle, Virkah-bin-Nôfal, who told her that he had a book containing talismâns and incantations, and that he would pronounce for her an incantation over water, after which she should bathe in it, and write her a prayer from the Injeel and Zaboor, § which she should put under her head, when, on falling asleep, she would infallibly see her future husband in a dream. Khadeejah made the experiment, and in her dream saw a man come to her of medium stature, delicate eyebrows, large and black eyes, cherry lips, rosy cheeks, and altogether of a bright, beautiful, and lovely appearance. He had, moreover, a mark between his shoulders, a

\* Note 50.

† Prophet of God—a title assumed by Mohammed.

Egypt, Syria, Abyssinia.

§ Gospel and Psalter.



cloud overshadowed him, and he was mounted on a horse of light, having a gold bridle and a saddle set with a variety of precious jewels. The face of the horse resembled the human, his feet were like those of an ox, and he measured as far at a single step as the eye could reach. This horseman came out of the house of Abutâlib, and when he approached her she embraced him, and seated him in her lap. Here she awoke, and could sleep no more during the night. The next morning she visited her uncle and related her dream. Virkah congratulated her, and extolled him whom she had seen in vision, and ended by declaring that it was no other than Mohammed-bin-Abdullah.

The fire of love for Mohammed previously kindled in her bosom, now blazed with increased intensity, which she was not in a condition to relieve by divulging the secret to any one. In this state she returned home, and sought, by retirement, weeping, and singing amorous laments, to soothe her sorrows. While thus engaged, she heard the voice of company entering her house, and directly her maid came to announce the great Arab chiefs, the sons of Abdulmutalib. At this announcement, Khadeejah was impatient to welcome them, and gave orders for Maysarah to spread the finest carpet, and seat her distinguished visitors according to their rank, and bring in a variety of choice fruits and dishes for their refreshment. She herself sat behind a curtain, where she could easily converse with her guests. After they had refreshed themselves and began a conversation with her, in a sweet and gentle voice from behind her screen she answered them, saying, O chiefs of Mekkah and the Kâbah, the light of your visit has caused my poor hut to become the envy of the flower-garden of Irem :\* whatever your demand may be, it is already granted. Abutâlib replied, We have come to make a request, the benefit of which will accrue to yourself, although it be for the son of my brother, Mohammed. On hearing that heart-rejoicing name, Khadeejah lost her self-control, and involuntarily exclaimed, Where is he? Let me hear his wish from his own grief-annihilating lips; whatever his desire may be, from my soul it is granted.

Abbâs now hastened to bring Mohammed to the conference, and sought a long time in vain, till at last he found him asleep in a spot called the Place of Ibrâheem. He was wrapped in his cloak, and a monstrous serpent was lying on his pillow with a rose-leaf in its mouth, with which it was fanning the sleeping chief. At this spectacle, Abbâs drew his sword and assaulted the serpent, that in turn darted on him so furiously that he cried to his nephew to defend him. The sleeper opened his eyes and the serpent vanished. Mohammed asked his uncle why he had drawn his sword, and on being told the story of the serpent, smiled, saying it was no serpent, but

\* Note 51.



one of the angels sent by the Most High to guard him from enemies night and day. Abbâs extolled the prophet, and said that nothing could be considered strange when it related to him. He then informed Mohammed that he was waited for with impatience.

When they entered the house of Khadeejah it became so brightly illuminated by his presence that she began to chide Maysarah for not closing the windows and excluding the beams of the sun. He declared there were no windows open, and went out to see what the cause of this extraordinary illumination was. The mystery was presently solved by the appearance of the prophet with Abbâs, both of whom the servant ran to announce, as well as to explain the wonder to his mistress. When Mohammed entered, his uncles rose to receive him, and seated him in the most honorable place.

After refreshments had been again served round, Khadeejah from behind her curtain addressed Mohammed, saying that the light of his beauty had illuminated her dark dwelling and turned savageness into refinement. She then asked him if he would like to be superintendent of her property, and travel to what quarter he pleased. He replied in the affirmative, and added that he wished to visit Shâm. She then offered him a hundred aukeeahs of gold, the same weight of silver, two kharwâr of loading, and two camels for the trip, with which Abutâlib in the name of the rest expressed much satisfaction. Khadeejah then asked him in the most respectful manner if he could load a camel. He answered, Yes; and Khadeejah ordered Maysarah to bring one that she might see the feat performed. Maysarah brought out a monstrous, unmanageable, mad camel, with fiery eyes, foaming savagely, and bellowing in a frightful manner. Abbâs said to the servant, Could you not find a gentler camel than this for the trial? Let him come, said Mohammed. When the animal approached, he knelt down and rubbed his face against the feet of the prophet, who no sooner put his blessed hand on the creature's back than he exclaimed in elegant style, Who is like me on whose back the sayyid of the prophets places his hand! At this wonderful scene, the women with Khadeejah declared that it was caused by nothing less than the most powerful magic. This she contradicted, and pronounced it a manifest miracle. She then ordered several suits of clothes to be brought, observing to Mohammed that his apparel was not suitable for the journey. When the garments were presented she remarked, These handsome dresses are too long for you, and I will shorten them. He replied Every garment just fits me; and so on trial it appeared, for long and short dresses accommodated themselves exactly to his stature, which was one of the miracles attending him. A considerable wardrobe of rich garments were given him for the journey, to which Khadeejah added her own she-camel that was celebrated at Mekkah for beauty and speed.

Maysarah was sent with Mohammed, having received a strict charge to obey him in all respects.

All the people of Mekkah assembled to take leave of Mohammed and witness his departure, when he found that through the negligence of the servants the camels had not been loaded. He dismounted, tucked the skirts of his robe in his girdle,\* and by divine power, in the twinkling of an eye, performed the whole task himself. This however was not done without an exertion, which caused perspiration, like dew of the morning, to pour from his roseate countenance. At this spectacle much sympathy was felt by human spectators, but the inhabitants of heaven exclaimed at the sight, while the sea of divine jealousy boiled, and a voice summoned Jibrâeel to hasten to Rizvân, the treasurer of paradise, and bring out the cloud created for Mohammed two thousand years before the formation of Adam, and spread it over the head of the prophet, to protect him from the beams of the sun. The appearance of the cloud excited great amazement in the crowd, but Abbâs appearing to understand the matter, observed that Mohammed was dearer to the Lord than to stand in need of an umbrella from himself.

Contention now arose among the parties constituting the kâfilah, who should be leader. The Benee Makhzoom nominated Abujahl. The Benee Lovay declared for Abûsûfeeân : Maysarah nominated Mohammed, to whom the Benee Hâshim gave in their adhesion, while Abujahl threatened to run his sword through his own body if he himself were not elected over his competitors for the office. This impertinent pretension brought out the blade of Hamzah, who began to abuse Abujahl in no measured terms for his absurd arrogance, wishing the Most High would cut off his hands and feet and blind him, adding, Does a fellow like you think to frighten us to yield to your intolerable vanity by threatening to kill yourself? Mohammed interposed, requested his uncle Hamzah to sheathe his sword, and not let the journey commence with jealousy and strife. Let them start in the morning, said the prophet, and we will follow in the evening ; in every condition the Koraysh are superior to others.

After the kâfilah had marched several stages in this order, they came to a wâdy noted for tempests, and Mohammed proposed that they should encamp on the skirt of a mountain, to which the whole company agreed, except a rich merchant, who ridiculed the rest for their timidity, as there was no sign of danger apparent. However, he paid dear for his resolution, for presently a tempest arose so suddenly that he had no time to save either his goods or himself, losing all and being himself swept to hell by the storm. The tempest continued to increase in fury four successive days, when Maysarah, alarmed at their situation, told Mohammed that the deluge would

\* Note 52.

not subside for a month so as to enable them to proceed, and as it was improper to continue long in their present position, it was best to return to Mekkah. The prophet made no reply at the time, but at night in a dream he saw an angel visit him, who exhorted him not to be troubled at the difficulties which surrounded him, but to order the kâfilah to load and advance to the edge of the overflowed wâdy, when a white bird would appear, cutting the surface of the water with its wing, and indicate the direction he was to take. He and his companions were then to say, *Bismillah va Billah!*\* when all would pass safely. The admonition was put in practice the next morning, the white bird appearing to act its part as guide by drawing a white line on the water. Some of the party remonstrated against an attempt apparently so fatal. However, the water did not reach mid-leg except in the case of two individuals, one of whom said only *Bismillah*—a part of the required invocation—and with difficulty escaped. The other luckless individual not only neglected the prescribed form, but began his advance by invoking Lât and Uzzy, and was consequently drowned in the passage.

After passing the inundated wâdy the kâfilah resumed its original order of march in two divisions. Abujahl, of the advance party, now became outrageous with envy against Mohammed, and arriving at a certain well, ordered the company to fill their water-bottles† and then cover the mouth of the well in such a manner that it could not be discovered, that the Bence Hâshim might die there of thirst. The cruel order was followed, and Abujahl to ascertain the successful execution of his plot, left a slave with a bottle of water concealed near the place, to witness the destruction of the Bence Hâshim, promising to emancipate him on his bringing that welcome news. In due time the Bence Hâshim arrived at the spot, and finding no well of water were thrown into despair. In this emergency the prophet raised his hands towards heaven in prayer, when immediately a delightful spring rose up under his blessed feet, and when men and animals were satisfied and the bottles filled, the party proceeded on their way. Abujahl's slave hurried on before them, and on overtaking his master, related what had happened, and declared that whoever contended with Mohammed would be overcome. The old wretch was enraged at this news, and scolded the slave.

At length the kâfilah reached a wâdy of Shâm called Zaybân, and abounding with trees. Here a monstrous serpent, as large as a date-tree, opposed their passage, opening his mouth in a frightful manner, and uttering a savage hiss, while sparks of fire showered from his terrific eyes. On perceiving this ugly monster, the camel of Abujahl shyed and threw the curse, breaking some of his ribs. The accident made him swoon, but did not improve his disposition,

\* In the name of God and by God.

† Note 53.

for, on recovering, he ordered a halt to be made in a place somewhat retired from the scene of danger, with the design that when Mohammed should come up, his camel might be so frightened at the monster in the way, as to cast and kill him. When the prophet arrived he inquired the reason of the advance party's halting in such an unsuitable place. Abujahl declared that he was ashamed any longer to take precedence of the sayyid of the Arabs, and said to Mohammed, Do you lead on, and I will follow, and cursed be the man that attempts to precede you. Abbâs, delighted at the happy turn of affairs, was about to proceed, but Mohammed ordered him to stop, for doubtless there was a snare in the way. The prophet then advanced in front, and on approaching the serpent, his camel was near shying, but Mohammed bade her not fear while she carried the seal of the prophets. He then ordered the serpent to remove out of the way, and not trouble the kâfilah. By divine power, the monster addressed Mohammed with salutations of peace, and declared himself no earthly animal, but a king of the Jins, and by name Hâm-bin-Alheem. He further stated that he had believed at the hand of Ibrâheem, and on one occasion asked that patriarch to intercede for him with God. Ibrâheem replied, Intercession is the peculiar province of one of my future posterity, named Mohammed; and he bade me wait for you in this place, and long enough has my patience been tried. I was with Hazret Ecsâ on the night He was carried to heaven, when He commanded His apostles to obey you, and join your sect. At last I have the happiness of waiting on you, and now beseech you not to forget me, O sayyid of the prophets, in your intercessions with the Most High. So be it, rejoined Mohammed, at the same time ordering Hâm to disappear and harm none of the kâfilah, whereupon he vanished. The friends of the prophet were rejoiced, and more warmly attached to him by the prodigy they had witnessed, and his illustrious uncles chanted odes in his praise.

The kâfilah continued to advance till they came to a wâdy where disappointment in not finding water reduced them nearly to despair. The prophet thrust his arm to the elbow into the sand, and looking towards heaven and praying, such a river rose from his fingers that Abbâs, fearing their goods would be carried away, cried out, Enough! dear nephew. Men and animals having drank, and the bottles being filled, Mohammed told Maysarah to produce a few dates. While eating the fruit the prophet planted the seeds in the earth, and being asked the reason by Abbâs, he replied that he wished to produce a date-grove in that place. But when will it yield fruit? inquired Abbâs, who was told that he would soon witness a manifestation of divine power. After proceeding a short distance from the place, he directed Abbâs to go back and look at the date-trees and gather some of the fruit. On returning to the spot the astonished chief



beheld the trees rearing their heads to heaven, and laden with clusters of fresh and dry dates. He gathered a camel-load of the dates and rejoined the kâfilah, all partaking of the fruit, adoring God, and praising the asylum of prophecy, whom, however, Abujahl reproached as a sorcerer, and endeavored to persuade the party not to eat of what he would denominate the fruit of enchantment.

On arriving at Aylah\* they were visited by an old monk, the most learned of all in a large monastery, and who had wept his eyes out in anxiety to see the last prophet of time, whose description he had read in the Injeel. At the approach of the sun of prophecy his sight was restored, and other prodigies took place. The door of a certain church into which Mohammed was introduced was very low, in order that whoever entered might be compelled to pay obeisance to the numerous images within, but it was not in the power of such precautions to secure an idolatrous act from Mohammed, for at his approach the door enlarged its dimensions so that he walked in upright.

When the kâfilah arrived in Shâm† and exposed their goods for sale, a crowd of purchasers soon bought the whole quantity at a high price, except the merchandise belonging to Khadeejah, which Mohammed declined selling at that stage of the market. Abujahl, who omitted no opportunity for an ill-natured remark against the prophet, declared that Khadeejah never sent such a luckless agent before, who kept all her goods on hand while the rest of the party had quite sold out their stock. However, all this turned to the advantage of the wealthy widow, for fresh purchasers coming in, and hers being the only goods remaining in the market, the prophet sold them all at double the rate that any other of the company had done.

After every thing had been disposed of except a bale of undressed skins, a chief of the Yehoodes happening to pass, recognized Mohammed as the expected prophet by the description he had read in the sacred books. The Yehoodie said to himself, This is the man who will destroy our religion, and make our women widows. He then accosted Mohammed and demanded for what price he would sell the bale of skins. Five hundred dirhems, was the answer. I will take them, rejoined the man, on condition that you bestow on my house the blessing of becoming my guest. As they approached the Yehoodie's dwelling, he advanced before the prophet, and said to his wife, I am bringing a man here who will destroy our religion. Take the millstone and go to the roof of the house, and when he is going out after receiving his money, hurl the stone down on his head. The woman, however, was too late in putting the stone in motion, and not only missed Mohammed, but crushed her own two sons to

\* Elana. † Damascus may here be meant, that city being called Damask-esh-Shâm, and by contraction, Shâm.



death. At this sad accident the Yehoodee ran out and shouted among his people that the stranger would destroy their religion ; that he had entertained him as a guest, and on leaving he had killed his two sons. At this summons the Yehoodees drew their swords, mounted and pursued the prophet, whose uncles no sooner perceived his danger than out came their blades, and they vaulted on their Arab steeds and charged the assailants like lions. Hamzah, in particular, surnamed the Lion of God, assaulted the enemy with great fury, and sent many of them to perdition. The Yehoodees now grounded their arms for a parley, and said, The man in whose defence you slay us so furiously, will, when he appears in his true character, destroy your country, kill your people, and break in pieces your idols ; allow us then to prevent his injuring either you or ourselves. At this Hamzah renewed his onset, with redoubled fury, declaring that Mohammed was the lamp of his people in the darkness of ignorance and degradation. The Yehoodees were completely routed, and the Koraysh moreover, took large spoils from them. Immediately after this adventure the kâfilah started for Mekkah.

On the return, Maysarah proposed that a general subscription should be made for Mohammed, by whose blessing the expedition had been so remarkably gainful to all. This proposition was agreed to, and a large amount of goods given, which the prophet not refusing, Maysarah took charge of them on his account.

When they approached the neighborhood of Mekkah, the principal men of the kâfilah sent each a messenger in advance to report their return and prosperous enterprise, and Maysarah, as stated in a preceding account of this expedition, proposed that his master should hasten on and congratulate Khadeejah. On his starting with this view the Most High contracted the ground so much under his camel's feet, that he quickly reached the mountains of Mekkah, where sleep overcame him, and the Most High ordered Jibrâeel to go to the paradise of Aden, and bring out the canopy created two thousand years before the formation of Adam, and which attended him the remainder of the way, as seen by Khadeejah. The Hoorees were delighted at the appearance of this gorgeous pavilion, and rendered thanksgiving to God in the hope that the prophetic advent of him enjoying the celestial shade, was near. The canopy was of ruby, bordered with pearls, having four corners and four doors, and being supported by pillars of gold, pearl, ruby and emerald of paradise. The canopy itself was perfectly transparent. Khadeejah and the women with her were greatly astonished at the marvellous spectacle attending Mohammed's approach, and on his arrival, after mutual congratulations, Khadeejah gave him some delicacies and a bottle of the water of Zemzem, and desired him to return and bring on the kâfilah, which he had left at Hejfah ; her object being to wit-

ness again the amazing scene which had attended his approach, in which desire she was gratified. The earth contracted for him as before, and on his rejoining the kâfilah, Maysarah said to him, O sayyid, perhaps you have relinquished the purpose of going in advance to Mekkah. No, said the prophet, I have been there and performed the circuit of the Kâbah. Well, said the man, I never knew you utter a falsehood, but it is amazing that you should go to Mekkah and return in two hours, when the place is some days' journey distant. If you doubt, added the prophet, here are provisions fresh from the house of Khadeejah, and a bottle of water from Zemzem. The Koraysh were astonished at this feat, but Abujahl said it was not wonderful for a sorcerer. The next day the kâfilah was welcomed into the city, amid great rejoicings, and Mohammed surrendered his trust to Khadeejah, who speedily arranged matters to become his bride.

After being dismissed by Khadeejah in a way which sufficiently indicated her interest in him, Mohammed waited on his uncle Abutâlib, to whom he delivered the avails of his expedition, and who received him in the most affectionate manner, and talked with him on the subject of procuring him a wife of illustrious family like himself. The next day Mohammed went to the bath, after which he put on a rich dress, perfumed himself, and then called on Khadeejah, who was delighted to see him, promised him all he could ask, and inquired how he intended to invest his share of the profits of the expedition. He frankly replied that his uncle wished him to expend the little fortune he had acquired, by taking a wife and celebrating the nuptials in a suitable manner.\* At this Khadeejah smiled, and asked him if he would not like her to find a woman whom she could recommend to him. He replied in the affirmative, on which Khadeejah said, I will secure for you a lady of your own kindred, that for wealth, beauty, respectability, generosity, purity, and every other good quality, excels all the women of Mekkah. She will be your supporter in every thing. She will demand very little dower of you, is nearly of your own rank, and should you gain her, all the Arabs, and perhaps all the kings of the earth, will envy your good fortune. But she has two defects: first, she has had two husbands, and second, she is older than yourself. Will you not disclose her name? artlessly inquired the prophet. She is, rejoined the lady—she is your handmaid, Khadeejah! At this declaration, excessive modesty caused the luminous forehead of the prophet to be drowned with perspiration, and deprived him of the power of utterance. O my sayyid, do you not reply? eagerly inquired the lady. Ah, cousin, said the prophet, you are very rich, and I am poor. I prefer a wife my equal in property and condition. Khadeejah

\* Note 54.

rejoined, Wallah !\* O Mohammed, I esteem myself only your hand-maid ; whatever is mine is yours : will one who gives you her heart refuse you her property ? I adjure you by the truth of the invisible One, who understands all secrets and mysteries, by the truth of the Kâbah, that you do not reject me. Go now and send your uncles to my father to ask me for yourself in marriage, and be not troubled if a large dower is demanded, for I will advance it from my own property ; and think well of me as I think well of thee.

Mohammed returned to the house of Abutâlib, where he found his other uncles and made to them the proposal with which Khadeejah had charged him. Not knowing what had passed between the expectant parties, they hesitated, fearing their nephew was entertaining presumptuous hopes. Accordingly they sent Safeeah, a daughter of Abdulmutalib, to sound the rich lady on the subject, which was no sooner introduced, in a veiled and delicate way, than Khadeejah withdrew the curtain at once, and declared herself for Mohammed, saying that she knew he was aided by the Lord of heaven, and she believed a union with him would secure honor in this world, and glory in the next ; and further she demanded no dower. She then gave Safeeah a rich robe, and sent her delighted to communicate the pleasing intelligence to her brothers. On rejoining them she said, Rise and be doing. Khadeejah rightly esteems Mohammed's rank with the Most High, and is overpowered by love for him. All rejoiced at the intelligence except Abulabeb, who envied the prophet's good fortune. Abutâlib now arrayed him in rich robes, girded on him a Hindee† sword, mounted him on a noble Arab steed, and his uncles surrounding him, like stars about the moon, repaired to the house of Khadeejah's father, Khuaylid, who received and treated the Benee Hâshim with the greatest civility. When the matrimonial proposals were laid before Khuaylid, he replied, Khadeejah is her own mistress, and is wiser than I am : plenty of foreign kings and Arab princes have solicited her in marriage, but none satisfied her expectations ; however, it is for her to choose. This reply, tantamount to a refusal, displeased the Benee Hâshim, who returned home.

Khadeejah was excessively perplexed at the answer her father had given, and sent for her uncle Virkah, who was a monk, and a very learned man, deeply read in the books of the prophets. This man finding Khadeejah sad, inquired the cause, to which she replied, What a condition is that in which a person has no friend or helper ! The wise man was not slow to perceive her meaning, and said, If you wish a husband, kings and Arab chiefs have wooed you, some of whom are citizens of Mekkah. Can you think of no one better than these ? said Khadeejah. Virkah replied that he had heard Moham-

\* See Note 86.

† Indian.

med-bin-Abdullah had made her proposals of marriage. And what fault has he? added the lady. After long reflection, Virkah replied, His fault is that he is of most illustrious lineage, of unequalled nobleness, knowledge and generosity. Well, dear uncle, since you have stated his excellencies, now describe as fully his faults. Virkah added, His fault is, that he is the full moon of the world, and the sun of heaven and earth; his words are sweeter than honey, and for gracefulness he is a proverb. After having further extolled Mohammed, Khadeejah offered the sage whatever reward he might demand speedily to bring about the desired union. Virkah replied that he wanted no earthly goods, but only desired Khadeejah to interest Mohammed in his favor in the day of judgment, declaring that no one would find salvation in that day who did not believe in him. Virkah now called on Khuaylid, and having satisfied him of the advantages of consenting to the proposed marriage, brought him to the house of Abutâlib, where, in the presence of the sons of Abdulmutalib, Virkah apologized fully for his brother Khuaylid, who was now happy in the prospect of such a son-in-law. It was arranged that the betrothal should be celebrated the next day.

Khadeejah ordered her steward and maids to fit up her house for the happy event about to be realized. Carpets, seats, and ornamental furniture were all suitably disposed. Very many animals were slaughtered for the feast, and quantities of sweetmeats, fruits, and dainty viands prepared.

It is related that at this propitious prospect, the empyrean and throne of heaven were moved, the angels rendered thanksgivings, and the Most High ordered Jibrâel to descend and plant a banner of praise on the dome of the Kâbah. The mountains of Mekkah exalted their heads to the firmament of sublimity and uttered praise to God. The earth was enraptured, and Mekkah became more exalted than the empyrean itself.

Early in the morning, the Arab chiefs and Koraysh nobles entered the house of the expected bride, like a constellation of stars. A great number of seats had been arranged, among which, in the most honorable place, was a chair or throne superior to all the rest. On entering the room, Abujahl, from excessive boorishness and pride, started at once for the splendid seat, but Maysarah shouted to him to forbear and take his own place. At this instant loud voices were heard, and the guests already assembled rose to meet Abbâs, Hamzah, and Abutâlib, who were seen approaching leisurely. Hamzah had drawn his sword and was saying, Citizens of Mekkah, observe the rules of courtesy, and advance to receive with due respect the sayyid of the Ajemees and Arabs; Mohammed, the chosen of the Almighty, is coming. The sayyid of mankind like a radiant sun now appeared, with a dark colored turban on his head, with light beaming from his forehead, the shirt of Abdulmutalib visible on his breast, the mantle



of the prophet Ilyâs\* on his shoulders, the sandals of Abdulmutalib on his feet, the staff of Ibrâheem-Khaleel† in his hand, and a ring set with a red cornelian, on his blessed finger. He was surrounded by his illustrious uncles and a crowd of admiring spectators. All advanced to welcome him destined to adorn the empyrean, and usher him to the superb seat provided for him. Abujahl, however, did not move, which incivility so exasperated Hamzah that he rushed upon the fellow like a lion, caught him by the girdle and bade him rise, or he would never recover from the calamity which would overwhelm him. Abujahl grasped his sword, but Hamzah caught his hand and griped it so hard that blood started from the roots of his nails. The Koraysh now interfered and pacified Hamzah. Abutâlib pronounced a most elegant oration, after which he and Virkah performed the ceremony of publicly betrothing Mohammed and Khadeejah, who were united in marriage six months afterwards, on which occasion the happy bride surrendered her whole property and all her servants and maids to her husband.

When Mohammed assumed the prophetic office, the first woman who believed in him was his wife Khadeejah, and while she lived, no other woman shared in his affections. She was unequalled in Mekkah for beauty of countenance, elegance of figure, freshness of appearance, and amiability of disposition.

The author of the book entitled Aded, relates that five years after the assumption of the prophetic office, Fâtimah was born. The preceding circumstances were as follows:—While the prophet was sitting one day in a place called Abtah, with ʿĀly and a number of others, Jibrâeel descended in his original form, filling the east and west with his expanded wings, and accosted Mohammed saying, The Most High sends you salutation, and commands that you separate yourself forty days and nights from Khadeejah. The prophet obeyed, fasting by day, and passing the whole night in devotion. He sent to inform his wife that his not visiting her did not arise from any dislike or enmity, but that the Lord had so commanded him in order to accomplish his destiny, and asking that she would not think otherwise than well of him. Mohammed assured her furthermore that the Most High commended her daily to His angels. The prophet charged her to bar her door at night, and sleep in her own bed. During this period he remained in the house of Fâtimah, the daughter of Asad and mother of ʿĀly. Khadeejah daily wept at the absence of her husband. When the forty days expired, Jibrâeel was sent again to the prophet and said, The Most High salutes you and commands you to be ready for the favor He is about to bestow. Meekâeel was now sent down with a dish covered with the satin of paradise, saying, Your Lord commands that you break your fast by partaking of this food. The commander of the faithful relates that

\* Elijah.

† Note 55.



previously on breaking his fast at night, the prophet had ordered him to open the door that every one who pleased might enter and eat with him, but that evening he was ordered to shut the door, and none was allowed to partake with the prophet. The dish contained a cluster of the grapes, a cluster of the dates, and a cup of the water of paradise. Of these the prophet ate and drank till he was satisfied. Jibrâeel then poured water of paradise on his blessed hands, which Meekâeel washed, and Isrâfeel wiped them with a napkin of that happy abode. The remnant of the food, with the vessel containing it, ascended to heaven.

After his repast, the prophet rose for prayer, but Jibrâeel said, This is not a proper occasion for that exercise; you are now to visit Khadeejah. To-night incipient being will be given to a female from whom your posterity will proceed. On returning home, Khadeejah said to him, I had become the companion of solitude; closing my doors and drawing my curtains at night, I said my prayers and slept. Between waking and sleeping this evening, I heard one knock at the door, and on inquiring, found it was you, to whom I hastily opened. It was the custom of the prophet before retiring to rest to call for water, perform ablution, and recite two *rukâts*\* of prayer, all of which he omitted on this occasion. On that night the conception of Fâtimah occurred, but the miracles attending her birth, and the story of the other children of Khadeejah, will be related in another place.

\* A *rukât* is a certain part of a prayer.

## CHAPTER VI.

### *Mohammed's Names, Possessions, Person and Character.*

IBN-BÂBUYAH relates on the authority of Jâber Ansâree that the prophet declared he had the greatest resemblance, of all mankind, both to Adam and Ibrâheem, and that the Most High bestowed on him ten names, and described him by the voice of all the prophets, announcing his future advent in the Torât and Injeel. The prophet further said, The Almighty took me to heaven and separated for me one from the number of His own divine names. He is called Mahmood, and He named me Mohammed. In the Torât I am denominated Aheed, because I preach the worship of God in the unity of His being. In the Injeel my name is Ahmed, referring to the praise bestowed, and also to my sect, who in heaven are called Praisers. The Zaboor calls me Mâhy, because by my instrumentality God obliterates idolatry from the earth. In the Korân my name is Mohammed, because at the judgment all sects will bless me, since no one without my permission will make intercession on that day, when I shall be surnamed Hâshir, for the reason that the period of my sect extends to the resurrection. He named me also Mookif, because I settle accounts at the judgment, and Aukib because I am the last of the prophets. I am likewise the apostle of mercy, of repentance, and of war. I am Mikfay, the raised up after the prophets, and Kusam, the perfect of the perfect. The Lord said to me, I have sent each prophet to his own people and tongue, but have raised up thee an apostle of all mankind. You will be aided by the fear with which I have filled your enemies, which assistance was not vouchsafed to any other prophet. I have made the property of infidels lawful \* to you, which favor was never granted to any of your predecessors, but the plunder of infidels should be burned. And on you and your sect I have bestowed the treasures of my own empire; namely, the first and second chapters of the Korân. Contrary to the restrictions laid on other sects, the whole world is to you and your followers a place of adoration and prayer. I have constituted the dust † of the earth to you a purifier, and have given to you and your followers the exclamation — *Allah akbar!*

The imâm Mohammed Bâker relates that the prophet had ten

\* Note 56.

† Note 57.

names, of which five are in the Korân; namely, Mohammed, Ahmed, Abdullah, Ya-Sin\* and Noôn. The other five, not in the Korân, are Fâtab, Khâtîm, Kâfay, Mikfay and Hâshîr. Some of the ulemâs, however, have found for him four hundred names† in the Korân. It is well known that his name in the Torât is Mûâd-mûâd, in the Injeel, Tâbtâb, and in the Zaboar, Fârkaleet; some, however, insist that Fârkaleet‡ is his designation in the Injeel. The names and titles which most of the ulemâs produce from the Korân as belonging to the prophet, besides those already mentioned, are Shâhid, and Shaheed, Mubsheer, Basheer, Nazeer, Dâay, Sirâjmineer, Rahmetul-aulameen, Rasoolullah, Khâtîmun-nebyeen, Neby, Ummy, Noor, Nâmet, Râoof, Raheem, Menzer, Muzikkir, Shems, Nejîm, Ha-Mim, Sâma and Teen.

In the book of Saleem-bin-Kays, it is related that when Âly, the commander of the faithful, returned from the battle of Sûfayan, he passed the cell of a recluse who was a descendant of the apostles of Eesâ, and a Nasarâneeş ulemâ. He came down from his cell, declaring that his ancestor was the best of the apostles. He had several books which he said his apostolic forefather had written at the dictation of Eesâ Himself. In these books it was declared that a prophet would arise among the Arabs, at Mekkah, of the posterity of Ibrâheem-Khaleel, and would have many names, a number of which are specified. And it was written that whenever the name of God was uttered, a name of the prophet should likewise be pronounced. It was moreover declared in those books that Mohammed was the best of all creatures, and that at the judgment the Most High would seat him on the empyrean and constitute him intercessor and accept his intercession for whomsoever made.

From the imâm Rezâ it is related that he declared it was written in the Injeel that Bârkaleetâ would come after Eesâ and make heavy requirements light, and bear witness to the truth of Eesâ who had testified to his truth, and furthermore would explain all knowledge.

In regard to the prophet's title of Ummy, traditions are contradictory. Some say he was so styled because he could not read or write. Others maintain that it referred to his *ummet*, or sect, conveying the idea that he was like the illiterate Arabs. Another party insist that the title is taken from *umm* — mother — denoting that the prophet was as simple as a newborn infant. There are traditions which state that the title is derived from *Umm-ul-korâ*, an epithet of Mekkah, and consequently that Ummy would signify Mekkahite. There is nothing contrary to the position that the prophet was never taught to read and write before his assumption of

\* Y. S. and N.

† Paraclete.

‡ Mohammed's names, Note 58.

§ Note 59.

the prophetic office, and to this agrees a verse of the Korân, in which the Most High declares to him, "Thou couldst not read any book before this; neither couldst thou write it with thy right hand: then had the gainsayers *justly* doubted of the divine original thereof."\* Traditions are likewise contradictory whether he read and wrote after his assumption of the prophetic office, but there can be no doubt of his ability to do this, inasmuch as he knew all things by divine inspiration, and as by the power of God he could perform acts which were impossible to all others. He had his own wise reasons for not reading and writing himself, and generally ordered his attendants to read letters which he received. The imâm Jâfer-e-Sâduk reckons it a special favor of heaven that the prophet was untaught by man, and says further that he was raised up among a people, who, although they had letters, had no divine books, and were therefore called ummy.

It is related that a person inquired of the imâm Mohammed Taky, why the prophet was called Ummy. The imâm demanded what the sunnees said on this subject, and was answered, That sect insisted he could not write. The imâm gave them the lie, invoked a curse on them, and demanded how the prophet could be ignorant when he was sent to instruct others. The imâm then affirmed that Mohammed read and wrote seventy-three languages, and concluded by saying that God named him Ummy because he was a citizen of Mekkah, one of whose titles was Umm-ul-korâ.† On the authority of the imâm Sâduk, it is related that when Abûsufeeân marched for Ohod, Abbâs wrote to inform Mohammed of the fact. He received the letter when in a garden of Medeenah with some of his companions. After reading the communication he ordered the people about him to enter the city, and then disclosed to them the news. The same imâm also certifies that the prophet read and wrote.

Shaykh Toosee relates, on the authority of the imâm Zayn-ul-Aubideen, that the prophet one day gave a seal-ring to ʿAlî, for the purpose of having it engraved with his name — Mohammed-bin-Abdullah. Accordingly he delivered it to an artist, who returned it with the motto, "Mohammed is the apostle of God." ʿAlî remarked to the engraver that this motto was not ordered. That is true, said the man, but in spite of my will, my hand engraved the seal in this manner. Mohammed approved of the signet, saying that the motto was perfectly true, but was himself the next morning astonished to find that beneath the original engraving were these words, "ʿAlî is the vicegerent of God." Hereupon Jibrâeel was sent down to say that the Most High had engraved what he pleased on the signet, as Mohammed had first done. On the authority of the imâm Mohammed Bâker, it is related that the prophet's ring was

\* Surah, 29 : 47.

† Surah, 42 : 5.

silver, and its motto, "Mohammed is the apostle of God." The imâm Sâduk says that the prophet had two signets or rings, one engraved with the creed, "There is no God but God; Mohammed is the apostle of God." The motto of the other signet was, "God is righteous." The imâm Mohammed Bâker says the prophet wore his ring on his right hand.

Authentic traditions declare that Mohammed had three caps, one of which was white. One of them having ear-pieces he was accustomed to wear in battle. He had a slender staff, on which he leaned while addressing the people. He had likewise a walking stick called Memshook, a tent named Akan, a cup denominated Matbâh, and a vessel entitled Rayy. He had two horses, one called Merbaz, and the other Sekeb; and two mules, Dûldûl and Shabbâ, and two she-camels, Ghasbâ and Jedan. He possessed four swords, Zoolfakâr, Aun, Mejzim and Rasoom. He owned an ass called Yâfoor. His turban was named Sahâb, and his coat of mail Zât-ul-Fazool. His banner was entitled Âkâb, and his pack-camel Deebâj. He had a flag called Mâloom, and a helmet named Asâd. At his death he gave all these articles and animals to Âly, and also took off his ring and put it on Âly's finger. The commander of the faithful says that in the scabbard of one of the swords he found a writing that contained much wisdom, of which were these three sentences: Adhere to those that forsake you: Speak the truth though to your disadvantage: Do good to every one that does ill by you.

A tradition relates that at the conquest of Khyber the prophet took a black ass, which thereupon acquired speech, and said, From my progenitor sixty asses have descended, none of whom was ever ridden except by a prophet. I am the last of the race, and you are the last of the prophets, for whom I have ever been waiting. Hitherto I have been the property of a Yehoodee, but whenever he attempted to mount me I never failed to cast him, for which he has often beaten me. The prophet named the ass Yâfoor, and whenever he was called with the declaration that the prophet wanted him, he ran to yield his services. When the prophet left this world Yâfoor was so overwhelmed at the loss, that in despair he threw himself into a well or pit, which thus became his grave.

The imâm Sâduk enumerates a pair of red doors among the possessions of the prophet. As to his sword, Zoolfakâr, it is related that Jibrâeel brought it from heaven, and that its mountings were silver.

In proof of the poverty of the prophet, it is related on the authority of the imâm Sâduk, that Mohammed one day entered the house of his daughter Fâtimah, and found her performing the menial office of grinding corn at a handmill, and wearing a cloak made of the coarse cloth used for camel blankets. At this spectacle the prophet wept, but cheered his daughter, saying, Choose bitterness in this world for



the sake of everlasting blessings in the next. The Most High then communicated this : Assuredly the future world is better for you than earth ; assuredly thy Lord will reward thee to thy full content. God then allotted Fâtimah a thousand palaces in paradise, whose dust is musk, each palace having a suitable number of male and female servants.

Traditions bearing the authority of the imâms Hasan and Husayn, declare that the personal appearance of him surnamed the asylum of prophecy inspired beholders with veneration and love, and that light radiated from his face as from the full moon. His stature was somewhat tall, but not particularly so ; his head was large, his hair neither very curly nor lank, which generally he did not wear longer than to reach the tips of his ears. If his hair was sometimes long, he parted it in the middle to each side of his head. His face was luminously white, his forehead broad, his eyebrows narrow, long and arching ; some affirm, and others deny that they were united. There was a vein in the middle of his forehead which became particularly prominent when he was angry. His nose was thin, aquiline and a little prominent in the centre, and from it light shone. His blessed beard was large and full ; his lips were thin and his mouth expressive of sweetness, and not diminutive. His teeth were broad and brilliantly white. His neck, for smoothness, brilliance and erect position, resembled that of a polished silver statue. His members were all in due proportion, strong and symmetrical. His breast and stomach formed a perpendicular line. His shoulders were broad. His joints were strong and hollowed, which is a mark of bravery and physical power, particularly commended among the Arabs. His body was white and lustrous. Down the centre of his breast, extending to the navel, was a narrow line of fine black hair, except which his bosom and stomach were destitute of that covering, although his arms and shoulders possessed it. The joints in his hands were long, his palm broad, and his hands and feet rather large, which is well in the male sex, and indicates strength and valor. His fingers were straight and long, and his forearms and legs clean and long. The sole of his foot was deeply hollowed ; the top of his foot was soft and smooth, so that if a drop of water fell on it immediately it rolled off. He did not drag his feet like proud people, but raised them and stepped properly, at the same time bowing his head like a person descending a declivity, and not bearing it aloft like a haughty man. His steps were long, but he walked leisurely and with dignity. When he addressed a person he did not look out at him from the corner of his eye, like a rich and haughty man, but he turned his body towards the individual with whom he was conversing. His eyes were more frequently bent down to the earth than raised to heaven. He did not open his eyes wide, but looked out at the corners. He always gave the first salutation on

meeting any person. Continual sorrow weighed on his mind. He never was without thought and business, and he never spoke unnecessarily, in which act he opened his mouth and spoke loud and distinct. His diction was concise, fraught with meaning illustrating his subject, without redundancy, yet perfectly perspicuous. His temper was gentle, as roughness and severity were not traits of his disposition. He thought no one abject and despicable. Small favors were much valued by him, nothing being spurned. He never praised what he ate and drank, and never was angry at the destruction of worldly goods. But when the fact reached him that truth and equity had suffered, he became so disguised by anger for the Lord's sake, that one could not recognize him, and no one could stand in his presence till truth was vindicated. When he made signals it was with the hand, not with the eye. In admiration he moved his blessed hands, and sometimes struck the right on the left. He often smiled, but rarely laughed aloud. At home he divided his time into three parts: one third was sacred to devotion; another was allotted to his wives and household, and a third was reserved for himself, which, however, he often shared with company.

Mohammed attended first to distinguished persons and then to common people, valuing all according to their attainments in knowledge and religion, recognizing the claims and merits of each, directing what was useful and proper for them and the sect, and strictly ordering those present to repeat what he had said to the absent, and to inform him of their wants when they could not do it themselves, which act of charity God would reward at the judgment. He did not interrupt a speaker, though he perceived some mistake in what he was saying. His companions waited on him seeking for knowledge, and did not leave without tasting its sweetness. He delighted, but did not offend those he met. He was on his guard against stratagems, but did not seclude himself. He sought out his companions and inquired after their welfare, asked what was known, approving the good and discountenancing the wrong, and striving to eradicate it. Moderation governed all his actions, which were without excess, deficiency or contradiction. He never neglected people, lest they should become neglectful and turn to vanity. He did not abridge or pass over truth. He seated the virtuous and most excellent near himself, esteeming those such who cherished the kindest feelings for Musulmâns. With him the greatest men were those who did most good by word and deed.

In the assemblies he held, it was a rule with him not to sit down or rise, but with the solemn mention of God. In company he claimed no position as peculiarly his own, but forbid such a thing, and would seat himself in an unoccupied place at the lower end of the room, ordering others to do the same. He bestowed on each of the company a portion of favor and kindness, and so conducted himself

that every one present thought himself the dearest of all mankind with the prophet. He never signified a wish to rise till the company had first done so. If possible he granted every favor asked of him, otherwise by kind words and promises he satisfied those who applied to him. His whole manner and disposition charmed all mankind. There were no loud voices, and no slanders uttered in his presence, where even the actual faults of individuals were not mentioned, but people excited one another to piety and abstinence from evil, and treated each other with courtesy and esteem. The old were venerated and the young treated with kindness. He always appeared in company with an open countenance and mild temper. He did not scold or use abusive epithets, and neither mentioned the faults of men, nor bestowed much praise on them. If anything occurred not wholly to be approved, he passed it over. No one despaired of his favor, and he never quarrelled with any. He did not talk excessively with any one, nor give his attention to useless things, and never spoke a word in which there was not hope of benefit. He domineered over no one, nor inquired after the faults and failings of men. When he spoke, the company inclined toward him, and were silent and still, as if a bird were perched on their heads. In his presence, one did not inveigh against another, and while an individual was speaking the rest listened, nor was the speaker contradicted on closing his remarks. The prophet laughed and expressed admiration like the rest of the company. He bore patiently the contrary manners of foreigners and Arabs, the former of whom were brought to his assemblies that they might be profited. Eulogiums were not agreeable to him, except from a person who had received a benefit. He interrupted no one in conversation unless the speaker was uttering words of vanity, then he gave his prohibition or left the assembly. He did good and abstained from evil with the view that people should follow his example, making efforts in such a way as to operate as a motive on them, and endeavoring to do that which would be beneficial to his sect both in this world and the next.

On the authority of the imâm Mohammed Bâker, it is related that the prophet's complexion was fair and ruddy, his eyes black and large, and his nose so long that when he drank it nearly touched the water, and that he had a mole on his under lip. Sâduk says that when he was angry, perspiration fell like pearls from his blessed forehead.

According to tradition, Abdullah-bin-Sûlaymân declared that he had read in the Injeel the following address of the Most High: O Eesâ, son of the pure virgin, tell the people of Surecâ that I am the eternal and all-perfect Lord; tell them to believe in the prophet, master of camel and corselet, turban and staff; with open eyes, broad forehead, prominent cheeks, long nose, wide teeth, and a neck like a silver waterpot, and light like flowing gold beaming under his neck.

A line of thin hair extends down his bosom. He is of a wheat color, and when he enters an assembly will appear superior to them all. Perspiration like pearls rolls from his forehead, and the perfume of musk constantly breathes around him, and no one preceding or succeeding him is comparable to him. He will marry many women, but his offspring will be few, his posterity springing from a daughter, who will possess a house in paradise, where harm and trouble never come, and who in the end of time shall afford protection as Zekereâ protected your mother. This daughter will bear two sons, both of whom will be martyred. The word of that prophet is the Korân, and his religion islâm, and Toobâ is his who shall see that prophet's time and hear his word. Eesâ said, What is Toobâ? O Lord. God answered, It is a tree of paradise, which I planted by the hand of my power, and it overshadows all the paradises. Its root is in paradise, and it is watered by the fountain of Tesneem, which is cold as camphor, and has the flavor of ginger, and of which if one drinks he will thirst no more. Eesâ said, O Lord, give me of the water of that fountain; but was answered that it was forbidden all creatures till the expected prophet and his sect should taste it. The Most High then added, O Eesâ, I will take you to heaven, and in the end of time send you back to earth, that you may see wonders in relation to that sect, and assist them in killing Dujâl, the accursed. I will send you at the time of their prayers that you may pray with them; verily they are a forgiven sect.

Both the shecâh and sunnee ulemâs relate many miraculous things respecting the person of the prophet, a few of which will be briefly mentioned:—1. Light beamed continually from his forehead, at night shining on the wall of the house like moonlight. It is related that one night Auyeshah had lost a needle which she found directly on Mohammed's entering the room, such was the illumination that beamed around him. Moreover he directed his own steps at night by the light which radiated from his luminous fingers. 2. Such was the perfume that breathed around him, that whoever passed where the prophet had been two days before, knew the fact by the fragrance which still remained. This perspiration was collected, as it excelled any kind of âtr\* as a perfume, and was for this reason compounded with âtr to give the latter more delicate and essential fragrance. A bucket of water was once brought to him, of which he took some in his hand, rinsed his mouth, and poured the gargle back into the bucket, whose contents immediately became more fragrant than musk. 3. The prophet cast no shadow when standing in the sun. 4. However tall a man might be, when he walked with Mohammed the latter appeared an arrow's length taller. 5. A cloud always overshadowed him in the sun, and a bird never flew over his

\* The essential oil or perfume of any fragrant flower or plant.



head. 6. He saw behind as well as before, and declared this faculty was enjoyed by all the prophets, and moreover that one of this class never slept farther than the eyes were concerned. 7. No offensive smell ever reached his olfactories. 8. A blessing followed every thing on which he cast his saliva, which likewise removed every pain by being rubbed on the place. 9. He spoke every language. 10. In his beard were seventeen white hairs which glittered like rays of the sun. 11. He heard in sleep equally as awake: he heard the words of angels, though others could not, and he knew what was concealed in the hearts of men. 12. The seal of prophecy imprinted between his shoulders surpassed the sun in brilliance. 13. Water flowed from between his fingers; and pebbles in his hand uttered praises. 14. He was born circumcised, with the naval string cut, and never suffered nocturnal pollution. 15. Whatever proceeded from him had the fragrance of musk, and was never seen, for the earth was commanded of God to receive and instantly conceal it. 16. An animal he had ridden never became old. 17. No one could contend with him in feats of strength. 18. All creatures honored him; every rock and tree he passed bowed, and saluted him; in his infancy the moon rocked his cradle, and no fly or other insect lighted on him. 19. When he passed over soft ground he left no trace, but on hard rocks the impression of his feet remained. 20. The Most High inspired such awe of him in the hearts of men, that notwithstanding his lowliness, humility, condescension and clemency, no one could look him directly in the face, while trembling, which lasted two months, came on every infidel and hypocrite who saw him.

From the imâm Sâduk, it is related that after Yoosuf became king, Zulaykhâ\* visited him, when he demanded why she had conducted as she had done. She replied, Your beauty overcame me. Yoosuf then said to her, Had you seen the last prophet of time, so incomparably my superior in every grace, what would you have done? That is very true, said she. But how do you know it to be true? inquired Yoosuf. Because, rejoined Zulaykhâ, when you mentioned his name my heart was inspired to love him. The Most High then sent a divine communication to Yoosuf, saying, She has spoken the truth, and because she loves the last prophet I love her. After this Yoosuf married Zulaykhâ.

Sâduk says that the prophet did not shave his head except at the season of pilgrimage, as a shorn head in that age was very opprobrious, and neither prophet nor imâm does anything which appears ridiculous to others; but when islâm was diffused abroad and obloquy done away, then our imâms shaved their heads.

The imâm Jâfer-e-Sâduk relates that on a certain occasion when

\* Note 60.



the garments of the prophet had become old and worn, a man brought him twelve dirhems as a religious offering, which sum is about fifteen shâbees\* of our time. Āly was sent to the bâzâr to make a purchase, and reported the story as follows:—I went, said he, and bought a robe for the prophet at the price of the whole sum that had been given him. He looked at the article and observed that an inferior one would have pleased him better; and asked me if I thought the seller would take the garment back. Finally he sent me to return the robe in case the merchant would consent to give up his bargain, which he did and restored the money. The prophet then went with me to the bâzâr with a view of selecting a garment of the quality he could approve. On the way we passed a little maid-servant sitting by the road weeping. He kindly inquired the cause. She replied, O prophet of God, the people to whom I belong gave me four dirhems to make a purchase for them, and I have lost the money and dare not go home. He then gave the maid four dirhems and said, Now return. On entering the bâzâr he bought a robe for four dirhems, and put it on, thanking God for the favor. As we were returning from the bâzâr we saw a naked man who said, Whoever clothes me, may God clothe him with the garments of paradise. Immediately the prophet took off his new robe, put it on the mendicant, and went back and bought himself another garment of the same description with the remaining four dirhems, putting it on with renewed thanks to God.

On our return we again saw the maid-servant sitting by the road. He asked her why she did not go home. She replied that she had been gone so long, she feared she should be beaten on her return. He then told her to show the way, and he would go home with her. When we came to the door he cried, Peace be to you, O people of this house! but no one answered. The second call was alike ineffectual; but the third time they responded, Peace be to thee, O prophet of God, and the mercy and blessing of God be upon thee! He then inquired why they did not answer sooner, and was told that they wished his invocation of peace upon them to abound, and be the cause of their enjoying many blessings. He then said, This maid has returned late, but do not scold her. They replied, For the honor of your visit we emancipate her. The prophet hereupon rendered thanks to God and said, I never before saw twelve dirhems more productive of good than these: two persons have been clothed and a slave freed by this small sum.

In traditions both sheeâh and sunnee, it is related that the prophet declared there were five things he would never abandon:—to eat on the ground with servants; to ride an ass with a blanket as a substitute for saddle; to milk goats with his own hand; to wear

\* Note 61.

woollen garments, and to salute children ; in order that such things might be accounted meritorious after him and be done of men. One tradition, however, says that mending shoes and sandals was mentioned by the prophet, instead of milking goats. Sâduk declares that Mohammed never ate wheat bread, nor did he eat barley bread to satiety.

The imâm Moosâ-bin-Jâfer relates that a Yehooder called on the prophet for payment of a number of deenârs\* due him, and declared he would not leave him till the debt was paid. Sit here, then, said Mohammed, for I am unable at present to satisfy your claim. The creditor therefore remained till the prophet had performed prayers for noon, evening, dark, sleeping and dawn. Meanwhile the companions of Mohammed endeavored to get rid of the Yehooder by threatenings and promises, but the former interrupted them by demanding what they had to do in the matter. They replied, Prophet of God, the Yehooder keeps you here and does not allow you to move. But, said he, the Most High has not raised me up to strive with any one. As the day advanced the Yehooder became so impressed with the character of his debtor, that at last he cried out, I testify there is no God but God, and I testify that Mohammed is His servant and apostle ; and I devote half my property to the cause of God. Verily my motive in trying Mohammed as I have done, has been to see if the description I have read in the Torât of the last prophet of time, agrees with him. In that sacred book it is written that Mohammed-bin-Abdullah, whose birthplace is Mekkah and whose removal is to Medeenah, is not rough in manner, nor loud in his conversation, nor does he utter opprobrious and uncourteous words.

The same imâm further declares that the bed of the prophet consisted of an Arab cloak, and his pillow of a skin filled with date leaves. One night his attendants doubled his thin bed in order that he might sleep more comfortably. The next morning he observed that the ease with which he had passed the night had caused him to rise late for prayers, and he ordered that the cloak should not be folded together for him again.

On the authority of Sâduk, it is related that the prophet was one night with his wife Ummsalmah, when the latter, in the middle of the night, missed him from her side. She rose to seek him, and found him in a corner of the room, with his hands raised in the attitude of prayer, weeping and saying, Oh Lord, take not from me those worthy things thou hast given me, and do not cause my enemies to rejoice. O Lord, never turn me back to the evil from which thou hast delivered me, nor leave me to myself the space of the twinkling of an eye. At this Ummsalmah burst into tears, and went back to

\* A silver coin.

her bed. The prophet hearing her weeping inquired what was the matter. She replied, Why should I not weep? my father and mother be your sacrifice! when notwithstanding your exalted rank before the Most High, and the fact that your sins both past and future are forgiven, you yet pray and weep as you have just done. But, said Mohammed, how can I be self confident, since God left Yoonas\* to himself a mere twinkling, and such things befel him?

A beggar once came to the prophet and asked charity. Having nothing to give, he inquired if any person present would lend him something to bestow on the mendicant. A man of the Ansâr class arose and offered a loan. Mohammed then directed him to give the beggar, on his account, four loads of dates. Some time after the creditor asked for his pay, and was answered by the prophet, Inshallah, I shall acquire the means of cancelling the debt. This at intervals was repeated three times, when the man becoming impatient, said, O prophet of God, you have promised very much, Inshallah, I shall be able to pay! Mohammed smiled at this blunt demand, and inquired if there was any one who could credit him again, and on one of his companions making an offer, he directed the claimant to be paid double the quantity of dates he had loaned for the beggar. The same imâm, Sâduk, likewise declares that such was the prophet's poverty, that when he departed this life he possessed not a single dirhem or deenâr; not a servant, a maid, a sheep or camel, except his riding camel, and that even his coat of mail was in pledge with a Yehoodæe of Medeenah for twenty saust† of barley brought to make bread for his family.

The imâm Rezâ relates that an angel came to the prophet and said, Thy Lord sends you salutation, and declares that if you desire it he will turn all the wilderness of Mekkah to gold for you. The prophet raised his hand toward heaven and said, O Lord, I desire to be filled one day and praise thee, and be hungry another day and supplicate thee.

It is related that certain persons inquired of the imâm Sâduk, if the prophet practised takeeah.‡ or religious dissimulation. The imâm replied, After this verse was sent down, "O apostle, publish *the whole of* that which hath been sent down unto thee from thy Lord; for if thou do not, thou dost not *in effect* publish any part thereof; and God will defend thee against *wicked* men, for God directeth not the unbelieving people."§ The Most High becoming surety for him against harm, the prophet did not dissimulate, although before this he had occasionally done so.

The imâm Rezâ relates that on a certain occasion Jibrâeel was sent down to the prophet with the message, Thy Lord salutes thee,

\* The prophet Jonah.

† A sau is about seven pounds.

‡ Note 62.

§ Surah, 5 : 71.

and declares that virgins are like fruit on the tree, which when ripe must be gathered, or the sun and air will corrupt it; so for virgins arrived at puberty, there is no preservation but marriage. Mohammed hereupon repaired to the mesjid, and assembling the people he declared the divine communication. The inquiry now arose among the people to whom the virgins should be married. The prophet replied, To their equals, that is, to believers, who are all equal to one another. Before descending from the member, or rostrum, he solemnized marriage between Zebauh, a daughter of his uncle Zobayr, and Mikdâd-bin-Âsood, and said to the people, Here have I given my uncle's daughter to Mikdâd, to be his wife, while the ordinance of matrimony remains; and know ye all that in giving your daughters in marriage, rank is not to be regarded.

The imâm Rezâ states that the prophet declared he had become weak by prayer and conjugal intercourse, when food was sent down to him from heaven, after partaking of which, in valor and exercise in the matter alluded to, he acquired the power of forty men.

The imâm Mohammed Bâker informs us that after his assumption of the prophetic office, the prophet never ate wheat bread to satiety three days in succession; not that the means of doing so were wanting, for it sometimes happened that a hundred camels were given him at once, and he might have indulged in luxury had he desired it. Moreover Jibrâel three times brought him the keys of all the treasures of earth, and offered him the sovereignty of the whole world, on condition that his future reward should be somewhat abated; but all these offers were declined, the prophet choosing humiliation and poverty here, to secure the higher exaltation hereafter.

Sâduk says that the prophet every day three hundred and sixty times,\* being the number of veins in the human body, said, *Alhamdulillah Rabb-ul-aulâmeen!* thanks to God, the Lord of the universe. During his sitting with any company he always said twenty-five times, *Istaghfâr!* may God forgive. Every day he repeated seventy times, *Istaghferillah!* God forbid; and seventy times, *Atobâillah!* repentance toward God.

A tradition derived from Mohammed Bâker informs us that while the prophet was one day sitting with Auyeshah, a Yehooder came, and instead of the proper address *As-salam-âlaykum*, said to Mohammed, *Assâm âlaykum*—death to you; to which he responded, *Âlaykum*—to you be it. Two other Yehooders soon after came and gave the same salutation and received the same answer. Auyeshah became indignant at this treatment, and said to the Yehooders, On you be death and the wrath and curse of God, ye brothers of the ape and hog! Mohammed interposed, and said

\* Note 63.

to his wife, Although reproach may be provoked by example, yet it has a bad appearance, whereas courtesy and mildness adorn every thing they are connected with. Auyeshah replied, Prophet of God, perhaps you did not understand what these fellows said to you. Yes, said he, I understood, and turned their own malediction on themselves. Hereafter if a Musulmân salutes you, respond, As-salam-âlaykum—peace unto you ; but if an infidel gives you a salutation, simply reply Ælayka—and to thee.

The Ychoodee woman who had poisoned a shoulder of mutton, intending thereby to destroy the prophet, suffered no harm from him in consequence, he passing over the offence.

One day, says Sâduk, Mohammed visited Auyeshah, and found a crumb of bread on the floor, which he took up and ate, calling her by her pet name, Rosy-cheek, and telling her to value the favors bestowed on her by God, for when favor deserted a person it returned no more. Mohammed said to an angel who came to offer him possession of earth, This world is the house of him who has no habitation in eternity ; and he who collects much on earth has no understanding. The prophet was fond of vinegar and oil with bread. He waited for his food to get cold, declaring that God had not ordained him to eat fire, and that Shaytân shared in that which was warm. Sâduk's authority is given for the tradition that at the commencement of his prophetic assumption, Mohammed fasted so long that people began to say that he would never leave it off : then he relinquished the practice for such a period that it was said he would resume it no more. After this he fasted on alternate days, as did hazret Dâood.\* Subsequently he observed the thirteenth, fourteenth and fifteenth of each month as fast days. Next he made it meritorious to fast on the first Thursday of the month, and the last Thursday : and on the first Wednesday of the middle† third of the month, which custom he observed till his departure from the world. Besides all this, he fasted the whole of Shâbân, in addition to the great fast of Ramazân.

Whatever was asked of him he gave, till one day a woman sent her son to him with a request, telling the boy that if the prophet declared he had not the favor to bestow, to ask him for his shirt,‡ which was consequently given up. When the hour for prayers § arrived, Mohammed, destitute of any garment, could not go out to perform that duty. The Most High then communicated this verse : “ And let not thy hand be tied up to thy neck ; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty.”¶ On a Thursday,¶¶ he left his house to sleep in the open air at the beginning of summer, and at the end

\* David. † Note 64. ‡ Some Orientals usually wear only a single garment.

§ Note 65.

|| Surah 17 : 31.

¶¶ Note 66.



of the season, he removed back to the house on Friday; some assert that both of these transactions took place on Friday eve, that is, Thursday night. The imâm Sâduk says that during the last third of the month of Ramazân, the prophet tightened his girdle, abstained from his wives, and passed the whole night in devotional vigils, and during this period attended to nothing but the service of God. The prophet died in debt. Mohammed's camel losing in a race which his companions thought he would certainly win, he said to them, All the mountains stretched their necks to get the favor of sustaining Nooh's\* ark, but Judy† humbled itself, on which account the Most High gave the contested honor to that mountain.

It is related on the authority of Mohammed Bâker, that while Jibrâeel was one day sitting with Mohammed, the angel looked towards heaven, when instantly his beautiful complexion changed to the hue of saffron, and he sought refuge in the protection of the prophet, who, on looking up, saw a body descending and filling the whole space between the east and west. On approaching near, that wonderful being said, The Most High has sent me to offer you the choice of being either king and prophet, or prophet and servant. Mohammed looked to Jibrâeel and saw that the hue of fear had left him, and his own color was restored, and was advised by his friendly angel to choose the latter of the two proposals made him, which was accordingly done. The mighty angel who brought the message then raised his right foot, and at a single step set it in the midst of the first heaven. Another step carried him to the second heaven, and thus, heaven by heaven at a pace, he ascended, till he appeared diminished to the size of a sparrow. The prophet now asked Jibrâeel what caused him to change in the manner he had done, which occasioned himself much fear. Do not reproach me for that weakness, said he. The angel that has just visited us is Isrâfeel,‡ the porter of the Lord, and who, since the creation of the heavens and earth, has never been down to this world before. When I saw him coming, I thought the day of judgment had come, and this caused me to change color. Although he appeared so vast here, did you not see how diminutive he became as he ascended? Whoever enters the gate of glory, and is admitted near the Deity, becomes abased in the divine presence. This angel is the porter of the Most High and nearest Him of all creatures. The table of decrees is of red ruby, and its place is between the eyes of this angel. When God wills a communication for his creatures, the table strikes Isrâfeel's forehead. He then looks at it, and what he finds divinely inscribed thereon, he announces to us and we convey the command to heaven and earth. Although he is the nearest of creatures to the place of divine annunciation, yet between his position and the presence of divine greatness and glory are

\* Note 67.

† Note 68.

‡ Note 69.

ninety curtains, or partitions of light, on which eyes cannot dwell, and that cannot be described to you. I am the nearest angel to Isrâfeel, yet the space of a thousand years' journey divides us.

Various traditions relate that the prophet was the most wise, intelligent, patient, brave, just and kind of all men; that he never touched the hand of a woman not lawful to him; and so generous was he that a piece of money never stopped with him, and that he provided for nothing but necessaries of the simplest kind. He sat and ate and slept on the ground like a slave, mended his own clothes and sandals, milked sheep, and performed other menial offices. He bound a stone on his stomach to assuage hunger, and ate whatever was before him. Most of his garments were white, and in putting on his dress he began at the right side. He had a fine garment which he wore only on Fridays. He had a cloak which he always carried with him and doubled it and threw it under him. If he put on a new garment he gave the old one to some poor person. He wore a silver ring on the little finger of his right hand, and when he performed ablution for prayers, he cleansed his teeth by rubbing them with a stick\* or brush called miswak. Sometimes he rode a horse, a camel, or an ass, without saddle, and sometimes walked barefoot without cloak or turban. He esteemed people of learning and probity, and treated all with suitable courtesy, never abusing any with opprobrious language. He requited evil with good. He was first in saluting and shaking hands. Of green fruits he preferred water-melons and grapes. His chief diet was water and dates, and milk and dates. He was fond of flesh and soup, but did not hunt, although he ate flesh taken in hunting. Also he ate cheese and fat.

When people brought boys to him to receive his blessings, or be named, he would seat them on the skirt of his garment which they not unfrequently wet, but though people would cry out, he would tell them to let the child be, and would not show that he was annoyed. After his visitors were gone, he would wash his garments.

The compiler remarks that the traditions respecting Mohammed's eating wheaten bread are contradictory, but may perhaps be reconciled by reference to some particular period, as before his assumption of the prophetic office, before the Hijret, or after it. He licked the dish and his fingers, and washed his hands after eating, and drew them over his face.

When the prophet combed his hair or beard, people collected and kept as relics the hairs that were separated from the one or the other; but when he shaved at the Hej,† Jibrâeel carried the hair up to heaven. He used amber, musk and civet as perfumes. Sâduk says that the prophet's expenses for perfumes were greater than for provisions.

\* Note 70.

† Pilgrimage.

An old woman of the tribe of Ansâr requested the prophet to pray that she might enter paradise. He replied, *Old women* will not enter there; upon which she went out and wept. Bilâl met the weeping woman, and learning the cause of her grief, brought her back to Mohammed, and inquired if he had really made the declaration she alleged. Yes, said the prophet, and *blacks* likewise will not enter paradise. At this, Bilâl, who was of that color, mingled his tears with those of the old woman. Here Abbâs entered and asked what was the matter, upon which Mohammed declared, Neither shall the *old* enter paradise; but added, The Most High will make you all *young and beautiful*, and then introduce you to that happy abode.

One day a woman came to the prophet and complained that a certain man had kissed her. The offender was summoned and asked why he had done so. He replied, If it was a bad deed, let her in retaliation do the same to me. Mohammed smiled, but bade him do so no more, which the man promised to observe.

An amusing story is related concerning Sooyât, a Muhâjer, and a man by the name of Nây mân of Badr. The former overtaking the latter on a journey, asked for food; Nây mân replied, My companions are not here. Sooyât perceiving a party of strangers approaching, went to them and said, I have a slave for sale: he is a tonguey fellow, and declares himself free; but do not credit anything he says, if you do you will spoil my slave. Nây mân was now sold for ten camels, and the purchasers came and put a rope around his neck to take him away. He of course remonstrated, and assured the men who had bought him that Sooyât was hoaxing them, for he was positively a free man. No, said his purchasers, we have heard all about you, and believe nothing you say; and took him along with them. His companions, however, pursued and recovered him. When this was reported to the prophet he laughed very heartily. Nây mân also some years after enacted a joke, although his mischief did not return on the person that had so fully avenged the laws of hospitality. A blind man named Mahramet-bin-Nofal wishing to retire a moment, called out for some one to lead him aside. Nây mân conducted him into the mesjid, and told him that was a proper place, but the people immediately exclaimed against the blind man in no measured terms. Who brought me here? inquired the astonished Mahramet. On being told it was Nây mân, he vowed that if he met him again he would cane him soundly. The wag heard of this threat, and falling in with the blind man again, inquired if he wanted to have Nây mân pointed out to him. On being answered in the affirmative, he brought Mahramet to Osmân when that khaleefah was engaged in prayer, and saying This is Nây mân, fled. The blind man raised his staff and smote Osmân with all his might. The people were instantly in a rage saying, Why have you struck the kha-

leefah? Who brought me here? said Mahramet; and on being informed, he declared he would have nothing more to do with Nāymân.

The imâm Mohammed Bâker relates that two of the prophet's disciples, Abuzer and Salmân, were seeking him one day, and, finding him in the attitude of religious prostration under a tree at a certain mesjid, they sat down to wait until he should have concluded his devotions. So much time elapsed, however, that they thought he had fallen asleep; but on coming up with the intention of awaking him, to their surprise he raised his head and told them he had heard their conversation. He then began to discourse on his mission, and said that the Most High had heretofore sent prophets each one to his own people, but that himself was sent to all mankind, and that five things had been bestowed on him which had not been granted to any before him. God, said Mohammed, has inspired people with great awe and fear of me that they may hear and obey me. He has made plunder lawful to me, and has made the whole earth a place of devotion, and in the absence of water has constituted dust a purifier; prayer may be offered on the bare ground, and He has appointed me intercessor for my sect at the judgment; besides which, He has given me the keys of knowledge and language such as were never granted to one before me.

On the authority of Ibn-Abbâs it is related that forty Yehoo-dees of Medeenah agreed to go to the liar, as they called Mohammed, and prove the falsehood of his pretensions. On their presenting themselves, the prophet said, Let the Torât be our umpire, to which the Yehoo-dees readily agreed. They then began to dispute by alleging that Adam was better than Mohammed, for the Most High created him by the hand of His power, and breathed into him of His own spirit. The prophet rebutted this position, by saying that Adam was a prophet and his father, but less favored of God than himself, for five times a day, when the creed was proclaimed, he was declared to be the prophet of the Lord. To this his opponents assented, saying that it was so written in the Torât.

But, said the Yehoo-dees, surely Moosâ is more excellent than thou art, for God spoke four thousand words to him, whereas He has not spoken to you at all. He has, however, replied Mohammed, bestowed on me a greater favor, for He caused me to be borne to the seventh heaven on the wing of Jibrâceel, and I passed Sidret-ul-muntahâ, that station of the archangel, and came to the pillars of the empyrean, where I heard a voice, saying, I am the Lord, besides whom there is no Lord; with me is neither superfluity nor deficiency. I am he who saves from punishment, and the witness of all that creatures do: I am exalted and glorious, forgiving and merciful. There I saw God by my heart, or spirit, not with my eyes. All this is certainly superior to the favors bestowed on Moosâ. The Yehoo-dees conceded the point, saying that thus it was written in the Torât.



Nooh was then adduced as an example of excellence which Mohammed could not claim, for, said the Yehoo-dees, the Most High embarked that patriarch in the ark and at length landed him on Mount Judy. But, rejoined the prophet, God has given me a river in heaven flowing from beneath the empyrean, on the banks of which are a million of palaces built of gold and silver bricks in alternate layers. The herbage on the banks of that river is saffron, its pebbles are pearls and rubies; the soil through which it flows is white musk, and its name is Koser. To me and my sect God has given this celestial stream, as He declares in the Korân. The Yehoo-dees yielded to this argument likewise, citing the Torât in proof of what Mohammed had claimed over Nooh.

Ibrâheem was now brought forward to stand the test of comparison, whom it was alleged God constituted his own friend. Mohammed replied, If the Most High made Ibrâheem His friend, He made me His beloved, and bestowed on me a name taken from His own sacred appellation. The disputants again yielded, citing as before the declaration of the Torât.

Repulsed along the line of illustrious patriarchs, the Yehoo-dees then affirmed that Eesâ was superior to Mohammed, for one day when He was at the top of the temple the demons attempted to harm Him, but Jibrâeel at the command of God struck them with his right wing and dashed them into the fire. A greater favor is mine, replied the prophet, for when I returned from the battle of Badr and the slaughter of idolaters, and entered Medeenah very hungry, a Yehoo-dee woman came out to meet me with a dish containing a roasted goat on her head, and after thanking God for my victory and safe return, she declared that it was in fulfilment of a vow she had brought me that offering. But I had no sooner dismounted and stretched forth my hand to the roasted goat\* than by divine power it sprang up, stood on its four legs, and spake and warned me of having been poisoned. Again the Yehoo-dees yielded the position.

At last they said, One more comparison remains: Sûlaymân certainly was better than you, for the Most High subjected to him not only mankind, but Jins and demons, and birds and winds, and beasts of prey. But, said Mohammed, Borâk was subjected to me, which is more than all the world beside. Borâk is a quadruped of paradise, his face is human, he has hoofs like a horse, and a tail like an ox. In size he is between the ass and the camel. His saddle is ruby, with stirrups of pearl. He has seventy thousand golden bridles to restrain his impetuosity. He has two wings studded with pearl, ruby and emerald. Between his eyes is the inscription, There is no God but God the sole, who has no associate, and Mohammed is the apostle of God. The Yehoo-dees conceded all, declaring that it was

\* Note 71.



so written in the Torât, and that this possession of Mohammed was better than the dominion of Sûlaymân. Hereupon they professed their belief in the divine Unity and in the mission of Mohammed. The prophet then stated that Nooh preached nine hundred and fifty years, and according to the declaration of the Most High only a few believed on him, whereas many in his short life had become his followers. In paradise, continued Mohammed, there will be one hundred and twenty thousand ranks, of which my sect will constitute eighty thousand, and all other sects forty thousand ranks. The Most High has caused other books to testify to mine, which abrogates them all. I am raised up to legalize what other prophets have prohibited, and to prohibit some things they have made lawful, of which number in the law of Moosâ is fishing\* on Saturday, for transgressing which law, some of that people were transformed into apes. To my sect fishing is lawful, and also fat, which was prohibited to you.

From his birth to his death, Mohammed was free from all sins great and small, both of design and ignorance, and from all error. Sâduk relates that God gave the prophet five spirits: the spirit of life, by which he was endued with motion; the spirit of power, by which he fought and performed the severest devotion; the spirit of desire or appetite, by which he ate, drank and lawfully indulged in sexual intercourse; the spirit of faith, by which he commanded and judged; and the Holy Spirit, which endowed him with the prophetic office, and which on his departure from the world attached to the imâms, and in which Holy Spirit there is neither sleep nor carelessness, sportiveness nor forgetfulness. This Spirit enables the imâms to know whatever transpires in the east or west, in the desert or the sea. The same imâm, on whose authority the above rests, declares that the Most High gave Eesâ two eminent names by which he raised the dead and performed the miracles He did. On Moosâ four of these names were bestowed, on Ibrâheem eight, on Nooh fifteen, and on Adam twenty-five. All these, with additional ones, were conferred on Mohammed. Verily, there are seventy-three exalted divine names: one of these is peculiar to the holy nature of the Most High, and is incommunicable, but all the rest were bestowed on the prophet.

Every Friday eve, that is, Thursday night, said Sâduk, joy awaits us; for my spirit then meets the assembled spirits of the prophet and past imâms, at the divine empyrean, around which we make seven circuits, performing two rukâts of prayer at each of its pillars, and my spirit never returns to its body without having acquired new knowledge. Every new science which God wills to impart to us is first communicated to the spirit of the prophet, and from him transmitted down through the line of imâms according to their seniority.

\* Note 72.

The imâm Bâker once asked a man of Yemen if he knew a certain stone under a tree in a certain defile, all of which he described. The Yemencee answered in the affirmative, and added that he never saw a person better acquainted with those localities than the interrogator. That is the stone, rejoined the imâm, in which the tables of Moosâ were preserved which were delivered to Mohammed, and one now is in our possession. Sâduk relates that the tables of Moosâ were emeralds brought from paradise, and on them was written all science, past and future, down to the judgment day. When the period of Moosâ elapsed, God directed him to commit the tables to the mountain, which by divine power opened to receive them, Moosâ having bound them in a garment, and then closed them up. There they remained till the Most High raised up Mohammed, in whose time a kâfilah of Yemen passing the mountain, it opened by the power of God and disclosed the tables, which by divine influence they did not uncover, but brought them to Mohammed in the state that Moosâ had left them. Jibrâeel forewarned the prophet of the occurrence, and when the people of the kâfilah waited upon him, he demanded the tables, which knowledge of the fact so astonished them that they immediately declared him an apostle of God and committed to him the relics. The prophet took and read the tables, which were written in the Hebrew language. He then called Âly and declared to him that all science first and last was written on the tables of Moosâ, and added, God has commanded me to entrust them to you. The commander of the faithful replied that he could not read them. But, rejoined the prophet, Jibrâeel orders me to direct you to put them under your head to-night, and to-morrow morning you will be able to read all they contain, which was accordingly verified. At the order of Mohammed, Âly then made a transcript on parchment, and this contains all science or knowledge past and future. The tables and staff of Moosâ, concluded the imâm, are in our possession, all transmitted to us by inheritance from Mohammed.

It is related on the authority of the commander of the faithful that Yooshâ\* was the successor of Moosâ, and that the tables of Moosâ were emeralds. On beholding the Bence Isrâeel worshipping the calf, Moosâ was so transported with anger that he cast the tables out of his hands and they were broken, part of the pieces remaining on earth and part ascending to heaven. When Moosâ's anger subsided, Yooshâ asked him if he had in mind what was written on the tables. He replied in the affirmative. The tables of Moosâ were transmitted through the line of his successors, till at last they came into the possession of four persons of Yemen, who on hearing of the prophetic assumption of Mohammed, and that he forbid wine and adultery and enjoined good morals, argued that he was more

\* Joshua.

worthy of the treasure they possessed than themselves, and carried the tables to him. Āly added that having put them under his head one night, he found them the next morning translated into Arabic.

From the imâm Sâduk it is related that the last of the successors of Eesâ was Abbay, or, according to another tradition from the same imâm, his name was Bâlit. Salmân-e-Farsee had received much instruction from ulemâs and at last came under the tuition of Abbay, in whose service he remained for a long period. After Mohammed assumed the prophetic office, Abbay directed Salmân to visit him, and he found him in Medeenah. The same imâm declares that Abutâlib was the trustee of the sacred relics and books, and having believed in the prophet delivered them all to him on the day he left the world.

The imâm Sâduk says that Moosâ bequeathed his authority to Yooshâ, and he to the sons of Haroon,\* and not to his own sons, or those of Moosâ, for the bequest of such inheritance and of the khalâfat, is of God. Moosâ and Yooshâ announced the glad tidings of Meseeh's † advent, who, on being raised up, said to the Benee Isrâeel, After me a prophet will come whose name will be Ahmed, and he will be of the sons of Ismâeel. He will declare to you the truth respecting me and yourselves. After Meseeh, the guardians of his faith transmitted it from hand to hand, announcing to mankind the approaching advent of the last prophet of time. Among the books which God sent by the prophets were the Torât, the Injeel, and Zaboor, the book of Nooh and the book of Sâlah, the book of Shuayb, the book of Ibrâheem, ‡ all of which at last were possessed by Mohammed, who declared himself to be the sayyid of the prophets, and his vasee or successor, the sayyid of that whole class. Adam supplicated God to give him a worthy successor, and was directed to intrust every sacred bequest to Shays, who constituted Shabân his heir. Shabân was the son of that Hooree whom God sent from paradise to become the wife of Shays. Shabân bequeathed the trust to Mahlas, he to Mahook, he to Amceshâ, he to Akhnookh, who is Idrees, he to Nâkhood, he to Nooh, who made Sâam his heir, from whom the inheritance descended to Asâmer, then to Ayshâshâ, then to Yûfis, then to Berah, then to Jeneesah, then to Imrân, then to Ibraheem-Khaleel, who left the heritage to Ismâeel, he to Ishak, he to Yâkoob, he to Yoosuf, he to Basreeâ, he to Shuayb, he to Moosâ, he to Yooshâ, he to Dâood, he to Sûlaymân, he to Asef-bin-Berkheeâ, he to Zekereâ, he to Hazret Eesâ, who made Shimoun his heir; he transmitted the heirship to Yahyâ-bin-Zekareâ, and he to Menzer, and he to Saleemah, and he to Birdah, who committed to me, said the prophet, the inheritances and books which I bequeath to you, O Āly, to be transmitted to your successive heirs down to the twelfth

\* Aaron.

† Christ.

‡ Note 73.

imâm, who will be the best of the people of earth next to yourself. But verily, my sect will become infidels against you, and oppose you much; yet whoever is firm to your khalâfat is mine, and whoever separates from you, is doomed to the fire of hell, the place of infidels.

Sâduk relates that on the night of the prophet's ascent to heaven, God gave him two catalogues, one in his right hand containing the names of all who go to paradise, with their fathers and tribes. The left hand catalogue was a list of those doomed to hell with their fathers and tribes. On his return to earth Mohammed ascended the member or rostrum of the mesjid, and exhibited the catalogues to the people and said, God has decreed all this in justice, and not a soul will be added or subtracted from either class, both of whom are judged according to their works. The catalogues were given to Āly. Another tradition declares that Mohammed saw, in similitude, all his sect, and knew them as people are acquainted with their neighbors; and among them, said he, addressing Āly, I saw and implored forgiveness for you and your sheeċhs or followers.

The compiler adds, The knowledge of the prophet was great, all communicated, as should be known, by the Most High, and he never spoke under doubt and uncertainty.

## CHAPTER VII.

*Miraculous Characteristics of the Korân: Record of some of Mohammed's Miracles: Aly's Controversy with a Yehoodæe.*

IN order properly to estimate the miraculous merits of the Korân, it should be considered that when the prophet arose, eloquence of expression and purity of diction were much cultivated, and poetry and oratory were held in the highest estimation. On this account God made the great miracle of Mohammed to consist in an inimitable style, which is exhibited in the Korân. The prophet issued a general challenge to all the learned to compose a book equal to the Korân, and thus disprove his claim to be a divinely inspired prophet. But notwithstanding the number of elegant and finished writers exceeded the sands of the desert, and all were hostilely eager to falsify the prophet's claims, yet their efforts to equal the Korân were perfectly vain. They did not lack the incitement of enmity, for Mohammed vilified the idols they worshipped, and pronounced their forefathers corrupt infidels. He farther incensed the chiefs, whose heads were inflated with arrogance and their eyes dazzled by the mirage of grandeur, by summoning them to the duties of humility and obedience. But notwithstanding all this incitement, nothing comparable to the Korân was produced, which, had the thing been possible, the antagonists of Mohammed had not been slow to bring forward. He next challenged them to produce ten chapters like the short ones of the Korân, but as this was not done, the condition was changed to the easier task of producing, by their whole united efforts, a composition equal to one of the short chapters of the Korân. This however was never accomplished, and is therefore conclusive evidence that they were utterly unable to do it, especially as they were prompted by the strongest incitements.

Ulemâs disagree whether the miracle of the Korân consists in its being the very acme of eloquence and perfection, or in restraint put by the Most High on the intellects of its opponents. In either case there is an obvious miracle. The truth however is, that the miracle of the Korân consists in several particulars. First in its elegance, diction and melody, so that every Ajemee who hears it recited perceives its superiority over other Arabic compositions. Every sentence of it inserted in a composition however elegant, is like a ruby, and shines like a gem of the most brilliant lustre, and



so inimitable is its diction, as to be the subject of astonishment to all learned men, ancient and modern.

It is related that in the time of the imâm Jâfer-e-Sâduk, four unbelievers who were most eminent for eloquence agreed to produce a book equal to the Korân. Each was to contribute his share of the work, and they were to meet the following year at Mekkah, to give a proper form to their joint production. According to agreement, they assembled in due time at the spot called the Place of Ibrâheem, and the first declared that when he saw this verse relating to the deluge—"O earth, swallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated and the decree was fulfilled"\*—he felt that it was impossible to rival the Korân, and gave up the attempt. And thus in succession each of the party cited a verse from the Korân, as a reason for having relinquished their design. At this moment the imâm Sâduk passed, and by a miraculous impulse repeated the verse, "Verily if men and genii were purposely assembled, that they might produce a book like this Korân, they could not produce one like unto it, although the one of them assisted the other."† This miraculous coincidence astonished and abased those who had presumed to vie with the Korân. Another tradition says it was the custom of authors on producing any thing of superior excellence to hang it up in the Kâbah triumphantly. But when the verse quoted above—"O earth, swallow thy waters," was published, all who had exhibited their compositions in the Kâbah, came by night and took them away through fear of humbling disparagement.

The second particular, by which the Korân is proved to be a miracle, consists in its wonderful structure. If a person were to search through poems and orations, he would find no method comparable to the admirable form and style of the Korân. It is related that when the Koraysh found themselves quite confounded by the perfection which the sacred recitals of Mohammed exhibited, they went to Valeed-bin-Mughyrah, one of their most learned and eloquent men, and desired him, if possible, to rebut the claims of Mohammed by surpassing his wonderful style. Accordingly he waited on the prophet and asked him to recite an ode. Mohammed replied, That is not mere poetry which I utter, but it is the word of the Lord who sends prophets to mankind. He then recited the surah of Ha-Mim,‡ and pronounced the verse "If *the Mekkans withdraw from these instructions*, say I denounce unto you a sudden destruction, like the destruction of Ad and Thamud."§ At the recital of this sublime passage Valeed trembled, his hair stood erect, and he returned immediately to his house. The Koraysh feared he had become a Musulmân. His nephew Abujahl accordingly visited him and said, Well, uncle, have you not

\* Surah 11 : 46.

† Surah 17 : 90.

‡ Surah 41.

§ Surah 12.

only occasioned us defeat in competition of style, but do you further disgrace us by embracing the religion of Mohammed? He replied, I have not forsaken your religion, but I have heard such expressions from him as cause me to tremble. Is it poetry? inquired Abujahl. No, said Vaheed. Is it oratory? No, for an oration is a connected discourse; but what Mohammed recites is unconnected, the parts unlike each other, yet it possesses indescribable beauty and melody. Does it owe its power to magic? said the visitor. No; replied Vaheed. What is it then? Allow me time to consider, said the wise man; and the next day he pronounced it enchantment, for, said he, it ravishes the hearts of men.

The third excellence of the Korân is its consistency. This is affirmed of God in the verse, "If it had been from any besides God, they would certainly have found therein many contradictions."\* Mankind cannot produce a book of this size which will not contain contrarieties. If one sentence is elegant, another will be the reverse. Should the work be a poem, if one couplet is sublime another will be low. A book which from beginning to end shall maintain the same elegant and sublime diction, cannot be produced except by one who has no contrariety in his nature, and no variation of his powers.

The fourth evidence of miracle, in the Korân, is the knowledge it exhibits of divine things. At the epoch of Mohammed, the Arabs, and especially the people of Mekkah, had lost this knowledge. Before his assumption, the prophet was intimately acquainted with no one of the people possessing a divine book, or with others who might have instructed him. His journeys to foreign parts were few, whence knowledge might have been obtained. Yet all that the most learned, with elaborate pains, during the period of many thousand years, have been able to produce on the subject of divine knowledge, the prophet has presented in the most perfect manner in every chapter and verse of the Korân. There is nothing in that book which is contrary to unbiassed reason and a sound understanding. The greatest proof that the Korân is a miracle consists in its effects. Through its influence the Arabs, who were universally known to be destitute of learning and politeness, became the envy of the world for those qualities; so much so indeed, that ulemâs from all quarters, who wished to obtain a finished education, were under the necessity of applying to the Arabs.

The fifth miraculous quality of the Korân is the perfect canons, or rules, it establishes, both in reference to human and divine things. All that the learned ulemâs of the world have elaborately written on these subjects, does not equal what is exhibited in the smallest chapter of the Korân. The rules respecting divine worship and the adjudication of strife and corruption are so perfect, that in no re-

\* Surah 4 : 84.

spect can suspicion of error be fastened on them ; indeed it is impossible to make a religious law like that of the sayyid of mankind. And if a person would only judge rationally on this subject, he would perceive that there can be no greater miracle than this.

Sixthly, in reference to the history of preceding prophets, and of other periods, the knowledge of which at that time was peculiar to people possessing sacred books, as it was unknown to the rest of mankind, especially the inhabitants of Mekkah. The prophet has so illustrated this matter that notwithstanding innumerable cavils by those possessing a sacred book, not a single particular of his declarations has been or can be falsified, while disagreement among his opponents was everywhere manifest. He moreover exposed their attempts to conceal the truth.

Seventhly, such is the innate efficacy of the Korân that it removes all pains of body and sorrows of mind ; annihilates what is wrong in carnal desires, delivers from the temptations of Shaytân, from external and internal fears, and from enemies within and without. It sanctifies the heart, imparts health to the soul, and union with the Lord of holiness, and gives salvation from all doubts raised in the mind by satanic influence. It moves hearts heavy as mountains, causes rivers to flow from the eyes, ploughs up the soil of careless bosoms, and sows there the seed of divine love, and like the trump of the archangel reanimates those dead in pride.

The eighth miraculous merit of the Korân consists in its revealing mysteries which were known only to God. Innumerable matters of this description are revealed which may be divided into two classes. First, verses disclosing what infidels said to one another in secret, and what passed in their own hearts, and which, on its being declared by the prophet, they did not deny, but were humbled under it, and repented of their evil. Detections of this kind were so frequent that the opposers of Mohammed, when talking about him, feared, saying to one another, This very hour Jibrâeel will inform him of our remarks. As an instance of this knowledge may be mentioned the case of a beautiful woman, who came to prayers. The devout went above her that their devotions might not be disturbed by her charms, but the amorous stood below that they might have some view of her attractions, which was noticed as follows : “ We know those among you who go before ; and we know those who stay behind.”\*

In the second class are many verses of the Korân, revealing future events which none but God can know and communicate. Of these there is a prediction of the abasement of the Yehoodees till the end of time, in consequence of the trouble they gave Mohammed, and his pronouncing a curse on them. To this day they have no

\* Surah 15 : 24.

king, and in every country they are the lowest of the people, as is declared in many verses of the Korân. Again, there is a prediction that Ajem\* should be conquered, and Frangeestân† remain independent till the coming of the last imâm, Mahdy. The imâm Sâduk was once asked why it was the more the Korân was read the newer it appeared. He replied, It was not sent for one particular age or time, but for all mankind down to the judgment day.

In the commentary on the Korân, by the imâm Hasan Askerec, it is stated that Âly, the commander of the faithful, was once inquired of, if Mohammed possessed the power of working such miracles as Moosâ manifested; for example, his raising a mountain over the heads of those who refused to receive the Torât, in order to terrify them into obedience. Âly replied with a solemn oath in the name of the truth of the Lord, The Most High has granted no miracle to be performed, from Adam down to the last prophet of time, which He has not bestowed on Mohammed, or a better than it with innumerable others. For instance, when the prophet began to publish the faith at Mekkah all the Arabs laid the arrow of hatred on the bow of doubt, and tried by every stratagem to overthrow his divine claims. He assumed the prophetic office on Monday, I performed prayers with him on Tuesday, and continued to do so for seven years, during which period only a few persons became Musulmâns, but the Most High gave the faith more influence afterwards.

One day, before others had believed, I waited on the prophet, when presently a party of idolaters came to him and said, You claim, Mohammed, to be the apostle of the Lord of the universe, and not satisfied with this even, you arrogate to yourself superiority over the most eminent prophets. If your pretensions are true, verify them by certain miracles which we will name to you, and which were manifested by some of the prophets. The visitors now separated into four parties, and the first demanded a miracle like the deluge of Nooh, which destroyed his people, and from which he and the faithful were saved in the ark. The second party said, Show us a miracle like that of Moosâ, who raised a mountain over the heads of his people till they yielded him obedience. The third division required a repetition of the miracle of Ibrâheem, whom they cast into the fire but the flames were cool and refreshing to him. The fourth company demanded a miracle like those of Êesâ, who told people what they had eaten or stored in their houses. The prophet replied, I am sent to you to inspire fear and work miracles, but my miracle is the Korân which you are all impotent to equal. That is the proof of my divine mission; nor should I dare to produce such miraculous verses from God, and ask Him to confirm their evidence by another miracle. I have nothing to do but execute the prophetic office

\* Persia.

† Europe.



He has allotted me, and which after its completion will be sufficiently attested by miraculous signs. Should I invoke miracles and you still remain in unbelief, they would occasion judgments upon you.

At this juncture Jibrâeel descended, and said to Mohammed, The Most High sends you salutation, and declares, I will soon manifest for them those signs and miracles which they require; but verily, after seeing them they will remain still in their own unbelief, except a number whom I preserve. Yet will I manifest the miracles they have demanded of you, in order to perfect against them the proofs of your prophetic office. Say, then, to the party who required a repetition of the miracle of Nooh, Go to mount Abukubays, at the foot of which, on your arrival, will be manifested the sign you seek. When destruction is about to overwhelm you, take refuge in Āly and his two sons hereafter to be born, and you will be saved from the flood. Direct those who asked the miracle of Ibrâheem to go to whatever place they please in the wilderness around Mekkah, and they will behold fire, like that which encompassed Ibrâheem in Nimrood's furnace. When the flames envelop them, let them seize on the fringe of a woman's head-dress, who will appear to them in the air, on which the fire will pass away. Those who required the miracle of Moosâ were ordered to go to the Kâbah, where it should be manifested, and from which they should be saved by Hamzah, Mohammed's uncle. The fourth company, whose principal was Abujahl, was directed to stay by the prophet till the others had returned and reported, after which their own wishes should be gratified. At the close of all these directions, Abujahl said to the people, Repair now to the places Mohammed has indicated, that the falsity of his declarations may quickly appear.

The first company went to the foot of Abukubays, when suddenly fountains arose under their feet, and rain without cloud poured down on their heads, so that in a little time the water was up to their mouths. They fled toward the summit of the mountain, but the water rose as fast as they ascended, and was nearly up to their mouths on their gaining the loftiest height. When they had given up all hope, and fully expected to be drowned, suddenly Āly appeared standing on the surface of the water, with the images of his two future sons on his right and left. He called to the drowning party, saying, Take my hands and the hands of my children and you will be saved. This direction was forthwith obeyed and they began to descend, the water quickly subsiding, part of it sinking into the earth, and part evaporating, and none of it remaining by the time the party under the conduct of Āly reached the base of the mountain. The commander of the faithful conducted them to the prophet, when with tears they said, We testify that thou art the sayyid of the prophets, and the best of all creatures. We have experienced a deluge like that of Nooh, from which Āly and two children saved us, but those



boys have disappeared. The prophet replied, They will hereafter spring from my brother Āly. Their names are Hasan and Husayn, and they are best of the youths of paradise, but their father is better than they. Know ye that the world is a deep sea; multitudes have been lost in it; its life-boat is the family of Mohammed, even Āly and his two sons, whose similitude you saw, and my other descendants, all of whom are my successors. Whoever embarks in this ship will be saved, and whoever opposes it will be drowned. Thus it is in the eternal world: the fire of hell and the fountain of melted copper are like the sea, and these are the ships of my sect, bearing those who love and follow them over hell, and landing them safely in paradise. The prophet now addressed Abujahl and demanded if he heard what this party reported. Yes, said he, but let me hear what the next company will say.

The second party now returned weeping, and addressing Mohammed said, We bear witness that thou art the apostle of the Lord of the universe, and best of all creatures. We went to the wilderness according to your direction: presently we saw heaven open and raining down fire, which was answered by the earth opening and pouring out the same element. The flames spread far and wide, and enveloped us so that our bodies boiled with excessive heat, and we were certain of being soon roasted and burnt. In these desperate circumstances we beheld the image of a woman in the air, the borders of whose head-dress hung within our reach, and a voice from heaven proclaimed, If you desire salvation seize upon the fringe of the head-dress, on doing which we were borne up into the air above the threatening flames. The fine fringe was not rent by our weight, but saved us, and dropped us unharmed in the courts of our own houses whence we have hastened to wait on you, well knowing that our only hope was to embrace your faith. You are the best of all in whom men can trust and believe, next to God: what you say is true, and what you do is wise. The prophet then appealed to Abujahl if the Most High had not showed to this party the miracle of Ibrâheem. Abujahl replied, Let us wait and see what the third party will report. Mohammed then said to the second company, Servants of God, the woman by whom the Most High delivered you is my daughter Fâtimah, the best of women, and at the resurrection a voice from beneath the empyrean will proclaim to all creatures, Cover your eyes till Fâtimah, the daughter of Mohammed, and female sayyid of the women of the universe, passes the bridge Serât,\* at which command all eyes will be covered, except those of Mohammed and Āly and Hasan and Husayn and the other imâms, who may lawfully behold her. She will then pass Serât, to which her veil will attach itself, one end remaining in the judgment plain, and the other in her hand

\* Note 74.

when she enters paradise. Our Lord will then utter a voice, saying, Friends of Fâtimah, attach yourselves to the fringe of her veil; which order will be obeyed by more than a thousand million of persons, all of whom will be preserved by the veil from the fire of hell.

The third party now came up weeping, and said, We testify, O Mohammed, that thou art the apostle of the Lord of the universe. Thou art the best of men, and Āly is the best of the successors of the prophets, of whom thy family is the most excellent of all. We have seen such signs and wonders as have left us no choice but faith in thee. As we were sitting by the Kābah, fancying that your sending us thither to witness a miracle was a deception, suddenly the Kābah was severed from its base and suspended over our heads. At this terrific sight we withered away and were unable to move, when your uncle, Hamzah, came to our relief and upheld the Kābah on the point of his spear till we escaped the impending danger, and the Kābah returned to its former position. This miracle converted us to the Musulmân faith.

The prophet called the attention of Abujahl to the testimony of the third company, but that unbeliever said, I know not whether they lie or tell the truth, or if what they report is reality or fiction of the imagination. If you show me what I demanded, then I must of necessity believe; if not, there is no reason why I should acknowledge your claims on the evidence of this assembly. Mohammed replied, If you give no credence to the testimony of others, then what reason can you have for believing the glorious deeds of your own ancestors, or the ill fame of their enemies? all which you are forever expatiating upon. Moreover how can you acknowledge the existence of such countries as Irāk and Shām, which you have never seen, and what reason can you assign for believing any human report? Verily, divine evidence has been perfectly exhibited in what these parties have witnessed, and the testimony you have heard is complete and unquestionable. Then addressing the third company he continued, Hamzah, who turned back the Kābah from impending over your heads, is an uncle of the apostle; God has exalted him to high rank and eminent dignity, and holds him dear for his many excellencies and his love for Mohammed and Āly. Verily Hamzah in the day of judgment will remove hell far from his affectionate friends, as to-day he kept the Kābah from descending on your heads. Multitudes, whose number none but God can estimate, will appear at the bridge Serât, but being guilty of many sins, walls will oppose their passage. On the appearance of Hamzah they will implore his help. He will appeal to the prophet, and the commander of the faithful. Āly will then produce the spear with which Hamzah shall have fought in the cause of God, and say to him, With this repel hell from your friends as you once drove back the enemies from the friends.

of God. He will then thrust his spear against the walls of fire which separate his friends from Serât, and by divine power will dash them away five hundred years' journey. He will then invite his friends to pass the bridge, which they will do in safety and enter paradise.

Turning now to Abujahl, the prophet demanded what miracle he required for himself. He answered, The one which you say Eesâ manifested by telling people what they had eaten in their houses, and what they had laid up in store. Now, said Abujahl, tell me what I have eaten to-day, and what I afterwards did. The prophet replied, This will I do to your own abasement and disgrace, as a punishment of your cavilling demand for miracles. If, however, you believe in me, the humiliation will do you no harm ; but if you continue infidel, you will be despised by the world and eternally miserable hereafter. When, Abujahl, you had sat down in your house to eat a roasted fowl, your brother Aboolkhatry came to your door and asked admittance. Fearing he might partake of the fowl with you, such was your sordidness that you concealed it under the skirt of your garment till you were relieved of his presence, and left alone to enjoy it. Abujahl interrupted the prophet by flatly telling him he lied, and that nothing of all he was relating had taken place. However, said he, finish your tale, and let us hear what else I have done to-day. Mohammed resumed, You had several large sums of money entrusted to you for safe keeping by different individuals, the property of each man being so much, and contained in separate purses. After your brother left, you breakfasted on the breast of your fowl, reserving the rest for another meal. Having formed a fraudulent plan, you buried the money committed to your trust, thus acting in direct violation of a precept of God. Abujahl again interrupted him by declaring that this was also a lie, that he had buried nothing, and as for the ten thousand ashrafees\* entrusted to his keeping, some thief had stolen them. The prophet rejoined, I do not say these things from my own personal knowledge, but Jibrâeel himself, from the Lord of the universe, is here, and gives me this information.

He then directed Jibrâeel to bring the remainder of Abujahl's fowl, which forthwith appeared ; but Abujahl persisted that he did not recognize it, and had never tasted it, and added, There is many a half eaten fowl in the world. Mohammed then addressed the fowl, saying, O fowl, Abujahl accuses me of backing a lie with the authority of Jibrâeel, while the angel himself is charged with lying on the authority of the Lord of the universe. Testify now to my truth and the falsehood of Abujahl. Directly the fowl by divine power spoke and said, I bear witness, O Mohammed, that thou art the apostle of God, and best of creatures ; and I bear witness that Abujahl is the

\* Pieces of gold. See Note 61.

enemy of God, and knows the truth but opposes it. He has eaten of me and laid up the remnant of me, and on him be the curse of God, and the curse of all who utter curses. Besides his infidelity, his meanness is such that he hid me under the skirt of his garment, lest his brother should partake of me. O prophet of God, thou art true, but Abujahl is a liar, a slanderer and accursed. Mohammed now demanded of Abujahl if he had witnessed miracles enough; Believe, that thou mayst be delivered from divine punishment. Abujahl replied, In my opinion, you are only sporting with people's fancy, and inducing them to think real what has no existence. But, said the prophet, do you perceive the slightest difference, as to matter of fact and the testimony of your own senses, between your seeing and hearing this bird, and your seeing and hearing yourself or the Koraysh around you? Abujahl acknowledged that he did not. Then you believe, continued the prophet, the testimony of your own senses is all a vagary of the imagination? This Abujahl denied by saying that he knew sensation was not an effect of the imagination. But, said Mohammed, since you perceive no difference between the testimony of your senses in other cases and the instance before us, you ought to be convinced that this is not a figment of fancy. He then drew his blessed hand over the place the curse had eaten, and the flesh returned to its original state, and the bird was restored to its living condition. Do you see this miracle? said the prophet. Why, replied the infidel, I seem to see something of the sort, but I feel no certainty of the fact.

Jibrâeel, said Mohammed, bring us the money this adversary of the truth has buried in his house; perhaps he will then be induced to believe. Presently the purses of gold appeared before the illustrious prophet, agreeing perfectly with the description he had given of them. He then took one of them and said, Call such a man, for he is the owner of this purse. On the arrival of the man he handed the purse to him, saying, This is your property which Abujahl embezzled. And thus he restored each purse to its rightful owner. At the conclusion of this scene Abujahl was left in astonishment and disgrace. Three hundred pieces of gold still remained which belonged to that infidel, to whom the prophet said, Believe, that you may recover your own property, and receive with it the blessing of God, and excelling all the Koraysh in wealth, may become their emeer. He answered, I will not believe, but will take my own money. But when he stretched out his hand to take the purse, the prophet ordered the fowl to prevent his doing so, upon which the bird caught him up in its claws, bore him off through the air, and dropped him on the roof of his own house. Mohammed then distributed the money among the poor Musulmâns, remarking to his companions that the miracles which had just been manifested were for the benefit of Abujahl, who nevertheless still continued in unbelief.



This fowl, continued the prophet, will become a bird of paradise, where there are various kinds of birds of the size of a camel, and which fly about in those happy regions. Whenever a believer, a friend of Mohammed and his family, wishes to eat one of them, it will settle before him; its wings and feathers will fall off, and it will become cooked without fire, one side roasted and the other baked. When the believer has satisfied his appetite, and has returned thanks to the Lord of the universe, the bird will be restored to its former living state, and soaring away in the air, will glory among its species, saying, Who is like me of which a friend of God by divine power has partaken!

A respectable tradition from Moosâ-bin-Jâfer relates that the companions of the prophet were once convened with the commander of the faithful, when a Yehoodæe passed and said, O sect of Mohammed, you claim for your prophet a parallel to every miracle manifested through the whole prophetic line. It is indeed so, replied ʿAlî; If God spoke to Moosâ in Mount Seenâ, He addressed our prophet in the seventh heaven. If Eesâ gave sight to the blind and raised the dead, verily, Mohammed did the same. For the Koraysh having demanded the latter miracle of him, he sent me with them to a graveyard, and when I prayed the dead came forth by the divine power and the dust fell from their heads. At the battle of Ohod the eye of Abukutâdah was dashed out by a spear. The man brought his eye to the prophet, lamenting that the disfigurement would deprive him of his wife's affection. Mohammed took the eye and restored it to its place, and so perfect was the cure, the only difference distinguishable between the man's eyes was, that the wounded one became the brighter and more beautiful of the two. In the same battle the hand of Abdullah-bin-Ateek was cut off. At night he brought the sundered member to the prophet, who replaced it, leaving not a trace of the amputation.

In the commentary on the Korân, by the imâm Hasan Askeree, it is related that he having one day declared that the Lord of the universe had not granted a miracle to any prophet which was not accorded to Mohammed, a person inquired of the imâm if miracles were manifested by Mohammed like those which Eesâ wrought: namely, raising the dead, restoring sight to the blind, healing the leprous, and relating what people had eaten and stored in their houses. The imâm replied, One day Mohammed and ʿAlî were walking in the streets of Mekkah, and Abulaheb followed and pelted them with stones. He wounded the blessed foot of the prophet so that blood flowed from it, upon which the infidel shouted, O ye Koraysh, this is a sorcerer and liar; stone him, and free yourselves from his incantations. A mob now collected and hurled stones at the prophet and the commander of the faithful. In the midst of this outrage, one of the infidels demanded of ʿAlî why he did not defend



Mohammed, as he was so zealous in his cause, and so great a hero. He replied that he would do nothing without the permission of the prophet, but if he gives the order, ye mobbish Koraysh will see what I will do.

After pursuing Mohammed and Āly out of the city, the mob saw rocks rolling down from the mountains towards the prophet, at which the infidels rejoiced, thinking he would now be crushed. But the rocks, on coming up to those two illustrious persons, by the power of the omnipotent Lord, saluted them by name and title in the most respectful manner. At this miracle the infidels were astonished, but ten of the most hardened of them declared that the voices did not proceed from the rocks, but from some people Mohammed had concealed in the adjacent ravines for the purpose of deceiving them. At this impious declaration, ten of the rocks rose in the air, each impending over the head of one of those infidels, on which they pounced and rose again, thus beating them till their brains flowed out at their noses, and they were sent to hell. Their relatives ran to them, sobbing and crying, The calamity of their death is not so grievous as the joy Mohammed will experience in having slain them in a miraculous manner. They then laid the dead on biers, which directly cried out that Mohammed spoke the truth and his opposers lied. Moreover, the biers trembled, and threw the dead on the ground saying, We will not retain these enemies of God, and bear them to divine punishment.

The accursed Abujahl now interposed and said, The speaking of the biers and rocks is all caused by the sorcery of Mohammed. If not, and these are really miracles, let him pray that these dead persons be restored to life. When the infidels proposed this to Mohammed, he said to Āly, Do you hear what they say? How many wounds have you received from them? Four, replied the commander of the faithful. The prophet added that he had received six wounds; and observing that the slain infidels were ten in number, ordered Āly to pray that God would restore four of them to life, while he did the same in behalf of the other six. At these prayers the dead arose restored to life, rose up and said, O company of Musulmâns, Mohammed and Āly possess an eminent rank in the kingdom whither we went. We saw the similitude of Mohammed seated on a throne by the empyrean, and the similitude of Āly seated in like manner by the throne, and the angels of the heavens and of the partitions surrounded and honored them and pronounced blessings on them. Whatever Mohammed and Āly commanded, the angels performed, and whatever they asked of God He granted. Seven of the ten restored to life, believed, but three remained still in malignant infidelity.

The imâm added, If God assisted Eesâ by the Holy Spirit, verily Jibrâcel descended on the day the prophet seated himself with Āly

and Fâtimah and Hasan and Husayn, saying, O Lord, these are my family. I contend against all that contend against them, and am at peace with all that are at peace with them : do thou be the friend of their friends, and the enemy of their enemies. Ummsalmah raised the cloak to enter the circle under it, but the prophet told her that distinction could not be hers. Jibrâeel now said, O prophet of God, do you turn me away? may I not enter? Yes, said Mohammed, you are of mine. After enjoying that privilege, the beauty and brilliance and glory of Jibrâeel were so increased, that on his return to heaven the angels declared him a perfect contrast to what he was before. He replied, How should it be otherwise, when I have enjoyed the privilege of membership in Mohammed's family? On receiving this intelligence, all the angels of the heavens, the partitions, the empyrean and the throne declared that it was most proper for Jibrâeel to appear thus glorious, having been admitted to such exalted honor. To this account of Mohammed's glory the imâm added, in praise of Âly, that when the commander of the faithful fought in the cause of God, Jibrâeel attended him on his right, Meekâeel on his left, and Isrâfeel in rear, while the angel of death marched before him.

In regard to the prophet's restoring sight to the blind, healing the leprous, and revealing secrets, the following facts may suffice for evidence. The Koraysh infidels one day visited Mohammed in Mekkah and said to him, Our great idol, Hubel, heals our sick and delivers us from destruction. The prophet replied, You lie; Hubel can do nothing at all, the Lord of the universe alone is almighty. They rejoined, We apprehend Hubel will inflict some great calamity upon you, such as palsy, convulsions, or blindness, for your forbidding people to worship him. Mohammed observed that none could do this but God. The infidels added, If it be true that none but your God can inflict these calamities, then tell Him to send them on us, and we will apply to Hubel for healing, and know thou that he is an associate of your God. Jibrâeel now appeared and directed Mohammed to curse some of those infidels, and Âly to curse others, after which he would inflict on them the calamities that had been mentioned. The prophet cursed twenty of them, and the commander of the faithful ten, upon which they were immediately seized with gangrene, leprosy, blindness, palsy, and convulsions. Their hands and feet dropped off, and not a member of their bodies remained sound, except their tongues and ears.

In this deplorable state they were carried before Hubel, who was supplicated to heal them. The supplicants told their idol that Mohammed and Âly had procured these calamities by their curses, and said, Therefore let Hubel remove them by his godlike power. The idol replied, Ye enemies of God, I have power to do nothing at all; and I swear by the Lord who has sent Mohammed to all mankind, and exalt-

ed him above all other prophets, that if he should pronounce a curse on me, my members would be dissolved and scattered by the wind around the horizon of the world, so that not a trace of me would remain, as my largest members would be reduced to the hundredth part of the size of a mustard seed. On hearing this from Hubel, and despairing of help from him, the Koraysh ran to the prophet and entreated him to call upon his God to deliver their companions from the calamities which overwhelmed them, at the same time pledging themselves to injure him no more. The thirty persons laboring under the effects of the curses were then brought and laid before Mohammed and Āly, who said to them, Cover your eyes and say, O Lord, for the sake of Mohammed and Āly, and of their pure family, we adjure thee to heal us. This formula was no sooner pronounced than they were instantly restored to a more healthy and vigorous condition than they had enjoyed before. Hereupon they, with some of their relatives, believed, but most of the Koraysh remained still in their malignant infidelity.

To increase the faith of these believers, the prophet then told them what they had eaten, what medicine they had used, and what stores they had laid up in their own houses. To this he added, O angels of my Lord, bring me what remains of their food, on the same cloths upon which they ate. Directly their table-cloths\* were seen descending through the air, when the prophet further told to whom each cloth belonged. Mohammed then addressed the food, saying, Declare, by divine power, how much of thee has been eaten and how much was left. The food miraculously responded, The master ate so much, his servants such another portion, and what you see is the remnant. He then ordered the food to declare who he was, and was answered, Thou art the prophet of God. And who is this? continued Mohammed, signing towards Āly. The food responded, He is thy brother, and next to thee best of all who have gone before or are to come after; he is thy vizeer and khaleefah.

It was now inquired of the innâm Hasan Askeree, if Mohammed and Āly wrought miracles like those of Moosâ. He replied that the commander of the faithful possessed a similar rank to that of the prophet, and that the miracles of one of those personages were to be likewise imputed to the other, as also the miracles of every other prophet whom God has sent, as well as miracles never before accorded to any, but bestowed on them as a peculiar distinction by the Most High. Moosâ's rod, it is true, on being cast down, became a serpent and seized the ropes and rods of the magicians, but Mohammed exhibited a greater miracle than this. For a party of Yehoodes coming to dispute with him he laid before them all the divine arguments attesting his mission. In conclusion they demanded the

\* Note 75.

miracle of Moosâ's rod.\* The prophet replied, What I have produced is more convincing than that. My miracle is the Korân, which will remain till the judgment day a witness against all opposers of the truth, none of whom will ever be able to produce anything equal to a single surah† of that book. The miracle of Moosâ's rod was peculiar to his own time, but I will produce for you one greater than it, in addition to the illustrious miracle of the Korân. Moosâ cast his rod from his own hand, which circumstance led the Kibtees‡ to say that he had by a magical touch transformed it. To make the evidence clearer in support of my truth, the Most High will change into serpents a number of sticks I shall never have touched, and while I am distant from the place where the scene will transpire. Assemble to-night, and the Most High will transform to vipers the rafters of the house, more than a hundred in number, where you will be. At this horrid sight the gall-bladder of four of your party will burst through fear, and the rest of you will swoon from the same cause. On being visited by other Yehoopees in the morning, your recital of the prodigies of the night will not be believed by them, when the transformation of the sticks to serpents shall be repeated. At this declaration the Yehoopees laughed and said to one another, What mad pretensions he makes, and how arrogantly he oversteps all bounds of reason! You laugh now, said the prophet, but the miracle will make you weep and swoon with fear. Yet, if in the time of your distress you say, O Lord, for the sake of Mohammed whom thou hast chosen, and Âly whom thou hast approved, and for the sake of their successors, the imâms, obedience to whose commands ensures great exaltation, shield us now from the horrid dangers which beset us—you will be delivered; and likewise the repetition of this prayer will restore to life those of your party who will die on the occasion.

When those Yehoopees were assembled at night, they ridiculed excessively the prophet's prediction; when suddenly the roof of the house began to move, and the rafters were all transformed to vipers, and detaching their heads from the wall, threatened momentarily to attack the Yehoopees, meanwhile devouring whatever the house contained, jars, cups, jugs, seats, ladders, and everything else. Death and swooning now followed as the prophet had foretold. Some of the party, however, sought refuge in the name of Mohammed and his family, as he had given direction, and were accordingly preserved from harm. The prayer was likewise recited over the dead, on which they were restored to life. They now agreed that the prayer was acceptable to God, and Mohammed in all he said was true, but said it was hard for them to receive his faith. Let us, however, repeat the prayer to satisfy Mohammed and his family, and to make the faith

\* Note 76.

† Chapter.

‡ Egyptians.



easy to us. The Most High now made islâm grateful to their souls, and inspired them with enmity against infidelity. The miracle was repeated again the next morning, some of the visitors dying and others remaining still in their malignant infidelity.

The miracle of Moosâ's lustrous hand\* was fully paralleled by Mohammed, for it often happened that on dark nights he wished to call the young imâms, Hasan and Husayn, to his house, and after summoning them by name, he thrust his hand out from the door, when light surpassing that of the sun and moon, beaming from his hand, guided those stars of the imâmate to the presence of the prophet. On withdrawing his hand into the house, the light was extinguished. When Hasan and Husayn returned home they were lighted back by the prophet's luminous hand.

As to the miracle of the deluge sent on the Kibtees†, the Most High sent a similar judgment on idolaters in the time of the prophet. One of Mohammed's companions, called Sâbit-bin-Aflah, in a certain battle had killed an idolater, whose wife vowed she would drink wine from the skull of the man who had slain her husband. At the battle of Ohod, where the Musulmâns were defeated, Sâbit was slain on an eminence. A slave of the above-mentioned widow bringing her the intelligence of Sâbit's fate, she emancipated him for the tidings, and gave him her maid in marriage. That night, Abusû-feeân, at the request of the woman, sent two hundred men to bring away Sâbit's head, but a tremendous rain drowned the whole detachment, and not a trace of them or of Sâbit was ever found, which miracle is greater than Moosâ's deluge.

The locusts which God sent to aid the Benee Isrâeel were far surpassed by those he sent to attack the enemies of the prophet. For the former ate only the vegetable productions of the Kibtees, whereas the locusts of Mohammed devoured his enemies themselves. These were the circumstances of that miraculous event. The prophet was on his return to Mekkah from a journey to Shâm, when two hundred Yehoopees of that country collected and sought an opportunity to slay him. The prophet's custom was at a certain call to retire very far from everybody, and conceal himself where none could see him. One day having gone a great distance from the kâfilah, the Yehoopees thought it a precious opportunity for executing their design, and hastily pursuing, overtook and surrounded him with drawn swords, eager to slay him. Immediately the Most High caused a multitude of locusts to rise from beneath the feet of the prophet, which, falling on his assailants, began to devour them voraciously. Mohammed was thus left to seek the retirement he wished. The people of the kâfilah, on his return, asked him what had become of the crowd that followed him. On relating their design and the

\* See Note 76.

† Overthrown in the sea.



judgment that overtook them, some of his companions went to look after those Yehoodees, and arriving at the place, they saw innumerable locusts devouring the infidels, some of them being already dead and others dying. After all the Yehoodees were thus miraculously destroyed, the party returned to the kâfilah.

The plague of lice which God sent against His enemies was repeated on the foes of the prophet. After the authority and faith of Mohammed were fully established at Medeenah, he was sitting one day with his companions and discoursing on the trials by which God had proved the prophets, and of their patience under afflictions. In the course of his remarks he declared that between the corner of the Kâbah and Ibrâheem's Place were the graves of seventy prophets, all of whom died of hunger and lice. This declaration led two hundred\* hostile Yehoodees and Koraysh to conspire to slay the liar, as they called the prophet, and put a stop to such falsehoods. While waiting for a suitable occasion to execute their purpose Mohammed one day left Medeenah alone, upon which his enemies followed him, thinking it a rare opportunity to execute the design they had sworn to accomplish. In the pursuit, one of the party perceived a multitude of lice on his garments, and opening the bosom of his shirt discovered vast numbers on his body, which soon became lacerated by the vermin that covered him. Overwhelmed with shame at his condition, he fled from his companions that they might not become acquainted with his disgrace. But every man of the party found himself in the same condition, and all hurried back to their houses. Every means they tried to rid themselves of the vermin was unavailing, the lice increased daily, and at length ate through the œsophagus, so that food and drink did not pass into their stomachs. Some died in five days, others lingered a longer time, but all in agony occasioned by the lice, hunger, and thirst, went to perdition in the period of two months.

The plague of frogs which God sent against the enemies of Moosâ was paralleled in behalf of Mohammed. At the time of a certain pilgrimage to Mekkah two hundred Yehoodee and Arab infidels agreed together to slay the prophet, and with that design started for Medeenah, where Mohammed then was. At a certain stage on the way, they found a tank of perfectly clear and sweet water, and emptying their bottles, filled them from the tank and proceeded on their journey. At the place where they stopped, the Most High sent mice and frogs that ate through their water-bottles, which were consequently emptied. On discovering the calamity which had befallen them, the party returned with all speed to the tank, but to their disappointment and horror they found that mice and frogs had anticipated them, and eaten through the tank, whose

\* Note 77.

delicious contents were lost in the desert. The whole party were now thrown into the greatest despair and died of thirst, except one man who, perceiving that the cause of their calamity was hostility to the sayyid of the prophets, cast from his bosom all enmity, and engraved on the table of his heart love for the sultân of the throne of prophecy, and repeating the name of the prophet said, O Lord of Mohammed and his family, I repent of my design to injure him, therefore save me for his sake and that of his family. The Most High at this appeal removed the man's thirst till a kâfilah arrived at the place and furnished him with water. During this interval the camels of the infidel party, being patient of thirst, continued alive and now with their loads became the property of the converted survivor. He accompanied the kâfilah that had relieved him to Medecnah, where he declared his conversion and the circumstances which preceded it to the prophet, who confirmed his right to the property of his infidel companions.

Now concerning the plague of blood which God inflicted on the Kibtees, its correspondence may be found in the following story : One day the prophet had cupping performed on himself, and gave the blood to Abusâeed of Khadr, ordering him to carry it away and conceal it, instead of which the man retired and drank it. Being interrogated on his return, he confessed the deed. But did I not tell you to conceal it? demanded the prophet. I have concealed it, rejoined Abusâeed, in my own body. Take care, added Mohammed that you do so no more ; but since my blood is mingled with yours, God will preserve you from the fire of hell. Forty septicities turned the whole affair into ridicule, and tauntingly said, Abusâeed is safe from hell, because he has drank of the blood of Mohammed, who is nothing less than the greatest of liars and impostors. Had we been in the man's place we never could have stomached the blood of such a fellow. A divine revelation acquainting the prophet with their impious words, he said, God will destroy them with blood, although He did not by this means destroy the enemies of Moosâ. Immediately blood began to flow from the noses and gums of these infidels, and after suffering in this way forty days, they departed to endure the punishment of the future world.

As God sent a famine on those who rejected the authority of Moosâ, so likewise He inflicted the same judgment on the enemies of Mohammed, who pronounced a curse on the tribe of Mûzr, saying, O Lord, send the heavy judgment of famine on them, like that in the time of Yoosuf. Scarcity of provisions immediately followed in that tribe, and when supplies were brought from the surrounding districts, before they could carry them into their houses, maggots appeared in the provisions, which presently became very offensive, so that the purchase was in vain. To such a degree prevailed the fam-

ine, that they ate the flesh of dogs which had died of hunger, and even opened the graves of their own dead to devour the buried corpses. Many instances occurred of mothers killing and eating their own infants. At length a party of their chiefs waited on Mohammed and said, O prophet of God, if we have done wickedly, yet have compassion on our women and children and domestic animals. He replied, This famine is a judgment on you, and as for your infants and animals, they will be recompensed in this world or the next, since there is mercy for them. The prophet then forgave the tribe of Mûzr, and prayed that God would remove their calamity, upon which abundance, prosperity, and comfort returned to them, as is declared in the Korân in the passage—"Let them serve the Lord of this house; who supplieth them with food against hunger, and hath rendered them secure from fear."\*

As the property of Faroun and his people was petrified, so a similar miracle was manifested by Mohammed and Âly. An old man, accompanied by his son, waited on Mohammed, and the old man wept and said, O prophet of God, I instructed this my son in his childhood, cherished him affectionately, and expended my property for his benefit, and now when he is strong and rich, and my strength and possessions are gone, he does not allow me sufficient even to sustain nature. What say you to this charge? said Mohammed, addressing the son. He replied, O prophet of God, I have barely enough for my own imperative wants, and have nothing to spare for my father. Mohammed asked the old man what reply he had to make to this statement. He declared that his son had large stores of wheat, barley, dates, and raisins; bags of gold and silver, and much other property. The young man, however, persisted that he had nothing at all. The prophet said, I will support your father this month, and you must do it the next. He then ordered a hundred dirhems to be given the old man as a monthly allowance for himself and family.

At the expiration of this period the parties again appeared before the prophet, when the son once more declared that he was entirely destitute of property. You lie, rejoined the prophet; you now have large possessions, but before night you will be in more necessitous circumstances than your father. On returning home, the people who lived near the young man's magazines, came and said, Take away your stores from our neighborhood, or we shall die of their noisome effluvia. Going to his magazines, the young man found all his wheat, barley, dates and raisins, changed to masses of most abominable putrefaction, and his neighbors continued to abuse him till at an immense price he hired a great number of porters to carry his putrid stores far from Medeenah. When the task was done he went to his

\* Surah 106 : 3, 4.

bags of money for sums to pay the men he had employed, but to his amazement found all his gold and silver petrified. The men now became clamorous for their wages, to pay which he was obliged to sell his house, furniture, clothing, and every thing he possessed, so that night overtook him without a particle of food, or the least property whatever, and he fell sick from excessive grief at the loss of his wealth. Hereupon the prophet said, Take warning, ye who are undutiful to your fathers and mothers, and be admonished by the fact that as the riches of this young man were transformed in this world, so in the future world his place in paradise is exchanged for a place in hell. He then added, God condemned the Yehoodees, because, after witnessing the petrification of Faroun's property, they worshipped a calf : now beware ye, that you be not like them. The people replied, How shall we be like them, O prophet of God ? He said, By bestowing on a creature the adoration due to God, and by seeking protection from another than God, which if you do, you will resemble the Yehoodees worshipping their calf.

Respectable traditions from the imâm Moosâ-bin-Jâfer relate that a Yehoodee of Shâm well acquainted with the Torât, Zaboor, Injeel, and other prophetic books, and with the miracles wrought by the prophets, came to Medeenah to dispute the mission of Mohammed, whose companions he found, and engaged in the mesjid. Among the number was the commander of the faithful, who rebutted the allegations of the Yehoodee and vindicated the preëminence of Mohammed. The Yehoodee commenced the controversy by saying :

O sect of Mohammed, you challenge for your prophet every excellence found in the prophetic ranks ; will you then answer my queries ?

The rest of the Musulmâns continuing silent, Âly joined issue with the disputant, saying that all the excellencies possessed by all the prophets were united in Mohammed, to whom additional ones were likewise imparted of God. The Yehoodee rejoined, I will propose certain questions, be prepared to answer me.

Yehoodee : God commanded the angels to adore Adam ; has such a distinction been conferred on Mohammed ?

Âly : The adoration offered to Adam was not worship, but simply a recognition of his exalted rank, and this distinction was far surpassed by the benedictions conferred on Mohammed by God Himself, and by the angels in the kingdom on high. Moreover it is obligatory on all believers to pronounce blessings on the prophet down to the judgment day.

Yehoodee : God accepted the repentance of Adam.

Âly : And He has done more than this for Mohammed, for, notwithstanding he was sinless, the Most High said to him in the Korân, "That God may forgive thee thy preceding and thy subsequent sin,



and complete His favor on thee, and direct thee in the right way.”\* When he shall appear at the judgment no sin or error will attach to him.

Yehoodee : God translated Idrees on high, and after his death gave him of the fruit of paradise.

Āly : And he said to Mohammed, “ Have we not raised thy reputation for thee ?”† This is sufficient to prove his superior rank ; and if the Most High gave Idrees fruit in paradise, He bestowed on Mohammed, a fatherless and motherless orphan, celestial food in this world. One day Jibrâeel brought him a dish from paradise, full of its dainties, which on being taken by the prophet uttered praises and repeated the creed, There is no God but God. Myself, Fâtimah, Hasan and Husayn, and no others, were permitted to partake with him, and on touching the dish it uttered praises anew. My palate still retains the flavor of that celestial food.

Yehoodee : Nooh was patient under the abuse he suffered from his people, and although they charged him with lying, he still performed his prophetic office.

Āly : Our prophet was likewise patient under the injuries inflicted on him by the Koraysh, and although accused of falsehood, he was the more diligent in the exercise of his prophetic office. At last they worried him with small stones, and Abulaheb cast the entrails of a camel on him. Upon this the Most High commanded Jâbeel, the angel of the mountains, to open them and execute whatever Mohammed might order to be inflicted on his people. The angel waited on the prophet, and tendered his services saying, If you command it, I will rend up the mountains from their base and hurl them on the heads of your enemies. He replied, I am raised up in mercy ; O Lord, guide my people, for they are ignorant. When Nooh saw that his people were drowned, he grieved for his son,‡ and in his affection for the lost child, said, O Lord, my son belongs to my family. The Most High consoled him by declaring, He is not of your family, but is verily an evil doer. On the contrary, when Mohammed knew that his people were the enemies of the truth, he drew the sword of vengeance against them, nor felt for them the tenderness of kindred ties, nor turned on them a look of kindness, because they were the enemies of God.

Yehoodee : Nooh pronounced a curse on his people, and in consequence water beyond measure poured down from the skies and drowned them.

Āly : The prayer of Nooh was offered in anger ; Mohammed prayed for mercy on his people, and water beyond measure descended for their relief. This miracle was manifested at Medeenah, after his flight to that city, when everything was perishing from drought.

\* Surah 48 : 2.

† Surah 94 : 4.

‡ Note 78.



Not a cloud was to be seen when he raised his blessed hand toward heaven, and he had not moved from his place when rain began to descend in such torrents that the people with difficulty got home to their houses. Seven days incessantly poured the rain, till the people came to the prophet, complaining that their houses were ruined and the kâfilah roads made impassable. He smiled and said, Do the children of Adam so quickly grieve under favors? He then prayed that the rain might cease at the city, but continue on the surrounding country and pasture grounds, which it did.

Yehoodce : God sent a wind which avenged Hood\* of his enemies.

Ãly : At the siege of Khandak, the Most High sent a wind filled with gravel against the enemy, and moreover an army of eight thousand invisible angels, which makes the miracle twice as great as that of Hood. The wind of Hood was sent in wrath against the people of Aud, but the wind of Mohammed was sent in mercy to protect the Musulmâns, and did no harm even to the infidels ; all which is thus expressed in the Korân : “ O true believers, remember the favor of God towards you, when armies of infidels came against you, and we sent against them a wind, and hosts of *angels* which ye saw not.” †

Yehoodce : For Sâlah ‡ the Most High caused a camel to come out of a rock, as an argument to convince his people.

Ãly : That camel did not speak nor testify to Sâlah’s prophetic office, but in one of our wars when we were sitting with the prophet a camel came to him, and the Most High caused it to speak, and it said, O prophet of God, such a man made me labor till I am old, and now he purposes to slaughter me ; in thee I take refuge. Mohammed sent to ask the camel of its owner, who gave it to him, and he set the creature free. On another occasion, in litigation before the prophet about a camel, the animal testified in behalf of its true owner.

Yehoodce : The Most High imparted divine knowledge to Ibrâheem in his childhood, so that he was able to adduce proofs from the wonders of heaven and earth.

Ãly : So it was when Ibrâheem was fifteen years old ; but when Mohammed was only seven years of age a party of Nasârâ merchants came to Mekkah, and encamped between Sefâ and Mervah. Some of them, seeing the prophet, recognized him by the description they had read in sacred books, and after questioning him as to his name and the names of earth and heaven, asked who was their preserver. He replied, The Lord of the universe. He then demanded of them if they wished to make him doubt his own faith, adding such a doubt he had never known. He was acquainted with divine things, although living among a people all of whom worshipped idols, gam-

\* Note 79.

† Surah 33 : 9.

‡ Note 80.

bled, and associated creatures with the Creator, and amid all this wickedness he alone declared, There is no God but God.

Yehoodée : Ibrâheem was shielded from Nimrood by three partitions.

Ãly : And Mohammed from a person who attempted to kill him by five partitions, as the Korân itself testifies.

Yehoodée : Ibrâheem's argument for the truth was perfect against an infidel that disputed with him.

Ãly : A man one day came to the prophet and denied the resurrection. The sceptic had a decayed bone in his hand, which he crumbled to pieces, saying, Who can make a rotten bone live? He who formed creatures at first, replied the prophet, and whose omniscience distinguishes each individual. At this rebuke the infidel went away ashamed.

Yehoodée : Ibrâheem, indignant for the honor of God, broke the idols of his people.

Ãly : Mohammed broke and cast out of the Kâbah three hundred and sixty idols, and banished idolatry from the peninsula of Arabia, subduing its votaries with the sword.

Yehoodée : Ibrâheem caused his son to lie down that he might sacrifice him.

Ãly : But God spared him that anguish by substituting an animal for the sacrifice. Mohammed's trials surpassed this, when, at the battle of Ohod, he saw his uncle Hamzah, the lion of God and the prophet, slain and horribly mutilated, yet he acquiesced in the will of God, uttered no lamentation, nor did even a sigh or tear escape him, such was his perfect resignation. Moreover he said, Were it not that Hamzah's mother would be grieved at the neglect, and the act might hereafter be quoted to show that carelessness of the dead is meritorious, verily I would leave Hamzah in this shocking condition to beasts and birds of prey.

Yehoodée : Ibrâheem's people cast him into a fire which God rendered cool and refreshing to him.

Ãly : At Khyber a woman of that place gave Mohammed poison, but God changed the fiery portion to salubrity, till his appointed time had come, when at last the poison acted and secured him the prize of martyrdom.

Yehoodée : God gave Yâkoob\* a fortunate lot in making him the father of the tribes, and Maryam was also his child.

Ãly : Fâtimah, the best of all women, was Mohammed's daughter, and Hasan and Husayn, and the imâms descending from Husayn are his children, which surpasses the fortune of Yâkoob.

Yehoodée : But Yâkoob was patient under the separation from his beloved son till near his death.

\* Jacob.

Āly : And his grief at last was ended when his son was restored to him, whereas the prophet was voluntarily content at the death of his son Ibrâheem, and said, Though nature grieves and the heart laments, yet will I say nothing that may be displeasing to the Lord. He was always satisfied with the divine allotments, and in every thing obeyed the law of God.

Yehoodee : Yoosuf tasted the bitterness of separation from his father and preferred the horrors of a prison to the commission of a crime ; and though innocent, was cast into a pit.

Āly : Mohammed in fleeing to Medeenah left the sacred Kābah and his dear native place, and endured the bitterness of exile, voluntarily separating himself from his people and children. To soothe his excessive grief at his separation from Mekkah and the Kābah, God sent him a dream like that of Yoosuf. If Yoosuf was cast into prison, the prophet was three years shut up in a defile, under the protection of Abutālib, while his relatives and friends reduced him to the greatest straits, till at length God sent worms which destroyed the contract his enemies had sealed and placed in the Kābah, by which means the league formed against him was annulled.

Yehoodee : God sent the Torât to Moosâ, which contains the divine statutes and commandments.

Āly : The Lord of the universe gave to the last prophet of time the two surahs of the Korân entitled the Bow\*<sup>1</sup> and the Table, as equivalent to the Injeel ; the three surahs of Tâseen,<sup>2</sup> and the surah of Ta-ha, and half the surahs from that of Mohammed<sup>3</sup> to the end of the Korân, and seven surahs entitled Ha-kin,<sup>4</sup> as equal to the Torât ; the other half<sup>5</sup> of the short surahs as equivalent to the Zaboor ; the surahs entitled Benee Isrâel,<sup>6</sup> and the Declaration of Immunity,<sup>7</sup> as equal to the books of Ibrâheem and Moosâ ; and as more than an equivalent to the books of all the other prophets were given to Mohammed the seven<sup>8</sup> long surahs of the Korân, and the surah of praise,<sup>9</sup> which contains seven verses ; all this, besides innumerable communications of divine wisdom.

Yehoodee : God spake with Moosâ in Mount Seenâ.

Āly : And God addressed our prophet at Sidret-ul-Müntahâ ! What an immense difference this ! His place near the empyrean of God is well known.

Yehoodee : God imparted such love to Moosâ that whoever beheld him loved him involuntarily.

Āly : God bestowed on our prophet this distinction, that wherever the creed is repeated, following the testimony to the divine unity, is the declaration of Mohammed's apostleship.

\* Reference is made to the following surahs, viz : 1, 2 and 5 ; 2, 20, 26, 28 ; 3, 47 ; 4, 46, 47 ; 5, from 47 to the end ; 6, 17 ; 7, 9 ; 8, 2-8 ; 9, 1.

Yehoodce : The Most High on account of Moosa's rank sent a divine communication to his mother.

Āly : God likewise sent angelic communications to the mother of Mohammed, testifying that he is the prophet of God, and his name is celebrated in all divine books. In a dream she saw angels who said to her, Your unborn son is the sayyid of first and last ; call him Mohammed, a name separated from the divine titles, for God is Mahâ mood.

Yehoodce : God raised up Moosâ to oppose Faroun, and gave him the power of working mighty miracles.

Āly : Mohammed had many Farouns to contend with, as Abujahl, Atabah, Shaybah and others, on whose account numerous miracles were manifested till it was evident Mohammed was true.

Yehoodce : God avenged Moosâ of Faroun.

Āly : And he took vengeance on the Farouns of Mohammed, particularly on five men who ridiculed him, and who perished miserably in one day.

Yehoodce : God gave a staff to Moosâ which whenever he cast down became a serpent.

Āly : He gave Mohammed a better sign than this. A certain man had a claim on Abujahl for a camel he had sold him, but could not recover his pay, the purchaser was so constantly devoted to wine. One who held the prophet in derision meeting the creditor asked him why he did not apply to Mohammed, who would recover his claim for him. This direction was given in order to bring reproach on the prophet, for Abujahl had repeatedly said he wished Mohammed would apply to him for something, that he might disgrace him by a refusal. The creditor as he was directed applied to Mohammed, desiring him to use his influence with Abujahl and secure payment of the debt. The prophet immediately went with the man to the debtor's house and said, Abujahl, give this man his due. That was the first time the debtor had been greeted by such a title, signifying Father of ignorance or boorishness, as his true name was Amer-bin-Hâshim ; but the nickname afterwards became his common appellation. To the astonishment of all present, he immediately paid the debt, and after Mohammed had retired, said to his companions, Excuse what I have done. I saw on Mohammed's right, men with glittering weapons in their hands, and on his left two monstrous serpents gnashing their teeth, while fire sparkled from their eyes. If I had refused his demand, doubtless I should have been instantly destroyed by those men and serpents. Now one of these serpents is equal to Moosâ's, and the other, with eight armed angels, is over and above what was conferred on your prophet.

Verily Mohammed greatly annoyed the infidel Koraysh in summoning them to embrace islâm. On one occasion he accused them of being very foolish, abused their religion, reviled their idols, and



called their fathers wanderers from the right way. They were very dejected under these rebukes, and Abujahl said, Wallah! death is better for us than a life of such reproach. Is there no one who will devote himself to death by killing Mohammed? As the Koraysh declined the deed, Abujahl declared he would do the business himself, whether the sons of Abdulmutalib took his life in retaliation or forgave the act. The Koraysh encouraged him by saying that he would thus confer a favor on the people of Mekkah, for which he would ever be held in grateful remembrance. Said Abujahl, Mohammed performs a great deal of religious prostration at the Kābah; the next time I find him prostrate there I will dash out his brains with a stone. Soon after, the prophet came, performed seven circuits around the Kābah, prayed and prostrated himself in adoration, and continued long in that attitude. Abujahl took up a heavy stone, and approached the prophet's head, but was met by a mad camel\* that rushed at him with open mouth, which so frightened him that he dropped the stone on his foot, which was thereby severely wounded. With ghastly countenance and heavy perspiration on him, he rejoined his companions, and begged them to excuse his plight, for he had beheld such a sight as never met his eyes before.

Yehoodée: God gave Moosâ a luminous hand.

Āly: Better than this he bestowed on His chosen one; wherever he was, light beamed all around him.

Yehoodée: A way in the sea was opened for Moosâ.

Āly: As we were marching to the battle of Hunayn, we came to a river† whose depth was fourteen fathoms. One of the companions exclaimed, O prophet of God, what a position is ours, with a sea in front and enemies in our rear, like the people of Moosâ when they thought themselves prisoners. Mohammed dismounted and said, O Lord, to every prophet thou hast given a miracle, then show me a sign of thy power. Remounting his camel, he advanced on the surface of the water, on which the whole army proceeded after him, and not even the hoofs of the horses were wetted in the passage. We advanced to the battle, and God gave us the victory.

Yehoodée: God gave Moosâ a rock from which twelve fountains flowed.

Āly: When the prophet encamped at Hudaybeeah, and was there besieged by the people of Mekkah, his army was reduced to great distress for water, and their animals were near perishing of thirst. He ordered a vessel to be brought, in which he placed his blessed hand, when such a quantity of water issued from between his fingers that we and our animals were all satisfied, after which we filled our water-bottles at the same miraculous fountain. At the same place another and similar miracle was wrought by virtue of an arrow the

\* Note 81.

† Note 82.



prophet took from his quiver and ordered to be thrust into the bottom of a dry well, upon which twelve fountains rose up in it. Again, in the expedition of Meezât the prophet put his hand into a vessel, from which sufficient water immediately flowed to satisfy eight thousand men, and enable them to perform ablution before prayers, besides supplying their animals and water-bottles.

Yehoodce : The Most High gave Moosâ manna and quails.

Āly : God made the wealth of infidels lawful plunder to Mohammed and his sect, which favor was never granted to any before him, and this is better than the manna and quails of Moosâ. Moreover, such is the divine munificence to Mohammed and his sect, that a good intention secures a reward of merit, which grace has been enjoyed by the votaries of no other religion. If a Musulmân resolves to perform a good action but fails to accomplish it, one degree of reward is credited to him ; but if he performs his vow, ten degrees of reward are set down to his account.

Yehoodce : God caused a cloud to overshadow Moosâ and his host.

Āly : This was done for Moosâ when he and his people were distressed in the desert, but a cloud overshadowed our prophet from his birth till his death.

Yehoodce : God softened iron for Dâood so that of it he easily wrought coats of mail.

Āly : And for Mohammed, in the expedition of Khandak, He softened a stone, and the hard rocks of Bayt-ul-Mukaddes were soft as dough under his feet. We have often seen the same miracle repeated in our military expeditions.

Yehoodce : Dâood wept so much for his sin that the mountains felt and wailed likewise.

Āly : The asylum of prophecy, through extreme awe of God, when engaged in prayer, emitted from his bosom, where divine knowledge was casketed, a sound like that of a boiling pot, so excessive was his weeping, notwithstanding God had secured him from wrath. Still he would humble himself before his Lord, and for ten years, in the standing posture of prayer, he rested his whole weight on his toes, till his sacred feet were swollen and his rosy complexion sallowd. Moreover he prayed the whole night, till at length his excessive devotion was reproved by the communication, " We have not sent down the Korân unto thee, that thou shouldst be unhappy."\* Besides, he sometimes wept so much as to swoon away. Those who saw him in this condition would say, Has not God pardoned your sins, past and future? Yes, was his reply, but should I not render thanksgiving to God? If the mountains were excited on Dâood's account, they were not less so for our prophet. One day I was with him on

Mount Hûrâ, which presently began to move. Be quiet, said Mohammed, there is no one on thee but a prophet and the true martyr, meaning myself: Hûrâ obeyed. On another occasion we passed a mountain that distilled drops like tears. Mohammed asked the mountain why it wept. By divine power it replied, O prophet of God, one day hazret Mesech passed and alarmed people by mentioning fire whose kindling shall be men and rocks, and in terror I have wept till now lest I should be of the number. Weep not, said the prophet, for those rocks are brimstone. At this declaration the mountain was quiet and its tears ceased.

Yehoodee: God gave Sûlaymân empire of which no one after him is worthy.

Âly: And better than this he gave the prophet, for one day He sent an angel\* to him who had never before visited the earth, and said, Mohammed, if you wish, live forever on earth in possession of all its pleasures and power; here are the keys of its treasures; for you the mountains shall be transformed to gold and silver, and attend you wherever you go; and notwithstanding all this, when time shall end nothing shall be subtracted from your reward in the future world. Jibrâeel, the prophet's angelic friend, who was present when this magnificent offer was made, signed to him to choose humility and helplessness. Mohammed replied to the angel, I desire to be a prophet and humble slave, to find a supply for my wants one day and be destitute another, and soon join my brethren the prophets who have gone before me. For this choice God gave him in addition to what his rank before entitled him, the fountain of Koser in paradise, and the office of intercession in the day of judgment, which seventy times outweighs the sovereignty of the world from the beginning to the end of all things. God promised him a seat on the empyrean at the judgment, and that it should be his province to issue commands on that day.

Yehoodee: God made the winds obsequious to Sûlaymân, so that they wafted his throne† a month's journey at dawn, and the same distance at evening.

Âly: The Most High transported the sayyid of the prophets in less than a third part of a night, from Mekkah to the distant mesjid‡ which is a month's journey, and thence to the kingdom of heaven, which is fifty thousand years' journey; and in nearness of approach to the Deity he was brought within a bow's length, and even nearer the divine presence.§

Standing by the pillars of the empyrean, with the eyes of his heart he beheld the effulgence of the Lord of glory, while the Most High graciously condescended to him and eased the hardships imposed on other sects.

\* See page 99.

† Note 83.

‡ Jerusalem.

§ See ch. x. and Note 84.

Yehoodee : God made the demons obedient to Sûlaymân.

Ãly : He made both demons and Jins so obsequious to Mohammed, that they believed in him. Nine principal chiefs of the Jins of Neseebayn and Yemen, of the children of Amer-bin-Aumer, whose names were Shesâh, Masâh, Alhamlakân, Marzebân, Mâzemân, Nasâh, Sâhib, Hâzib, and Amer, waited on the prophet at Batn-ul-Nakhl, and received his faith, as the Most High declares in this verse : “Remember when we caused certain of the genii to turn aside unto thee, that they might hear the Korân : and when they were present at the reading of the same, they said to one another, Give ear : and when it was ended, they returned back unto their people, preaching what they had heard.”\* This passage refers to the above-mentioned nine ; but subsequently seventy-one thousand Jins came and rendered obedience to the prophet, engaging to fast, pray, give a fifth of their incomes for religious purposes, make the pilgrimage to Mekkah, fight in the cause of God and be well-wishers of Musulmâns. They repented, implored forgiveness for their infidelity and idolatry, and voluntarily accepted islâm. Mohammed indeed was raised up a prophet for Jins and all mankind.

Yehoodee : God gave Yahyâ† understanding and knowledge in his infancy, and he wept, although he had not sinned.

Ãly : Yahyâ was raised up when there was no idolatry, or ignorance on the subject of religion ; but the Most High imparted wisdom to Mohammed in his infancy, among a crew of idolaters who were part of Shaytân’s army. Although surrounded with such wickedness, he never inclined in the least to idolatry, he attended no idolatrous festivals, a lie was never heard from him ; on the contrary, he was surnamed Ameen, the true. He used to fast a week, more or less, without tasting food or drink, and he said to the people around him, I am not like you. At night I attend on the worship of my Lord who gives me food and drink. Though innocent and faultless, he wept so profusely as to wet the place where he prayed.

Yehoodee : They say Eesâ possessed the faculty of speech in his cradle.

Ãly : Mohammed at the instant of his birth placed his left hand on the ground, and raising his right hand toward heaven, pronounced the formula of the creed respecting the divine unity, and such light beamed from his mouth that the people of Mekkah saw the houses of Shâm and their environs, the red dwellings of Yemen, and the white palaces of Istakhar in Fârs.‡ The whole world was illuminated on the night of his birth, and Jins, mankind, and demons trembling said, Some wonderful event has happened that such a marvellous sign appears. On that night angels were seen descending and ascending, and voices of praise and adoration were heard.

\* Surah 46 : 28.

† John the Baptist.

‡ Persepolis.

There was great commotion among the stars, which fell in countless numbers, and meteors darted to all parts of the horizon. In view of the wonders, Shaytân was greatly agitated, and attempted to ascend the heavens and ascertain the cause, for hitherto he had access to the fourth heaven, to which he and the demons were wont to ascend to overhear the conversation of the angels, but that night the infernal spirits were driven away by meteoric arrows shot at them by the angels, and the way, until then open to the fiends, was forever barred against them. All these amazing wonders were signs of the prophetic office of Mohammed.

Ychoodee : They say that Eesâ by divine power restored sight to the blind, and healed the leprous.

Âly : The prophet of God healed many of his companions who were suffering under various diseases, and relieved them from calamities which befel them. One day he inquired after the health of a certain Musulmân, and was answered that from extreme disease the man was like a bird whose feathers had all fallen off. The prophet went immediately to visit the sick person, and asked him if he performed prayers when in health. He said, Yes, I was in the habit of offering this prayer : O Lord, the punishment thou hast decreed me in the future world send upon me now in this world. Mohammed inquired, Why did you not pray : O Lord, grant me favor and mercy here, and in the future world rich blessings, and preserve me from the woes of hell ? The sick man repeated this prayer and was immediately restored to health, and freed as it were from bonds, rose up and came away with us. Again, a man of the tribe of Jaheenah was so desperately attacked by leprosy, that some of his members dropped off. He came to the prophet and supplicated for a cure. Mohammed took a cup of water and ejected into it some saliva from his miracle-working mouth, and ordered the man to wash himself with the contents of the cup. On doing so, the cure was perfect as if he had never been diseased. In another instance a leprous Arab came to the prophet, and was instantly healed by Mohammed's casting on him some saliva from his blessed mouth.

If you say that Eesâ cured the insane and those possessed by Jins, then know that a woman once came to Mohammed and said, My son is near dying ; when I carry him food he gapes, but cannot eat. On going to the house of the patient, Mohammed said, Enemy of God, get far hence from a friend of God ; I am the prophet of God. Shaytân was immediately driven away, the man rose up, and is now in our army. Furthermore, if you say that Eesâ restored sight to the blind, be assured that Mohammed did more than this. A very handsome man by the name of Kutâdab had his eye struck out by a spear, at the battle of Abod. He picked up his eye and brought it to the prophet, saying, After this disfigurement my wife will treat me as an enemy. Mohammed took the eye and re-



stored it to its place, and so perfect was the cure that the only difference discoverable in Kutâdah's eyes was that the wounded one was the more beautiful and brilliant of the two. In a certain battle Abdullah-bin-Ateek had his hand cut off. At night he brought the amputated member to the prophet, who replaced it, and drawing his hand over it, every trace of the amputation was removed. In another battle a man by the name of Kâb in like manner lost his eye and hand, which were completely healed by the touch of Mohammed. All these were evidences of his prophetic office.

Yehoodee: They say that Eesâ by the power of God raised the dead to life.

Âly: Nine pebbles in the hand of Mohammed uttered praise to God, notwithstanding they were stones and had no spirits. The dead spake to Mohammed, and implored deliverance from the divine punishment they were suffering. After praying on a certain occasion over a man who had fallen a martyr, he inquired, Is there any here of the tribe of Benee Behâr? The deceased is detained in the gate of paradise for three dirhems, which he owed to such a Yehoodee. Let payment be made and the prisoner freed. If you say Eesâ spake with the dead, Mohammed did a more wonderful thing than this. When he besieged the castle of Tâeef, a roasted sheep prepared with poison was sent to him. The shoulder of mutton immediately addressed him saying, O prophet of God, do not taste me, for I am imbued with poison. If a living animal speaks it is one of the greatest of miracles, but for a creature slaughtered and roasted to exercise the faculty of speech is much more astonishing. Trees obeyed the prophet's call and came to him; domestic animals and beasts of prey in many instances spake with him, testifying to his prophetic office and warning men not to oppose him, which miracles exceed those wrought by Eesâ.

Yehoodee: They say Eesâ told his people what they had eaten and stored in their houses.

Âly: Eesâ told his people what was concealed behind walls, but Mohammed related the progress of the distant battle of Motah, saying, Now such a person is martyred, when there was a month's journey between the prophet and the battle-field. On several occasions in which people came to ask something of the prophet, he said to the applicant, Shall I declare your request, or will you do it yourself? As the matter was left for him to state, he would say, You came for such a purpose, relating what was in the heart of the petitioner. He told the people of Mekkah what they had covered with the mantle of secrecy. A man called Amayr-bin-Wahab came to Medeenah and waited on the prophet, saying he wished to ransom his son. You lie, said Mohammed; you met Safvân-bin-Amayah in such a place, and talked with him about those slain at the battle of Badr, and said, Wallah! after the defeat Mohammed has given us,



death is better than life. Were it not that I have a family and am in debt, verily I would rid you of him. Upon this Safvân engaged to pay your debts, and endow your daughters equally with his own. You charged him to conceal the engagement, made your preparation for the journey, and came here to kill me. The man acknowledged the fact and became a Musulmán. The prophet gave innumerable proofs of this sort of his divine mission.

Yehoodée : They say Eesâ made of clay figures of birds, breathed on them, and they became real birds and flew away.

Ãly : Mohammed wrought a similar miracle : In the expedition of Hunayn he took a stone in his hand, which uttered adoration and praise. He then ordered the stone to cleave, and it separated into three parts, from each of which the voice of adoration was renewed, every piece, however, differing in its utterance from the others. On another occasion he called a tree to him : the ground broke away from around it, and it obeyed the summons, every branch of it with a loud voice proclaiming the divine unity, and uttering ascriptions of praise. He then ordered the tree to cleave asunder in the centre, which was instantly done. Next he commanded the parts to unite, which forthwith followed. Now, said Mohammed, testify to my prophetic office. The tree obeyed ; after which he remanded it to its place, and to utter, in the act of returning, ascriptions of praise to God. This miracle was manifested at Mekkah, near the slaughter-house.

Yehoodée : They say Eesâ travelled around the world and journeyed over the whole face of the earth.

Ãly : Mohammed fought twenty years in the cause of God, and marched with his army against infidel Arabs, and innumerable hosts of them he slew with his glittering sword, drowned them in the sea of abasement, and cast them into the lowest abyss of hell, though they were celebrated for valor and were veterans in war. The journeys of Mohammed were all for the purpose of fighting the enemies of the faith.

Yehoodée : They say Eesâ was devout.

Ãly : Mohammed was the most devout of all the prophets, notwithstanding he had thirteen wives, besides maid-servants with whom he cohabited. His table was never so well supplied as to be taken away with food remaining on it. He ate no wheat bread, and of barley bread had not enough to satisfy his hunger three nights in succession. Such was his poverty that at his departure from the world his coat of mail was pledged in the hands of a Yehoodée for four dirhems. As to money, he had none, notwithstanding the cities he had captured and the treasures he had taken from infidels. It often happened that he distributed among his followers three hundred thousand or four hundred thousand dirhems in a day, and when at night applicants for his bounty still flocked to him, he would swear

by the God who sent him that there did not remain in his house one sau of wheat or barley, and not a single dirhem or deenâr.

Yehoodêe : Then I testify that besides the one God, there is no Lord, and I testify that Mohammed is the prophet of God, who has conferred on him double the powers and excellencies distributed among the whole company of prophets that preceded him.

And I testify, added Ibn-Abbâs, addressing Āly, that you are of those most profoundly learned.

Āly concluded by saying, How can I properly describe the excellencies of a person on whom God bestowed such greatness and glory which is thus expressed in the Korân, "For thou art of noble disposition."\*

\* Surah 68 : 4.

## CHAPTER VIII.

### *Mohammed's Miracles.*

IN the commentary on the Korân, by the imâm Hasan Askeree, it is related that after Mohammed's Hijret\* to Medeenah, and the manifestation of many miracles attesting his prophetic office, the Yehoodes essayed by every guileful art to extinguish the increasing light of islâm. One day some of them visited him, and Malik-bin-Alsayf, one of the number, said, You claim to be a prophet of God, but I will not believe in your mission unless this carpet upon which we are sitting does, and testifies also to your prophetic office. Abulabâbah, another of the party, declared he would not believe till the whip he held in his hand gave a similar testimony, and Kâb-bin-ul-Ashref said, I shall give no credence to your pretensions till my donkey, on which I rode here, bears witness to your truth. Mohammed replied, It is not for servants of the Most High, after miraculous proof of their mission has been granted them, to pretend themselves to exhibit this sort of evidence which you demand. On the contrary, they must humbly trust and obey God, and be content with what He is pleased to bestow upon them. But is not the description given of me and my prophetic office in the Torât, Injeel, and Suhoof of Ibrâheem sufficient to convince you of the truth of my claims? And do you not find evidence in the same books that Âly-bin-Abutâlib is my brother, successor, and khaleefah, and next to me the best of creatures? Is it not enough for you that God has conferred on me so illustrious a miracle as the Korân, whose equal all mankind are utterly unable to produce? I dare not ask my Lord to grant your unreasonable demands, but simply declare that the miraculous proofs of my mission, which he had been pleased to manifest, are enough to satisfy me and to convince you. If now He wills to grant what you have asked, it will be from the mere infinity of His bountifulness to me and you. If He does not satisfy your demands, it is because it would be perfectly useless to do so; especially as He has already rendered the evidence for the faith complete.

The prophet had no sooner finished his remarks than by divine

\* Flight or removal.

power the carpet spake and said, I testify that there is no God but the one adorable God, who has no associate, but is sole in creating and governing all things. On Him every created existence is dependent, while He is perfectly independent of all. To Him change and decay are impossible. He has no wife, no son, and has associated no one with Himself in sovereignty. And I bear witness for thee, O Mohammed, that thou art His servant and apostle, whom He has sent as a religious guide, and prophet of the true faith, and whom He will make conqueror over all other religions, although contrary to the desire of those who associate creatures with the Creator. And I further testify that ʿĀly-bin-Abutâlib is thy brother, successor, and khaleefah in thy sect, and next to thee the best of creatures. Whoever loves him loves thee, and his enemy is thine also. Whoever obeys him obeys thee, whoever opposes him opposes thee, and whoever obeys thee obeys God, and is worthy of felicity and the divine complaisance. Whoever disobeys thee disobeys God, and merits the severest punishment of hell.

At this miraculous announcement from the carpet, the Yehoopees were astonished, and declared it was nothing less than obvious magic. This infidel declaration caused the carpet to rise and cast off the Yehoopees who were sitting upon it, and by divine power it resumed the faculty of speech, and said, The Most High confers favors on me that am but a carpet, and causes me to testify to His unity and glory, and to bear witness in behalf of His prophet Mohammed, the best of prophets, and the apostle to all creatures, and who is raised up in justice and truth among the servants of God. I am caused to testify likewise to the imâmate of his brother, successor, and vizeer, formed from his light, his friend, coadjutor and bondsman; the executor of Mohammed's promises, the succorer of his friends, and the conqueror of his enemies. I render obedience to him whom Mohammed constitutes imâm, and I hate his enemy. It is not proper, therefore, that infidels should step on me and sit upon me, which none must do but those who believe in God, His prophet and the successor. The prophet then ordered Salmân, Abuzer, Mikdad and Amâr to be seated upon the carpet, saying, You have believed in what it testifies.

The Most High next caused the whip of Abulabâbah to speak, saying, I bear witness to the unity of that Lord who is the Creator of creatures, whose sustaining bounty is extended to all, who is His own counsellor in all His works, who is omnipotent over all. I testify for thee, O Mohammed, that thou art the servant, apostle, chosen, intimate friend, khaleefah, and the approved of God. He has sent thee as ambassador and prophet that the happy might find salvation through thee, and the hapless be destroyed by thee. I bear witness that ʿĀly is celebrated among the inhabitants of heaven, that next to thee he is the sayyid of creatures, and will wage war in behalf

of the book sent down from above, till he brings your opposers freely or by constraint to embrace your faith. Hereafter he will fight for the true meaning of the Korân against those that shall have departed from the faith, whose appetites control their reason, and who subvert the real sense of the book of God. Āly will lead the friends of the Most High to paradise, and by his keen, glittering sword send the enemies of God to the lowest hell.

The whip then freed itself from the hand of its owner, dashed him to the ground, and as often as he attempted to rise knocked him down again. Woe is me ! said Abulabâbah, what will become of me ? Me that am thy whip, replied the instrument, the Most High has honored by causing me to celebrate His unity and praise, and to testify to the truth of Mohammed's mission, and that he is the best of the Lord's servants, in whose number I am classed, having chosen friendship and obedience to Āly, the best of creatures next to the prophet. Āly is the husband of Mohammed's daughter, the best of women in the universe. He judges what is lawful and unlawful in Mohammed's sect, and it is not proper that I should be in the hand of one who is his enemy. I will therefore beat you till you believe or die. The Yehooder at length exclaimed, I bear witness to the truth of what thou hast declared, and believe what thou hast testified. After this profession, rejoined the whip, I replace myself in your hand, but God knows best what is in your heart, and will judge you accordingly. The imâm Bâker informs us that the man's faith was not true, and that he conducted wickedly after this profession.

The Yehoodes now rose, and leaving Mohammed, said to one another aside, He is very fortunate, every thing happens according to his wish, yet he is not a prophet. Kâb in attempting to mount his donkey was thrown on his head by the animal, and wounded. Again he tried and was cast, till he was thrown seven times, when the donkey said to him, You are a bad servant of God ; you saw the divine miracles and remained infidel still. The Most High bestows on me, your donkey, the favor of testifying to His unity. I bear witness to the oneness of that Lord who is the Creator of all things, the Lord of glory and adoration, and I testify that Mohammed is His servant and apostle, the best of all in the abodes of salvation. He is sent to accomplish the happiness of those whom God foreknew, and occasion the misery of all who in the wisdom of God were thereto appointed. I testify that Āly-bin-Abutâlib is the friend of God, and the successor of the prophet. Through Āly the Most High bestows blessings on the felicitous, whenever grace is imparted to them to receive Āly's counsel and observe his commandments. By his terrible sword the Most High will abase the enemies of Mohammed, and by that Sundering weapon drive them to embrace the faith, or dash them down to the lowest hell. It is not proper then that an infidel should mount me, whom no one must ride but a



believer in God, and one who affirms the truth of Mohammed, and that all his acts are right, especially the appointment of his brother Āly, the heir of his wisdom, to the khalâfat.

The prophet now addressed Kâb, saying, Your donkey is wiser than you are, and will never allow you to ride him again. You had better sell him to one of the faithful. The Yehoodee replied, I do not want the animal, since your magic has so bewitched him. By divine power the ass retorted, Enemy of God ! quit your boorishness in the presence of the prophet ; verily, were it not for fear of his reproof I would smash you under my hoofs, and grind your head with my teeth. Kâb was awed into silence by this threat of the donkey, but such was the obdurate wickedness of his heart that he would not believe. A Musulmân, Sâbit-bin-Kays by name, now bought the ass for a hundred dirhems. The animal became remarkably docile, fleet and easy in his place, which was imputed to the influence of Sâbits' faith. As the Yehoodees left the prophet, this precious verse was sent down to him : "As for the unbelievers, it will be equal to them whether thou admonish them or do not admonish them; they will not believe."\*

In the commentary of Hasan Askeree it is related that he one day made some inquiries of his illustrious father, the imâm Āly-Naky, respecting the miracles of the asylum of prophecy. He replied, The first miracle, which was the overshadowing of his head by a cloud, occurred when Mohammed, in behalf of Khadeejah, was on a mercantile expedition to Shâm, a month's journey distant. It was at the hottest season of the year, and the cloud attended all the movements of the prophet, and stopped wherever he did. Violent winds blew clouds of dust and sand on the Koraysh, but on approaching him the tempests became clear and gentle zephyrs and fanned him, on which account the people of the kâfilah took shelter near him, and were secure from the storm, but no one could enjoy with him the shadow of the cloud, which was inscribed with the creed and a declaration of the exalted rank of Mohammed and Āly.

The second miracle was that of mountains and rocks saluting the prophet. After his return from Shâm he consecrated his whole share of the profits to the service of God. He daily ascended Mount Hûrâ, from whence he looked for manifestations of the mercy of God, surveyed the wonders of creation and the exhibitions of divine wisdom. His sight extended to the utmost bounds of the universe, earth and heaven, seas, mountains, and deserts. From creation he inferred the unity, power, wisdom, greatness, and glory of the omnipotent Sovereign, and derived inferences respecting the worship to be offered to God. When forty years of his illustrious life had elapsed, his heart, the abode of truths, became worthy of reflecting the

divine light on mankind, and of being the treasury of the judgments and mysteries of Deity. To him the Most High opened the celestial gates of forms and meaning, and his vision always extended to the kingdom above. Hosts of angels, company after company, were sent to serve him, whom he saw and with whom he conversed familiarly. Light of divine mercy from the pillars of the empyrean, and beams of the divine sun of glory, completely illumined him. Jibrâeel, girt with light, the most beautiful of the angels, was sent down to him, and taking his arm with a mighty hand shook it, and said, Read, O Mohammed! What shall I read, he replied. Read, rejoined the angel, in the name of thy Lord, who hath created all things and continues the race of mankind by natural generation. Thy Lord is that glorious One, the most merciful of the merciful, who imparted to men the art of writing, and taught them that of which they were ignorant. The Most High then gave him such communications as he pleased, and Jibrâeel returned to heaven.

The asylum of prophecy descended the mountain, and from the effect of the divine greatness and glory he had witnessed, and the wonderful things he had seen, he fell into a state like that of fever and ague. He reflected that on proclaiming his mission to his people they would not believe, but would charge him with insanity and connection with Shaytân. He was always the wisest of creatures, and dearest of the servants of God. The most hateful objects with him were the demons and the actions and words of the insane, and the idea of being ranked with what he most abhorred perplexed him. To enlarge his heart and inspire him with heroism, the Most High caused every mountain, rock, and clod to salute him as friend and prophet of God, favored with His highest blessings. Most precious of creatures, said those inanimate objects, be not troubled lest the Koraysh call you mad, foolish, and bewitched. He is excellent whom God endows with excellence, and precious whom the Lord of the universe holds dear. Let the Koraysh and factious Arabs charge you with falsehood, your Lord will soon advance you to the highest degree of esteem and exaltation, and your friends will be gladdened by your successor, Âly-bin-Abutâlib, who is the gate of the city of thy wisdom, which he will spread abroad. Your eyes will soon be enlightened by the birth of your daughter Fâtimah, from whom and Âly will proceed Hasan and Husayn, the best of the youths of paradise. Your faith will quickly extend throughout the earth, and in the future world the reward of your friends and brother will be great. God will give you the banner of praise, which you will deliver to Âly. Under that standard will be marshalled every prophet, righteous person and martyr, all of whom Âly will conduct into paradise. The scales of glory were then brought from heaven, Mohammed was placed in one scale, and all his sect in the other, and the prophet outweighed all his followers. Âly was then put in Mohammed's

place, and like him overbalanced the whole multitude of Musulmâns. A voice from heaven now proclaimed, *Ãly* is my chosen, the strengthener of thy religion, and next to thee the best of thy sect. The Most High now imparted to Mohammed the gift of prophecy, and endued him with fortitude to meet the trials he must encounter.

The third miracle manifested for the prophet was the divine destruction of those who plotted to slay him. As an instance may be mentioned the case of some Yehoopees of *Shâm*, who came to *Mekkah* when Mohammed was seven years old, and then far surpassed in every excellence all the children of the *Koraysh*. These Yehoopees no sooner saw him than they understood who he was by the description they had read in their sacred books, and in order to prevent the abasement which they knew he was destined to bring on their religion, they sought to slay him. Before attempting his life they verified their conclusions respecting him by proving him with food unlawful or doubtful, which he could by no means be brought to touch. Neither could they reach a morsel to his mouth, an invisible hand frustrating their attempts. After warning the *Koraysh* of the calamities which that child would bring upon them, seventy Yehoopees leagued to kill him, for which purpose they poisoned their weapons. On a dark night when he ascended *Mount Hûrâ*, they followed him with drawn swords, intending to fall upon him suddenly and slay him. The mountain however interposed a wall between them and the prophet, on which in amazement they sheathed their swords. Upon this the barrier disappeared, when the enmity of the Yehoopees prompted them again to draw their swords and pursue Mohammed. This miraculous interposition was repeated forty-seven times, till the prophet reached the top of the mountain, where his enemies surrounded him, but as they were in the act of assailing him, the ground on which they stood withdrew, leaving a great space between them and the object of their hatred. This was repeated a number of times, till Mohammed had finished his devotions. They pursued him in his descent from the mountain, which again forty-seven times opposed a miraculous barrier to their rage, till at last pursuers and pursued reached the base of *Hûrâ*. Here the Yehoopees hurled their javelins at him, upon which the mountain opened in fissures, caught those inveterate enemies in its jaws, crushed all their bones, and sent them to perdition. Again the mountains on all sides saluted him, exhorting him to rejoice at the deliverance which God had bestowed, and assuring him of victory over all his enemies by the aid of *Ãly*.

The fourth miracle respected the concealment which Mohammed observed when he had occasion to retire. As he was on a march with his army between *Mekkah* and *Medeenah*, some hypocrites in his train observed to one another, There is no place where a man can conceal himself in this desert, and when Mohammed has occasion

to retire we shall find out more about him. Others declared his modesty\* was more excessive than a young virgin's, and he would never submit to any degree of exposure. All these remarks were related to the prophet by Jibrâeel. Not long after, Mohammed ordered Zayd-bin-Sâbit to go and stand between two trees which appeared remote and were distant from each other, and say, The prophet of God commands you to approach and unite together that he may retire behind you. The trees at this summons immediately uprooted, and approached each other with the eagerness of two friends who had been separated for years and were in the last degree impatient to meet. The trees closed together like lovers in a most affectionate embrace, and the prophet retired behind them. Those hypocrites had the impudence to follow him, but to whatever side they went the trees presented themselves as a screen in that direction. They then formed a ring about the spot, but were anticipated in the movement by the trees, which formed a hollow cylinder around the prophet, and thus effectually protected him from observation on all sides. On rejoining the army he ordered Zayd to remand the trees to their respective positions, which they flew to resume as rapidly as a man would flee from a horseman pursuing him sword in hand. Those vulgar scorners now remarked, Although the trees screened him, let us go and examine the place and see if the prophet is in a certain respect like ourselves. But their wonder was excited when they did not find a trace that he had ever visited the spot.

The fifth miracle was as follows: A very celebrated physician, named Hâris-bin-Kaldah, of the tribe of Sakeef visited the prophet, saying, I have come to treat you for insanity, and have cured many who were afflicted with that malady. You behave like a lunatic yourself, returned the prophet; do you impute insanity to me? What have I done that savors of lunacy? inquired Hâris. Why, said Mohammed, you charge me with insanity without the least examination or proof, which is certainly not indicative of a sound understanding. But, said Hâris, I am convinced you are a liar and insane, by the fact that you pretend to be a prophet without possessing any qualification to exercise that office. This assertion, rejoined Mohammed, that I have no prophetic power, is a direct evidence of your insanity, inasmuch as you have not asked a proof of the truth of my claim and found me unable to produce it. Hâris assented, but said, I now demand, in evidence of your pretensions, that you call that tree to you, pointing to one remarkably deep-rooted. If the tree obeys your summons, I shall know you are a prophet of God, and shall acknowledge you as such; but if you fail in performing the miracle, I shall then know you are insane.

The prophet raised his blessed hand, signed to the tree, saying,

\* Note 85.



Come here. Immediately the tree was in motion, broke away the earth around its roots, advanced to Mohammed, and in elegant diction said, Behold, I have come to thee, O prophet of God, what do you command me to do. The tree being ordered to bear witness to the prophetic office of Mohammed, the unity of God, and the imâm-ate of Āly, said with a loud voice, I testify that God is one, and has no associate, and I testify that thou, O Mohammed, art His servant and apostle, whom He has sent for truth's sake to gladden His followers, terrify sinners, and by divine power call mankind to God. Thou art the light of the royal road of religious guidance. I testify that Āly, thy cousin, is thy brother in the faith, whose share in the religion of truth exceeds all others; he gives confidence, strength and glory to your cause, conquers your enemies, sustains your friends, and is the gate of your wisdom among your sect. His friends will inhabit paradise, and his enemies be consigned to hell. Mohammed now addressed the physician, saying, O Hâris, is a man whose prophetic claims are attended by such miracles, insane? No, replied Hâris; and I testify that thou art the apostle of the Lord of the universe, and best of all mankind.

The sixth miracle was this:—When the prophet was returning to Medeenah from the conquest of Khyber, a Yehoodie woman professing the faith of islâm brought him a shoulder of a lamb which had been imbued with poison. He inquired the cause of her making such an offering. O prophet of God, she replied, my father and mother be your sacrifice! when you marched against Khyber I was excessively anxious about you, knowing the strength of the place and the heroism of its inhabitants. This lamb I had petted and brought up like a child, but as I knew you to be fond of a roasted shoulder of mutton, I vowed that if God preserved you in your hazardous enterprise, I would sacrifice the dear pet for you, and present you the shoulder. Since God has returned you in safety I have performed my vow. The prophet ordered bread to be brought, and Burau-bin-Maghrour and Āly were present to partake of the shoulder. Burau, waiting for no ceremonies, began to eat, for which he was reproved by Āly, who told him he ought not to take precedence of the prophet. Burau, who was a rude Arab, replied, Perhaps you think the prophet grudges me a morsel of food. No, said Āly, but due respect for him should keep you and me and all other creatures from taking precedence of him in any thing. I have no idea he is stingy, returned Burau. Far from that, continued Āly, but we are ignorant for what purpose the woman brought this mutton. If you eat at the command of the prophet, he is security for your safety in so doing, otherwise you take the whole responsibility on yourself.

Meanwhile Burau continued to eat with avidity, when the Most High caused the shoulder of mutton to speak in elegant style, say-



ing, O prophet of God, taste me not, for I have been imbued with poison. Immediately Burau fell into convulsions and died. The prophet summoned the woman and demanded why she had done this. She replied, You have slain my father, uncle, husband, brother, and son, and I said to myself, If thou art a king, I shall be revenged ; if thou art a prophet, the promise of conquering Mekkah and other places will be realized, and God will protect you from the poison I infused into this shoulder of mutton. Mohammed replied, You say truly, God protects me ; and triumph not at the death of Burau, for the Most High to try him left him to himself, so that he took precedence of the prophet of God. But, verily, had he eaten at my command, no harm had then befallen him. The prophet now called a number of worthy Musulmâns, among whom were Salmân, Abuzer, Mikdâd, and Amâr, with the commander of the faithful, and placing his blessed hand on the shoulder, breathed upon it and said, In the name of the Lord who is the giver of health, protection, and forgiveness, without whose permission nothing in the universe can do harm, and He is omniscient over all ! adding, Now eat in the name of God ; himself setting the example. The whole party ate and were satisfied and received no harm. The Yehoodie woman hereupon became a good Musulmân.

The imâm Zayn-ul-Aubideen relates on the authority of his father and grandfather that Mohammed refused to perform prayers at the funeral of Burau, till Āly, who happened to be absent at the hour, returned and prayed that God would forgive what the rude Arab had said to him in jest. After the funeral, Mohammed congratulated the relatives and friends of Burau on his happy entrance into paradise, assuring them that he had a place reaching from the first heaven to the seventh, that the Hoorees welcomed him with rapture, and that the Most High declared if Burau's sins had exceeded in number the sands, particles of dust, drops of rain, leaves of trees, hairs of animals, glances of their eyes, their breathings, motions and stops, all would have been pardoned at the prayer of Āly. Seek the prayers of Āly, said Mohammed, and beware of his curse, for every one he curses will certainly be destroyed, although his good deeds equal in number the creatures of God.

Seventh miracle : One day a trembling shepherd approached the prophet, who said to his companions, before the man came up, that he had a wonderful story to tell. On his approaching, Mohammed demanded what had frightened him. The shepherd replied, O prophet of God, wonderful indeed is the story I have to relate. I was pasturing my flock, when suddenly a wolf made an attack and seized a lamb, but I hurled stones at him with a sling so successfully that he was forced to drop his prey. Immediately he attacked the flock again on another side, and caught a sheep, which I likewise rescued with my sling. This was repeated four times on different sides of

the flock. In the fifth onset he was accompanied by his female, and as he was about to seize a lamb, I again repelled him with my sling.

Directly he sat down, and said, Are you not ashamed to stand between me and the sustenance God has appointed for me? must I not eat? It is strange enough, said I, that a dumb wolf should use human language. I can tell you something more wonderful still, replied the wolf. Mohammed, the apostle of the Lord of the universe, at Medeenah, tells men what is past and future, and the Yehoodees, notwithstanding they know by their sacred books that he is the truest of the true, and most highly exalted, charge him with falsehood and reject him. He cures every pain; believe, then, shepherd, in him, and become his follower that you may escape the terrible wrath of God. Hereupon I said to the wolf, I am astonished at what you say, and am indeed ashamed to keep you any longer from my flock; take any sheep you please. Render praise to God, said the wolf, that you are suitably affected by divine miracles, and ready to obey His commands. But he is desperately malignant who sees the miracles wrought by Mohammed in behalf of Āly and still opposes him. Is such a thing possible? exclaimed the shepherd. Yes, said the wolf, they not only oppose him, but will ere long slay him and his sons, and take his wives captives; and notwithstanding these infamous deeds, will yet claim to be true Musulmāns, than which nothing can be more wonderful. For this reason the Most High has ordained that we wolves should rend them in the fire of hell, and has made it a pleasure for us to torment them, their agony contributing to our joy. On this, said the shepherd, I exclaimed, Wallah!\* were it not that some of these sheep are a trust committed to me, verily I would leave them and go and see that prophet. Servant of God, said the wolf, go and wait on Mohammed, and leave me to pasture your sheep. How can I have any confidence in your keeping them safe? said I. He replied, The same Lord that caused me to speak for your religious guidance, will enable me to take good care of them; do you not believe in Mohammed, and are you not his follower, receiving all he says respecting his brother Āly? Go, I will be shepherd in your place, and the Most High and his angels will protect me, because I am in the service of a friend of Āly the friend of God. I now committed my sheep to the two wolves, and came in all haste to pay you my respects, O prophet of God.

Mohammed glanced his eye over his companions, and saw that some of them rejoiced to acknowledge the shepherd's testimony, and some frowned, as if to charge him with falsehood. The hypocritical scorners said among themselves, There is a collusion between Mohammed and this man in order to deceive women and children with a pretended miracle. By divine communication the prophet under-

\* Note 86.

stood their whisperings, and smiling said, If you doubt the story of this shepherd, I know he has told the truth. And he is certain of the same who was with me in the world of spirits at the exalted empyrean of the omnipotent God, who will be with me at the rivers of life in the eternal world, and will aid me in drawing the mind of men toward paradise. His light was transmitted with mine through pure progenitors, he is partner in all the excellencies conferred on me, namely, Āly-bin-Abutālib, the first to embrace islām, with whose aid I fear not the opposition of all others; and were all the inhabitants of earth and heaven to become infidels, verily, God by him would sustain the true faith. But now, ye doubters and hypocrites, let us visit this shepherd's flock, and after seeing the wolves take care of the sheep, the truth of his statements will be evident.

On coming to the place they saw those beasts of prey walking around the flock and protecting it on every side. Now, said the prophet to those who attended him, do you wish for proof that these wolves actually spake of me? An affirmative answer being given, the prophet ordered the people to surround him so as quite to conceal him from the wolves, and then commanded the shepherd to demand of the animals if the Mohammed they had celebrated was in that company. Immediately the wolves pushed through the ring, and forcing their way to Mohammed said, *As-salām alayka!* O prophet of the Lord of the universe, and best of creatures! Rubbing their faces in the dust before him, they said, We call mankind to you, informed this shepherd of you and sent him to your presence. The prophet then turned to the sceptics and said, No cavil now remains to infidels and hypocrites; you must be convinced that the testimony of the shepherd respecting me was true; and to prove that the declarations concerning Āly were likewise true, surround him, and the wolves shall point him out and repeat their testimony in his favor; which was immediately done, the wolves putting their faces in the dust before him and saluting him as the mine of benevolence and generosity, the province of understanding, celebrated in the same sacred books with Mohammed, and declaring that God would bestow happiness on his friends, and send his enemies to perdition; so that if a man were to pile up good works till they reached the empyrean, and still harbored an atom of enmity to Āly, his only reward from God would be that of vengeance.

The companions of the prophet were greatly amazed at all this, and said, It is strange that even wild beasts thus love and revere Āly. Mohammed replied, If you wonder at this, what would be your feelings were you to know in what estimation Āly is held in heaven! Verily, at Sidret-ul-Muntahâ, I saw his image which God had placed there to gratify the burning desire of the angels to behold him, and the angels humbled themselves and bowed before the image more reverently than these wolves have done to Āly him-

self. God has sworn by his own holy nature, that whoever humbles himself before Āly to the degree of a hair's breadth, thereby exalts his rank in paradise a hundred thousand years' journey.

Eighth miracle : When the prophet first came to Medcenah, while discoursing to the people in the mesjid, he used to lean his back against a date-tree post. His companions at length said to him, The assembly is large, and all are anxious to see you while you are delivering public addresses ; if you grant permission we will make a member\* having several steps, which you may ascend for the purpose of preaching, and from which all the people may see you. Leave being given, the member was made, and the next Friday, when the prophet came to deliver his discourse, he passed the post and ascended the place prepared for him. At this separation from the sayyid of the prophets, the date-post began to wail like a mother over her dead son, and to moan like a woman exhausted in travail. At this lamentation the people in the mesjid raised loud cries and exclamations. The kind and merciful prophet descended from the member and went to the post, embraced it and soothed it, saying that he did not pass it slighting its affectionate veneration for him, but for the greater edification of the servants of God.

The post being tranquillized, Mohammed returned to the member and said, Ye Musulmāns, this post bewails separation from the prophet of God, but among you are those so hard-hearted and indifferent as to care nothing whether they are near him or far from him. Had I not embraced the post, it never would have ceased its wailings till the judgment day ; and some there truly are who in like manner grieve at separation from the prophet and Āly. And more ardent still are the feelings of the inhabitants of paradise towards Mohammed and his family, and their eagerness for the destruction of those who are enemies to me and my house. The Most High causes the dwellers in paradise to know that the sheeāhs are in the hands of their enemies, from whom they suffer the greatest afflictions, and against whom they practise religious dissimulation, and are patient under their calamities. The inhabitants of that blessed abode then exercise patience likewise, and are cheered with the prospect that the sheeāhs will ere long arrive among them.

Ninth miracle : When the prophet proclaimed the faith of islām in Medcenah, the enmity of Abdullah-bin-Aby was raised to such a pitch that he attempted to assassinate Mohammed in the following manner :—He had a well in the court of his house, in which he planted poisoned spears and daggers, and covering it with a carpet, invited Mohammed to an entertainment. In order to despatch the commander of the faithful at the same time, he stationed a party with drawn swords in his house, directing them to rush out and slay

\* A pulpit—Note 87.



Āly as soon as Mohammed fell into the well. To make this object more sure, he poisoned all the dishes to be served up at the feast, so that if one part of his plot failed, another might succeed. Of all this the prophet was forewarned by Jibrâeel, and was further commanded by the Most High to sit wherever his treacherous host requested him, and eat whatever was set before him. Accordingly he was seated on the fatal carpet, but what was the astonishment of Abdullah to see it remain as firm as if laid upon a rock. The poisoned viands were now set before the guests, when Mohammed directed Āly to say grace, which he did in the following manner: In the name of God the giver of health; in the name of God the all-sufficient, and in the name of God the forgiver; in the name of that Lord without whose permission nothing is injurious, or can inflict pain on earth or in heaven! He hears and knows all things! The whole party then ate till they were satisfied; after which, perfectly uninjured, they returned home.

Abdullah now declared that a mistake must have been made, and that the food had not been imbued with poison. Accordingly he seated his peculiar friends in the place of his departed guests, and they consumed the remainder of the feast. The daughter of Abdullah, who had made most of the arrangements for the intended murder, having observed that the carpet sustained their guest, came and sat down on it; and according to the proverb, Whoever digs a pit for his brother falls into it, down she went into the well, thereby taking a very short road to hell. Great wailing now arose, for the company present had been invited to the nuptials of that young woman, which were immediately to have taken place. Abdullah charged his household not to report that his daughter had fallen into the well, lest public disgrace should be added to his private calamity. All his friends that partook of his feast died of the poison. The prophet afterwards inquired of him what had occasioned the death of his daughter and friends. Abdullah replied that the girl fell from the roof of the house, and his guests died of a surfeit. God knows best, said Mohammed, what was the cause of their death.

Tenth miracle: After the flight to Medeenah, when the prophet was sitting one day among his followers, he said, I want a dish made of flour, honey and butter. And I, said the commander of the faithful, want the same the prophet does. What do you want? said Mohammed to Abubekr. The side of a roasted lamb, said he. Omar and Osmân expressed a wish for the breast of a roasted lamb. What believer is there, said Mohammed, who will give us an entertainment to-day, and provide what the prophet and his companions desire? Abdullah-bin-Aby said in heart, Now I may be able to accomplish my purpose; and accordingly he rose and promised to give the entertainment. Having imbued his pudding and lamb with a great quantity of poison, he returned and declared the feast



was ready. Who shall accompany me? demanded the prophet. The man replied, Let Āly and Salmân and Mikdâd and Abuzer and Amâr come with you. Mohammed signed to Abubekr, Omar, Osmân and Talhah, saying, May not these come? No; said Abdullah, for he did not wish to injure them, as they were his confederates. I will not go myself, continued Mohammed, unless this whole company of Muhâjerees\* and Ansârees accompany me. O prophet of God, exclaimed Abdullah, what I have prepared is not more than sufficient for five persons. The Most High, said Mohammed, sent Hazret Eesâ a table on which were a few fish and circular cakes of bread, which God blessed to that degree that four thousand seven hundred persons ate of that small provision and were satisfied. You can do as you please, rejoined Abdullah.

The prophet then made proclamation to the Muhâjerees and Ansârees, seven thousand eight hundred of whom repaired with him to the house of Abdullah. I am perplexed what to do, said the curse to some of his companions. I wish to kill Mohammed and a few of his particular friends, but it is far from my desire to occasion the death of the whole company. He finally directed the hypocrites to wear arms, and when Mohammed should die of the poison, and his friends attempt to avenge his death, to kill them at once. When the multitude arrived at the house, Abdullah introduced the prophet to a small room, saying, Do you and Āly and Salmân and Mikdâd and Amâr seat yourselves here, and let the rest of the people occupy the other rooms, the court-yard and street, and as soon as one company have eaten let them give place to another. He who is able to multiply a small provision, said Mohammed, can expand a little room into a wide space. Mohammed then called in the whole multitude, who came and seated themselves in concentric circles around him. Abdullah was not a little amazed at this, but the prophet interrupted his wonder by ordering him to bring in his provisions. O prophet of God, said he, please eat first yourself, and then Āly, and then your chief companions. The Most High, said Mohammed, makes no such distinction between me and Āly. He created us one light, and our friends and enemies are the same, likewise our joys and sorrows, and Āly will eat when I do. Be it so, replied Abdullah, adding in his heart, So much the better, for Āly will not then draw his sword on us when Mohammed dies.

After they had eaten and were satisfied, Mohammed ordered Abdullah to place the food in the middle of the room that all might eat. How can they reach it? said the hypocrite. The prophet replied, The same Lord who enlarged the room can lengthen their arms. The whole multitude accordingly reached forth their hands to the food, ate and were satisfied, leaving the bones of the lamb on

\* Note 88.

the table. Mohammed then spread his handkerchief and ordered Aly to pour the remainder of the pudding on it, that the people might partake of that also, which they did till they were satisfied, at last expressing a wish that they had a draught of milk after their dinner. Mohammed replied, Your prophet is dearer to God than Eesâ ; but for Him the Most High raised the dead, and He will do it for your prophet. He then spread his handkerchief over the bones of the lamb and said, O Lord, since thou hast sent a blessing on this animal, and satisfied us with its flesh, bestow another favor and supply us with its milk. By divine power flesh was restored to the bones of the lamb, it moved, arose, and its udders distended with milk. Bring vessels, said the prophet ; and all they brought were filled, and the whole multitude were satisfied with the milk of the lamb. Now, said Mohammed, were it not that I fear my sect would fall into error and worship this sheep, as the Bence Isrâel did the calf, verily I would permit it to live and crop the herbage of the field. He then prayed, and the restored animal was reduced again to bare bones. The people then left that hypocrite's house, conversing in astonishment on the wonder they had witnessed. The prophet himself remarked, From what has here been manifested, I have been led to think how the Lord of the universe will enlarge the gardens of paradise for the accommodation of the sheeâhs, and multiply their blessings in the paradise of Aden and of Firdoos. Verily, to one of our sheeâhs, or true followers, God may give in paradise so much exaltation, so many palaces, Hoorees, and good things, that the earth and all its bounties shall be in comparison but as a sand of the desert. The more faith a believer has, the greater will be his reward, and the more good he does to his brethren, the more extensive will be his dwelling and blessings in paradise. Patience under oppression, and religious dissimulation, will secure to the sheeâhs eternal and boundless favors.

Many celestial signs and miracles of different kinds were manifested in attestation of the mission of Mohammed. The first of these is his cleaving asunder the moon, which the Most High has declared in the illustrious Korân, "The hour of judgment approacheth ; and the moon hath been split in sunder ; but if the unbelievers see a sign, they turn aside saying, *This is a powerful charm.*"\* The majority of both sheeâhs and sunnees relate that this verse was communicated when the Koraysh demanded a miracle of Mohammed, who signed to the moon, and by divine power it was cleft into halves. In reference to this sign, the imâm Jâfer-e-Sâduk informs us that fourteen hypocrites, who subsequently attempted to kill the prophet at the hill Akabah, waited upon him on the fourteenth night of the month, when the moon was full, and said, Every

\* Surah 54 : 1, 2.

prophet has had a miracle to attest his divine mission, and to-night we demand of you an illustrious miracle. Name it, said Mohammed, that I may perform it. If you are in favor with the Most High, they replied, command the moon to be divided in halves. Instantly Jibrâeel announced to Mohammed a salutation from the Lord, and that all things were subjected to his command. The prophet then raised his head toward heaven, saying, Moon,\* part in twain; which was immediately done. The prophet prostrated himself in thanksgiving to God, and his followers did the same. On arising, he was asked to restore the moon to its former state, which was forthwith accomplished. His visitors then said, Let one side of the moon be cloven, and the other side remain in its natural state. At his command this likewise was done. His adversaries now said, We have friends coming from Shâm and Yemen; if they shall have seen to night what we have witnessed, we will believe; if they report nothing of these signs, then we shall know that you have imposed on us by sorcery. At this conclusion, the Most High sent down the verse quoted above. Various witnesses declare that this miracle was manifested at Mekkah, and that the travellers referred to by the Koraysh declared they saw the same prodigies which appeared to the visitors of Mohammed. Ibn-Masood swore that the parts of the moon separated so far that he saw Mount Hûrâ between them.

Another tradition says that Abujahl declared the whole affair was magic, but that they would inquire in surrounding places and ascertain if any change was observed in the moon on that night, and finding that the appearances at Mekkah were seen everywhere, all the infidels agreed that it was sorcery. Another tradition in reference to this same subject declares that the prophet was sitting by the rock of Ismâeel, when the sceptics visited him, and said, We know that a sorcerer can do nothing in heaven, therefore show us a miracle from thence. He then asked if he should show them a miracle in the full moon. They replied in the affirmative. With his miracle-working finger he then signed to the moon, and it was sundered in twain; one half fell on the roof of the Kâbah, and the other half on Mount Abukubays. On requesting him to reunite the parts, it was instantly done, upon which they said to one another, Let us be gone, Mohammed's magic acts in heaven and earth.

The second celestial miracle of Mohammed was his bringing back the sun after that luminary had set. Sheeâh and sunnee ulemâs agree that on a certain occasion the prophet had sent Âly away on business, and he did not return till the hour for afternoon prayers had passed. When Âly came back the prophet laid his head in his lap, and in that state received a divine communication, which was not ended until the sun was setting. He then inquired of Âly if

\* Note 89.

he had performed prayers. No, said he, I could not lay aside your blessed head for any purpose. Mohammed then prayed, O Lord, Āly was employed for thee and thy prophet, therefore bring back the sun for him to perform prayers. Immediately the sun returned several degrees above the horizon, and again shone on the earth.

The day after the prophet's ascent to heaven he announced that he had seen the Koraysh kâfilah at such a stage, and that it would arrive on the following Wednesday. That day, however, drew towards a close and the kâfilah did not appear, and Mohammed's enemies were in high expectation of convicting him of falsehood. But the Most High at the prophet's prayer caused the sun to linger an hour longer than usual above the horizon, in which time the kâfilah arrived and Mohammed's verity was proved.

The third celestial sign was the falling of stars and innumerable meteors at the prophet's birth, and the prohibition of evil spirits from ascending the heavens.

The fourth miracle of this class was restraining rain for seven years from the tribe of Muzr, at the imprecation of the prophet. A dreadful famine was the consequence of this judgment. To this may be added the great rain at Medeenah, which in a time of extreme drought was sent in answer to his prayer.

The fifth miracle was the cloud that overshadowed him before and after his assumption of the prophetic office, full accounts of which have already been given.

Sixth : A table was sent down to him laden with viands and fruits of paradise, of which none but himself, Āly, Fâtimah, Hasan, and Husayn were permitted to partake. The compiler states that traditions respecting the descent of the table from heaven are very numerous, an account of which will be given in the histories of Āly, Fâtimah and their two sons.

Seventh : It is related on the authority of Anis, that the prophet sent a summons to Faroun, an Arab, to embrace the faith, which he refused, and God in consequence sent a cloud, from which issued lightning that tore away his skull, on which this verse was communicated : "The thunder celebrateth His praise, and the angels *also*, for fear of him. He sendeth his thunderbolts, and striketh therewith whom he pleaseth, while they dispute concerning God ; for he is mighty in power."\*

Eighth : In the commentary of the imâm Hasan Askeree, it is related that the prophet said to Abujahl, God preserves you from punishment because you will be the father of one, even Akramah, who will aid the Musulmâns. And there are other infidels of you who will believe, or from whom Musulmâns will proceed, on which ac-



count divine vengeance delays. But look ye now toward heaven. On doing so they beheld its gates open and fire coming down and impending over their heads. It approached so near that their shoulders were scorched, and they trembled with fear. Be not alarmed, said the prophet, for it will not burn you yet.

Of miracles manifested in terrestrial objects in attestation of the divine mission of Mohammed, the following fifty are examples :

1. On his passing the gates of Mekkah every rock and tree he passed reverently bowed before him, and saluted him prophet of God.

2. Date-trees in the court of Abutâlib bowed their heads, so that Mohammed, when a child, could gather fruit from the highest branches.

3. In the wilderness two trees left their positions and came together to screen the prophet on a certain occasion.

4. A date-post in his mesjid at Medeenah wailed on account of his leaving it.

5. At the request of certain Koraysh chiefs, who demanded a miracle, he called a tree to his presence, halved it, and finally restored it to its original state.

6. At the request of a certain man who asked for a miracle, he caused two trees distant from each other to unite, and then sent them to their respective places.

7. At the desire of Abutâlib, he called a tree to him which prostrated itself before him.

8. A mountain poured forth water and testified to the prophetic office of Mohammed, in proof of his assertion that the rocks were less obdurate than the hearts of the people around him. On another occasion, to convince some unbelieving Yehoopees, he summoned a mountain to his presence, halved it by a horizontal section, and put the base at the top, all by his command.

9. The idol Hubel prostrated itself on its face before Mohammed, testifying to his prophetic office and to the imâmate of Āly.

10. When Abutâlib and his party were besieged in the defile by the Koraysh, at the prayer of Mohammed, food and clothing and every thing they desired was supplied from paradise, and their narrow defile, at his signal, was expanded into a verdant, flowery and fruitful plain the eye could not measure.

11. The prophet put a stone in the middle of a road to turn water from his field, where it still remains, but through his miraculous influence no person has ever struck his foot against it, neither has it occasioned any harm to animals.

12. To satisfy a claim which a Yehoopee had on a Musulmân for a date-orchard, the prophet ordered Āly to collect as many seeds as there were date-trees in the bond. He put the seeds into his blessed mouth and gave them to Āly, who thrust them into the ground, and



vegetation followed so rapidly that the orchard was no sooner planted than it appeared laden with the various kinds of dates, yellow, red, white and black. This miraculous orchard was delivered to the Yehoodæe, and his claim on the Musulmân cancelled. This miracle resembles one which will be related in the history of Salmân.\*

13. As Mohammed and ʿĀly were once walking in a date-orchard the trees said one to another, This is the prophet of God, and he who accompanies him is his successor.

14. In the expedition of Ahzâb a great mound of earth, that had been thrown up from a trench, was removed by invisible hands, attended with voices and odes.

15. The prophet leaned his back against a dry tree, which immediately became verdant and produced fruit.

16. Encamping at Hejfeh the prophet sat down under a tree of small shadow, but being grieved for his companions exposed to the beams of the sun, by divine power he caused the tree to grow and overshadow them all, on which occasion this verse was communicated: "Dost thou not consider *the works* of thy Lord, how he stretcheth forth the shadow *before sunrise*? If he had pleased, he would have made it immovable *forever*."†

17. The Koraysh had placed three hundred and sixty idols in the Kâbah, all of which fell in adoration at the communication of the verse, "God hath born witness that there is no God but He."‡

18. Once in circuiting the Kâbah the prophet omitted to put his hand on the west corner, which immediately exclaimed, Am not I a corner of the Kâbah? why do you not put your blessed hand on me? He then returned and said, Peace be to thee, I will not abandon thee.

19. On a certain occasion he entered a date-orchard, and each tree besought him to take of its fruit, bending down its branches that he might do so.

20. To convince an Arab of his divine mission, he called a cluster of dates from the tree, and then remanded it to its original position.

21. A notorious infidel and famous wrestler, named Rukânah, of the Bence Hâshim, as he was pasturing sheep one day in a wâdy, met the prophet alone, and said, Were it not for the relationship between us, my first salutation would have been to kill you, the reviler of our gods. Can your God deliver you from me? Let us wrestle; if you throw me, I will give you ten sheep. Mohammed raised him up and dashed him to the ground. This was not your own feat, said Rukânah, your God did it for you. But not satisfied with this, he twice again staked ten sheep and was thrown. The

\* See ch. xx., ¶ 42.

† Surah 25 : 47. Dost thou see how thy Lord has extended and widened the shade? If He pleases He makes it abiding.—*Persian version*.

‡ Surah 3 : 16.

prophet, however, refused the thirty sheep he had won, and invited Rukânah to become a Musulmân, and called a tree to him to convince the infidel, but all in vain.

22. On a certain expedition, Mohammed and his army came to a mountain impassable for horses. At his prayer the mountain sunk into the earth, was broken to pieces and a way opened.

23. The commander of the faithful relates that Mohammed sent him to regulate affairs in Yemen, ordering him on ascending the summit of Afeek, to proclaim with a loud voice, O trees, clods and dust, the prophet of God sends you his salutation. On ascending Afeek, I beheld the people of Yemen with drawn swords ready to attack me. I proclaimed the salutation as I was commanded, when the objects addressed, with one voice cried, Peace be to Mohammed, the apostle of God, and to thee. This so terrified the Yemenees, that their knees smote together, and casting down their weapons they yielded me the most implicit obedience.

24. The castle of Bence Kareezah, which the prophet besieged, was surrounded with date-orchards, to which he signed, saying, Remove to a distance, and they obeyed.

25. Mohammed said there was a rock in Mekkah which saluted him before his assumption of the prophetic office.

26. Mohammed gave a pebble to Aÿly, which immediately said, There is none but God.

27. A Yehoodée came and said to Mohammed, Where is your Lord? The prophet replied, His wisdom and power are in every place, but He has no locality. What is His condition? added the inquirer. Mohammed said, How can I explain His mode of being, since He has no creature qualities? The Yehoodée concluded by demanding how he should know Mohammed was a prophet. Immediately rocks and every thing else declared Mohammed the prophet of God, on which the Yehoodée became a Musulmân.

28. On entering a certain garden, a stone on the mouth of a well saluted him, and besought him to intercede that it should not be numbered among the stones of hell, which the prophet prayed might not be done.

29. In the expedition against Tâcef, the army marched through a wilderness in which were many lote-trees. Sleep having overcome the prophet, his camel advanced against a lote-tree, which parted to open him a way, half standing on one side of his path and half on the other, where it still remains in that state, and is called the prophet's lote-tree, and is much venerated. People bind its leaves on their sheep and camels to protect them from harm. This is a miracle whose traces remain to this day.

30. Soon after Mohammed's assumption of the prophetic office, a company of Arabs having assembled to worship an idol, it warned them that he had appeared, calling on all to embrace the true relig-

ion. Upon this the company waited on him, and most of them believed.

31. Returning on a dark rainy night from the mesjid, Mohammed met an acquaintance, who said that darkness made it impracticable for him to attend prayers in the mesjid. The prophet had the stem of a date-cluster in his hand, and gave it to the man, saying, This will light you ten nights, which proved true. He further warned the man that a demon had taken possession of a corner in his house, whom he must attack sword in hand. On entering his house the man saw a black object in a corner, which, on his assaulting it, went up the wall and disappeared.

32. Jibrâcel, on visiting the prophet one day, found him sad, and inquiring the cause, he said he was grieved at the violence and falsehood of infidels. Shall I give you a proof, said the angel, that God has subjected all things to you? Call that tree. It came, and at the command of Mohammed returned to its place.

33. In a certain journey, Mohammed said to an Arab, Shall I show you something good? Yes, said he. Then say, I testify that there is no God but God, and Mohammed is the prophet of God. Have you proof of this? inquired the Arab. Hereupon a tree was summoned to come and testify for Mohammed, which it did and then returned. The Arab then asked if he should adore the prophet. Mohammed said, None is worthy to be adored but God; if he, the prophet, had allowed any to adore another, it should have been women their husbands. The Arab became a Musulmân.

34. To convince a man of his truth, Mohammed took nine pebbles, which in his hand uttered praises to God, but were silent when he laid them on the ground.

35. Mohammed prayed one morning in the house of his uncle Abbâs, and when he concluded, the corners and walls of the house responded, Amen.

36. A man having died, his friends in vain attempted to dig his grave, as their spades and pickaxes made no impression on the ground. On reporting this to the prophet, he went with them to the place, saying, The deceased was an amiable man, and it ought not to be difficult to dig his grave. He then sprinkled a cup of water on the spot, after which their implements penetrated as into soft sand.

37. As Mohammed was encamped in a certain place, on one of his expeditions from Medeenah, Jibrâcel came and ordered him to mount, and presently they arrived at Fadak, the earth having been folded like a garment, thus shortening their way. The people of Fadak hearing the sound of horses approaching, had been so frightened that they fled to the mountains, after locking their town and giving the keys to an old woman that dwelt outside. From her Jibrâcel took the keys, and after they had entered and been through

the place, the angel announced to Mohammed that God gave Fadak to him. This verse was now communicated: "*The spoils of the inhabitants of the towns which God hath granted to his apostle are due unto God and to the apostle, and him who is of kin to the apostle.*"\* On returning to the army the earth was contracted in the same manner it had been before. The prophet gave the village to his daughter Fâtimah, and to her heirs in perpetuity, to cancel the dower he was to have paid her mother. The people of Fadak agreed to pay an annual revenue of twenty-four thousand deenârs, which are about three thousand six hundred tomân† of our time.

38. After he had divided the spoils won at Hunayn, the people still continued to press upon him for more, and annoyed him so much that he went and leaned his back against a tree, where they pressed upon him till his back was bruised and he escaped to another place. That tree derived such virtue from his leaning against it, that it was always verdant the whole year.

39. Certain persons dining with the prophet, heard voices from the food uttering praise.

40. When Mohammed was building a mesjid at Medeenah, he summoned a tree from Mekkah, which came and testified to his prophetic office.

41. Sending Abdullah-bin-Tufayl to instruct his own people in the faith, the prophet gave him as a sign, light constantly beaming from the end of his whip, by which light he introduced his people to the effulgence of islâm. Another man had been cautioned by the Koraysh to fill his ears with cotton when he entered the Kâbah, that he might not hear the preaching of Mohammed. But the more cotton he thrust into his ears, the plainer he heard all the prophet said, and was brought by the miracle to become a Musulmân.

42. As the army were digging a trench at Ahzâb, they came to a rock which with three strokes of a pickaxe Mohammed broke to pieces, every stroke eliciting a blaze that illumined the world.

43. At the battle of Badr, Akâshah broke his sword, upon which Mohammed gave him a stick, saying, Fight with this. The stick was transformed into a sword in the man's hand, and he ever after fought with it.

44. At the battle of Ohod, the prophet gave a stick to one man, and a date-leaf to another, both of which were transformed to fine cutting swords.

45. At the conquest of Mekkah, he threw a handful of pebbles at the idols there, saying, Truth has come and falsehood is put away. Immediately the idols fell on their faces, and the people of Mekkah said, We never saw a more powerful magician than Mohammed.

46. A bow was presented to Mohammed, on which was painted

\* Surah 59 : 7.

† See Note 61.



the figure of a black eagle. On putting his blessed hand on the figure, it was instantly obliterated.

47. Amâr-bin-Yâser one day said to Mohammed, There is a doubt in my heart respecting your prophetic office; have you a miracle which will remove that doubt? He replied, When you return home, inquire about me of every tree and stone you see. On following this direction, the trees and stones testified that Mohammed was the prophet of the Lord.

48. In the commentary of the imâm Hasan Askeree, it is related that Mohammed one day accosted a believer and asked him how he found his heart toward his brother believers. The man said he regarded them as his own soul; their joys and sorrows were his own. Thou art a friend of God, said the prophet, shrink not at the calamities of this world, and although you possess nothing, you will become richer than all others by pronouncing benedictions on Mohammed, Âly, and their sacred family. The man was rejoiced at this declaration, and constantly pronounced benedictions as he had been directed. One day Abubekr and Omar met him in the bâzâr, and said to one another, Let us joke this simpleton.

There has been a brisk trade, and large profits have been realized to-day, said Omar to the man, what business have you done? I have nothing to trade with, he replied, but have been pronouncing blessings on Mohammed and his family. That is a profitless business, observed Omar; when you go home you will find hunger spreading your table with all sorts of vexations and troubles, and the angels that bring Mohammed hunger and thirst and degradation, will be ready to serve you. The man swore by the Most High that it was not so, but that Mohammed was the prophet of God, and whoever believed in him would soon enjoy divine blessings. In the midst of this dispute, a fishmonger passed, having a tainted and very offensive fish in his hand. Sell your fish to this man, said the hypocrites; on which the fishmonger said to the believer, Buy the fish, for nobody else will. I have no money, he replied. Buy it, said the hypocrites, and the prophet of God will pay for it. The honest Musulmân accordingly took the fish, and the fishmonger, who called on the prophet for his pay, was ordered a dirhem, with which he joyfully returned, saying, This is several times the value of the fish. The believer now opened his fish and found two precious stones in it, worth two hundred thousand dirhems. The hypocrites, Abubekr and Omar, were excessively vexed at the Musulmân's good fortune, and went to the fishmonger and told him what had been found, adding, You sold the fish only, not the jewels, therefore come and claim them as your property.

The fishmonger was not slow in asserting his claim, which the Musulmân yielded, but the former no sooner took the precious stones in his hand than they became two scorpions and stung him. Ho



yelled and threw them from him. Abubekr and Omar remarked, This is not strange, considering the sorcery of Mohammed. Meanwhile the Musulmân found two more valuable stones in the fish, which the hypocrites urged the fishmonger to take, but on his attempting to do so the gems were transformed into two serpents, which attacked the man furiously and stung him. He yelled and said to the Musulmân, Take these things yourself, I do not want them. The believer therefore took the serpents and scorpions, which, by the miraculous power of the prophet, were restored to precious gems. Abubekr and Omar observed, We never saw a more perfect magician than Mohammed. Enemies of God, retorted the Musulmân, if this is magic then paradise and hell are magic also. Believe in God, who has bestowed great favors on you and manifested His miracles before your eyes. The Musulmân then brought the jewels to the prophet, and afterwards sold them to some foreign merchants at Medeenah for four hundred thousand dirhems.

Mohammed said to the man, This good fortune God has given you because you honor me, His prophet, and Aly, my brother. Do you wish me to tell you of a profitable trade in which you may invest this capital? Yes, replied the believer. Mohammed replied, Lay it out then for trees in paradise, by dividing it among your brethren of the faith, of whom some are your equals in religion, some your inferiors, and others your superiors. Every particle of beneficence you bestow upon them insures you a reward a thousand times greater than the mountains Abukubays, Ohod, Soor and Shayr. For this benevolence on your part, God will bestow on you golden palaces in paradise, having turrets of ruby and emerald. A man now arose in the assembly, inquiring what would be the reward of one like him, who had nothing to give. The prophet replied, A high rank in paradise will be conferred on you for your love of me and my family, and your hatred of my enemies.

49. It is related that when Mohammed fled to Medeenah, the infidels of Mekkah sent a horseman in pursuit. On overtaking him the feet of the pursuer's horse sunk into the ground at the prayer of the prophet. He then implored Mohammed to pray that he might be delivered, which was no sooner done than he again attempted to attack the prophet. This was repeated three times, after which the horseman besought an assurance of safety for himself, and returned.

50. The prophet, after sucking a date-stone, thrust it into the earth and it immediately vegetated.

Miracles manifested in children and animals in attestation of Mohammed's divine mission.

1. An idolatress who had often reviled the prophet, passed him one day with an infant on her shoulder, two months old. By divine power the boy saluted him prophet of God, to the amazement of

his idolatrous mother. On being questioned by Mohammed, the child said that the Lord of the universe had taught him who he, the prophet, was.

2. Respectable traditions declare that on the farther side of Yemen is a wâdy called Barahoot, whose only animals are owls and black serpents. In that wâdy is a well, named Balahoot, to which souls of infidels and idolaters are brought every evening and made to drink of the ichor of hell. Beyond that wâdy are several clans called Zerah, among whom, after Mohammed had assumed the prophetic office, a calf struck his tail on the ground, saying with a loud voice, A man has arisen in Mekkah, who summons the people to testify there is no God but God. The people of Zerah now fitted out a vessel, which they manned with seven persons, and which, without any care on the part of the master, arrived at the port of Jeddah. The men then travelled to Mekkah and waited on the prophet, who told them they had been warned by a calf. After explaining the faith to them he sent them home, accompanied by a man of the Bence Hâshim to instruct their tribe.

3. A boy was so late in beginning to speak that it was thought he was dumb. He was brought to Mohammed, who demanded, Who am I? The prophet of God, replied the boy. After this he enjoyed the faculty of speech.

4. A man came to the prophet and said, If you will expel a monstrous serpent that infests our wâdy, and restore a dry and decayed date-tree there to verdure and fruitfulness, we will believe on thee; all which Mohammed performed.

5. A child yet in swathing-clothes was brought to Mohammed, who demanded, Who am I? The prophet of God, replied the infant boy.

6. When Mohammed fled to the cave, the Most High sent a spider, which spun a web over the entrance, and a pair of doves, which built a nest there, so that when the Koraysh traced the prophet to the cave and saw the spider's web and doves' nest, they said, If a person had entered this cave last night, the web would have been torn away, and the doves would not have settled here; therefore they returned without searching the cave. On this account the prophet forbid killing spiders and making game of the sacred dove, and by divine authority ordained a particular atonement to be made for killing one of them.

7. The prophet on a certain occasion retired to a distance, and having there performed his ablutions, as he was about to draw on his boot, a bird, which from its color is called greencoeat, snatched the boot up into the air, and on throwing it down a black serpent issued from it. For this reason, killing the greencoeat was prohibited. On this occasion the prophet offered the prayer, O Lord, I trust in thee to defend me from that which crawleth, that which goeth on

two legs, that which goeth on four legs, and every other thing harmful.

8. The eighth miracle respects a wolf's attacking a shepherd's flock and afterwards directing the man to Mohammed.

9. Certain Yehoodees having bought poison at a great price, delivered it to a woman of their nation, named Abdah, offering a large reward if she would contrive to administer it to Mohammed, who, they declared, was destroying their religion. She accordingly imbued a baked sheep with the poison, assembled the chiefs of the Yehoodees at her house, and then waited on Mohammed, saying, I am your neighbor, and neighborly courtesies are obligatory. The chiefs are my guests to-day, and I beg that you and your companions would adorn my dwelling with your presence. Accordingly he visited the woman with several of his companions who had fled after him to Medeenah. When he entered the house, the Yehoodees rose, leaned on their staffs, and held their noses, saying to Mohammed, it was a rule with them that when a prophet came to their houses they should stand in his presence, and hold their mouths, lest he should be disgusted with their breath. The wretches lied, and only did this through fear of inhaling the effluvia of the poison. The sheep was no sooner produced than the shoulder warned Mohammed that it had been imbued with poison.

10. A camel being claimed by two Arabs in the presence of the prophet, the animal testified to which of them it belonged.

11. Mohammed on a certain occasion passed a gazelle which had been bound to a tent-rope. By divine power she spake and said, O prophet of God, I am the dam of two young ones that are thirsty while my udders are full of milk; liberate me that I may go and nurse my young, and then I will return to my bonds, which she did. The man who had caught the gazelle was an unbeliever, but this miracle converted him to the faith, and he set the animal free. Another tradition says that when the gazelle, after being liberated by the prophet, went and told her young what had passed, they refused to suck till they had waited on him. They came and rubbed their faces on his feet, and after they were freed by the hunter, who was a Yehoodee, Mohammed put chains on their necks, as a sign that it was not lawful to hunt and take them. A mesjid was erected on that spot in commemoration of these events.

12. One day a camel came and prostrated itself before the prophet, and put its head on the ground. Omar observed, This camel has prostrated itself in adoration of you; we are more worthy to adore you than this animal. The prophet replied, Your adoration must be paid to God. If I had commanded one person to adore another, verily I would have ordered women to adore their husbands. He then summoned the owner of the camel, and said to him, The animal complains that you wish to kill it, after it has served you its

whole life, and become old, blind, lean, and weak. It is true, said the man; we have guests and I wish to slaughter the creature. At the order of the prophet the man agreed not to kill the camel.

13. A camel complained to the prophet that it was worked very hard and had little to eat. He called the owner, who acknowledged the fact and promised to improve the animal's condition.

14. Wolves complained to the prophet of hunger. He called the shepherds and directed them to set apart a portion of their flocks for those beasts of prey. The shepherds, however, were too miserly to do it, wherefore he allowed the wolves to seize the sheep, whereas if a portion had been allotted, they never would have taken more than their allowance to the judgment day.

15. At Akabah,\* where the hypocrites attempted to kill the prophet, by frightening his camel to cast him, she swore that if they cut her to pieces she would not stir a foot out of the road.

16. On his entering a garden, several sheep fell in adoration before the prophet. Abubekr said, shall we also adore thee? No, he replied, it is not lawful to adore any but God.

17. A camel testified before the prophet that her master had not stolen her, as another Arab alleged.

18. An ass taken by Mohammed at Khyber, testified that he was the sixtieth in lineal descent of a race on none of which any but a prophet had ridden.

19. The prophet was requested to mark some sheep. At his touch their ears became white, which mark distinguishes their offspring to this day.

20. One day an Arab came and said, Who is this? The prophet of God, they replied. By Lât and Uzzy, replied the man addressing Mohammed, you are my greatest enemy, and were it not that my people would call me precipitate, I would immediately kill you. Believe, said the prophet. The Arab threw a green lizard out of his sleeve, and said, I will not believe till this lizard does. Immediately the reptile in elegant Arabic exclaimed, O ornament of all to be assembled at the judgment, thou wilt lead the pure to paradise. Whom do you worship? said the prophet. The lizard answered, That God who rules over all, is omniscient, and has made fire the instrument of his punishment. Who am I? continued Mohammed. The creature replied, Thou art the apostle of the Lord of the universe, and the seal of the prophets: happy he who acknowledges thee, and hopeless he that denies thee. There can be no clearer evidence than this, said the Arab, and although I came here your bitterest enemy, I now hold you dearer than my life, my father or mother. He then repeated the creed, became a Musulmân, and returning to the tribe of Bence Saleem, to which he belonged,

\* See ch. xvii., ¶ 41.



brought more than a thousand of them to embrace the faith. His name was Sād-bin-Māâz, and the prophet made him emcer of his tribe.

21. A camel that had become so mad and ferocious that no one could approach it, prostrated itself before the prophet, who drew his blessed hand over the animal's head, and binding it with a rope restored it perfectly submissive to its master.

22. A camel persisted in following the prophet, beseeching him to buy it, complaining that its master ill-treated it. Mohammed bought the animal and gave it to Āly, who fought the battle of Sufayn, mounted on it.

23. Sād-bin-Abâdah one night entertained the prophet and Āly, and as they had fasted during the day, Mohammed said to him, We have breakfasted with you and the angels have pronounced blessings upon you. On leaving, Sād entreated the prophet to ride his ass, which was a very bad traveller, but Mohammed had no sooner mounted than it became so fleet that no other quadruped could overtake it.

24. It is related by both sheeâhs and sunnees that Safeenah, a freedman of the prophet, was sent on a certain maritime expedition, and was shipwrecked. My comrades and the goods were all lost, said Safeenah, but I lashed myself to a plank, and was borne by the waves to a mountain in the midst of the sea. On attempting to get ashore, a receding wave swept me away and carried me out to sea. Again I was hurried to the mountain, and again washed away. This was repeated several times, till at last I succeeded in reaching shore, and rendered hearty thanks to God for the deliverance. As I was wandering in amazement along the beach, suddenly a lion leaped from his covert to seize me, and I quite despaired of escape, but said, O Lord, I am thy servant, and the freedman of thy prophet; having saved me from the sea, wilt thou now leave me to be destroyed by the lion? It then fell into my heart to say, O beast of prey, I am Safeenah, the agent of the apostle of God; respect me for his sake. On my oath, I had no sooner said this than he ceased roaring, came to me like a cat, and rubbed himself first against my right leg, then against my left, and looking in my face, lay down, signing to me to mount him, which I did and was carried with the utmost fleetness to an island where trees, fruit and good water abounded. He now signified that I should dismount, and he stood by while I quenched my thirst, allayed my hunger, and gathered some leaves for a partial covering to my body. Of other leaves I made a basket, which I filled with fruit. I dipped a garment which I still retained in water, so that if thirsty in the expedition I was about to make, I might wring the garment for a beverage. When I had finished these preparations, the lion lay down and made a signal for me to mount, after which he carried me by another route to the sea-



shore. Here I saw a vessel at sea, and swinging my garment the signal was observed, and the vessel stood in toward the shore. On approaching and seeing me mounted on a lion, they were amazed, repeated the creed, and demanded if I were a Jin or a human being. I replied that I was Safeenah, an agent of the prophet, for whose sake the lion was so obsequious to me. At the name of Mohammed, they lowered their sail, cast anchor, and sent two men in a boat with clothes for me. I dismounted and dressed, the lion attentively observing my motions. One of the men said, Let me carry you on board the boat; a lion should not be more attentive to the friends of the prophet than his own sect. Before going aboard I took leave of the lion, saying, May God reward thee for the prophet's sake. Verily, at this, tears flowed from his eyes, and he steadfastly watched me till I had boarded the vessel and it was lost to his sight.

25. The camel of Amâr-bin-Yâser—may God accept him!—failing on a journey, the prophet took some water in his mouth and threw it on the camel, which immediately recovered strength and became as fleet as the camel of Mohammed himself. To this act of kindness the prophet added one of generosity, for, offering to purchase the camel, Amâr begged him to accept it as a present. No, said he, you must sell me the animal at its value. He then engaged to give one hundred dirhems for the camel, and on entering Medee-nah ordered Anis to pay the money, and likewise restore the camel to Amâr.

26. The prophet cursed Atabah, the son of Abulaheb, saying, May God send a beast of prey upon you. Some time after, Atabah, having waylaid Mohammed, was caught in his own ambush by a lion that brought him to the presence of the prophet, saying, This is Atabah, the son of Abulaheb; he came from Mekkah to murder you. The lion then tore him to pieces, but ate none of his flesh.

27. It is related on the authority of Salmân that an Arab one day came to the prophet, and demanded, as a condition of his believing, that Mohammed should tell what the Arab's camel had conceived. The prophet turned to ʿĀly, ordering him to answer the Arab's inquiry. ʿĀly took the bridle, and putting his hand on the breast of the animal, prayed, in the name of Mohammed and his family, that God would cause the camel to speak and solve the question that had been proposed. Immediately the camel detailed the particulars of a crime that caused the Arab hastily to inquire which of the two personages before him was the prophet; and being informed, he repeated the creed and became a Musulmân. He then besought the prophet to pray that the effects and ignominy of his sin might be removed, which was done. The faith of the Arab proved sincere.

28. Abuzer said that when in the capacity of a shepherd, as he was performing prayers one day, a wolf attacked his flock and carried off a lamb. This did not interrupt my devotions, continued Abu-

zer, and immediately I saw a lion approach and take the lamb from the wolf and return it to the flock. The lion, moreover, cried to me saying, Keep your heart on your prayers; God has made me the protector of your sheep. After I had finished prayers, the lion bade me go and assure Mohammed that the Most High esteems the friends and those who observe the rules of the prophet.

29. On a festival day the prophet made an address to the people, and earnestly invited them to embrace the truth. At the conclusion of his discourse, a certain man said, O prophet of God, I give this camel to the poor. On looking at the animal Mohammed ordered that she should be purchased from the poor for himself. At night, on being brought to his house, the camel saluted him, and said she once fled from her master and wandered in the wilderness where vegetables and animals pointed her out as belonging to Mohammed. What was your master's name? said the prophet. She replied it was Ghazbâ. Mohammed gave her the same name. At his departure from this world Ghazbâ came and said to the prophet, To whom will you now deliver me? God grant thee a blessing! he replied; I give thee to my daughter Fâtimah, who will ride thee in this world and the next.\* After the prophet's death, one night Ghazbâ came to her mistress Fâtimah and said, The peace of God be upon thee, O daughter of the prophet of God! my departure is near, water and herbage are no longer pleasant to me since the death of the prophet. Three days after the death of Mohammed this favorite camel arrived at the enjoyments of paradise, leaving the troubles of this world, to delight herself in the pleasures of futurity.

30. A mad and very dangerous camel was tamed and bridled by the prophet and delivered to his master.

31. In the commentary of the imâm Hasan Askeree, it is related that ten Yehoodees came to wrangle with the prophet, but before he had time to answer their cavils, an Arab appeared with a bag slung over his shoulder on the end of his staff. Mohammed, said the Arab, answer my question. These people came before you, replied the prophet, and will you not allow me first to answer them? I am a stranger, rejoined the man, and they belong to this city. Besides, they are people of the book, and are your partners in religion, and there may be collusion between you to deceive me. Nothing short of a manifest miracle will convince me that you are a prophet. Mohammed called for A'ly, on whose appearance the Arab said, Why have you summoned this man? my business is with you. But, said the prophet, you required an explanation of me, and A'ly is the master of explanation and knowledge. I am the city and he is the gate of knowledge. Whoever wants wisdom must enter by the gate; and he added in a loud voice, Ye servants of God, let him who pleases look

\* Note 90.

to Adam and his glory, to Shays and his wisdom, to Idrees and his nobleness, to Nooh and his thanksgiving and devotion, to Ibrâheem and his fidelity and friendship, to Moosâ and his hostility to the enemies of God, to Eesâ and His love and familiarity with every believer, and then let him look to Âly-bin-Abutâlib. These words increased the faith of the true believers, and also the envy and enmity of the adversaries of islâm.

You do well, said the Arab, to extol your cousin, since his honor is your own. I reject his testimony in your favor, and will not believe except on the evidence of one free from all doubt. And who shall that be? inquired the prophet. This lizard in my bag, rejoined the Arab. Take it out, then, continued Mohammed, that it may testify to my prophetic office, and to the excellence of my brother Âly. I have been at much trouble to catch the creature, said the Arab, and I fear if I take it out of the bag it will escape. It will not escape, said the prophet, and if it does after this assurance, that will be enough to satisfy you that my pretensions are false. It will testify to my truth, after which you must liberate it, and I will give you in exchange a better possession. The Arab produced the animal and laid it on the ground. It stood before the prophet, rubbed the sides of its face in the dust, then raised its head and by divine power said, I testify to the unity of God, who hath no associate, and that Mohammed is His servant and apostle and chosen, the best of the prophets, the most perfect of all creatures, the seal of the prophets, and the leader of believers to paradise. I bear witness that thy brother Âly-bin-Abutâlib, is exalted as you have described him; verily, his friends will be illustrious in paradise, and his enemies perpetually doomed to hell. The Arab wept, and said, I also bear witness to the same that this creature has done, for I must needs believe now. Then addressing the Yehoodees, he said, Woe to you! what further miracle do you want? if you do not believe at so signal a proof, you will surely be destroyed. Hereupon they believed, observing, Your lizard has conferred a great favor on us.

Now, said Mohammed, liberate this creature that has believed in God, the prophet, and his brother; it is not proper such an animal should be a prisoner. Let it be emeer of its own species; free it and God will give you something better than it. O prophet of God, said the lizard, let me ransom myself. What can you give? inquired the Arab. Go to the hole where you caught me, rejoined the lizard, and you will there find ten thousand ashrafees, and eight hundred thousand dirhems. Said the Arab, All present have understood the direction, and as they are vigorous and I am fatigued and exhausted, they will anticipate me and secure the money. No, added the creature, God has appointed that money for you as my ransom, and will permit no one else to take it. The Arab proceeded leisurely to the spot indicated, and some hypocrites ran before him

to secure the treasure, but on reaching their hands to the hole, a viper stung them fatally. When the Arab came up, the viper said to him, God appointed me to guard your treasure, and it was for your sake I destroyed those who would have robbed you of it. The Arab then took the gold out of the hole, but was unable to carry it away. Untie the cord bound around your waist, said the viper, and tie one end to the two bags, and the other end to my tail, and I will draw them to your house, as I am the servant and guard of your property. All this was done, and the viper continued to guard the treasure till the Arab had invested it all in gardens and fields, after which the viper returned to its hole.

Miracles respecting Mohammed's raising the dead, talking with them ; his healing the sick, and certain other signs manifested by him.

At the siege of Khyber, Āly's eyes were so inflamed that he could not open them, and the pain was extreme. The prophet put some of his saliva on them, and they were healed immediately. At his prayer Āly was totally exempted from the inconveniences of heat and cold.

A believer hearing the prophet say that he had not tasted flesh for several days, went home and told his wife it was a fortunate day for them, as they could now relieve the prophet's wants. Accordingly the man slaughtered his goat, the only animal he had, and having roasted it brought it to Mohammed, who directed that the flesh should be eaten, but none of the bones broken. On going home the man found the same goat playing about his house.

The prophet talked with Āly's mother at her funeral.

A gazelle having been killed and eaten, Mohammed ordered the bones to be laid on the skin, when at his prayer the animal was restored to its living condition and began again to graze.

A man who had lost some of his members through the violence of leprosy, was healed by bathing with water in which the prophet had cast some saliva.

One day a man came to the prophet and said, In my youthful ignorance I returned from a certain journey, and finding my daughter, five years old, decked with ornaments and running about the house, I led her to such a wādy, where I exposed her to perish. Come and show me the place, said Mohammed. A party went with them, and on arriving at the wādy, the prophet having inquired the girl's name, repeated it, saying, By divine power return to life. Immediately the daughter appeared, saying, Here am I, prophet of God. He answered, Your father and mother have become Musulmāns, if you wish I will restore you to them. No, she replied, I have no need of them ; I have found God better to me than they were.

At the battle of Khyber a man received a desperate wound, which was healed by the prophet's breathing on it three times.



Mohammed, visiting the sick son of a blind old woman, found the young man dead, and his mother offering this prayer: O Lord, if thou knowest that I have fled to thee and thy prophet in the hope that thou wouldst help me in every trial, then do not lay this calamity upon me. Mohammed removed the shroud from the face of the dead, and the young man was immediately restored to life, rose up and ate with the prophet.

Once when Abutâlib was sick, Mohammed prayed for him, and the sick man instantly became well and sprang up as if released from bonds.

Âly being sick prayed that if his death were near, God would make it easy; if distant, that He would remove his pain or give him patience to endure it. Mohammed prayed that he might be healed, and Âly averred he never suffered that pain afterwards.

In a certain battle a man who had his foot cut off was healed by Mohammed's casting some saliva on the stump, to which he reunited, in a perfect manner, the amputated member.

A woman brought her little boy to the prophet, saying that he was possessed by Jins. He drew his hand over the child's breast and prayed, on which he vomited something like cream, and was cured.

The hair and teeth of several persons were preserved to them perfect by the prayer of the prophet.

On one occasion Mohammed went a short distance from his companions and appeared to shake hands and talk with some person, although they could see no one. On his returning they inquired into the matter, and he said he had met Ismâeel, the angel of rain, who had promised rain on such a month and day, which occurred at evening on the given date.

A man having slaughtered a goat with the intention of entertaining the prophet, directed his wife to boil part and roast part, going himself to the mesjid to invite the illustrious guest. The man had two boys who had seen their father slaughter the goat. One of them said to the other, Let me slaughter you; and instantly killed him with a knife. Their mother coming in shrieked with horror and agony at the sight, on which the boy that had killed his brother fled, and fell out of a chamber window and perished by the fall. The poor woman secreted her two dead boys and prepared the food as directed. When the prophet came to the man's house, Jibrâeel directed him to order the man to present his sons. Accordingly he went out to call them, but their mother told him they had gone somewhere, on which he returned and said, They are not here. They must certainly be present, said Mohammed. Their father went out to find where they were, when his wife told what had befallen them. The man brought his dead sons before the prophet, at whose prayer they were restored to life and lived to a great age.



Shecâhs and sunnees relate that when the pâdeslah-e-Frang\* honored the letter of Mohammed, and the pâdeslah-e-Ajem† tore the one sent to him, the prophet prayed for the former, but cursed the latter, wherefore the empire of the Frangees endures, while that of the Ajemees was soon after destroyed, and its people subjected to the Musulmâns.

In a certain journey Mohammed dropped his whip. A man dismounted and restored it to him. The prophet, looking at the man, said, May God grant you a long life ! Consequently the man lived to the age of three hundred and twenty years.

It is related that a Yehooder once passed the prophet and said, As-sâm-âlayka—death to thee ! to which Mohammed replied, Alayka—to thee. The companions observed to the prophet, He said, Destruction to thee. But I returned him the same compliment, replied Mohammed, and to-day a black serpent will sting his back and kill him. The Yehooder went his way to the wilderness, and having collected a quantity of fuel, came back, on which the companions said, O prophet of God, he has returned alive. Mohammed called the man and said, Lay down your burden. On his doing so, a black serpent appeared in the bundle, holding a stick between his teeth. What have you done to-day ? inquired the prophet. Nothing, replied the Yehooder, except, having two round and dry cakes of bread, I ate one and gave the other to a poor man. Mohammed rejoined, For this act of charity, God has prevented the serpent from stinging him, and for charity God turns aside a bitter death.

In the expedition of Tabook, Mohammed fed four thousand men with less than thirty sau of provisions, or, as some say, with a few dates, there being sufficient left to fill their vessels. On another occasion, he put his hand in a vessel in which was a little water, and a sufficient quantity boiled up between his fingers to supply twelve thousand camels, the same number of horses, and thirty thousand men. He turned a salt well at Mekkah sweet, by casting some of his saliva into it.

At the siege of Khandak, a man, by the name of Jâber, seeing Mohammed lying down with a stone on his stomach to mitigate the pain of hunger, went home and told his wife to prepare a dinner for the prophet, as they had one sheep and one sau of barley. She told Jâber first to go and invite him to be their guest. Shall I come alone, said Mohammed, or bring with me whom I please ? Invite whom you like, said Jâber, supposing he would bring ʿAlly with him. But when the dinner was ready, what was the man's surprise to see Mohammed call every body to the feast ! Jâber ran and told his wife, who asked him if he had informed the prophet what provision he had prepared. Yes, said he. Then it is his business,

\* Emperor of Europe.

† Emperor of Persia.

added the woman, and he knows better than ourselves what to do. Some say seven hundred, others eight hundred, and others again a thousand, entered Jâber's house, the prophet signing to the wall to retire as successive companies came in. He then cast saliva into the oven,\* and ordered Jâber to uncover the pot, and his wife to take out the bread, cake by cake. Three times he called for the shoulder, and the fourth time Jâber said, a sheep has but two shoulders, and I have already produced three. If you had been silent, remarked the prophet, the whole company had been feasted on shoulders. The people ate in parties of ten from the same dish, and when all were satisfied, Mohammed and Jâber ate ; still the food was undiminished, and lasted the family many days.

The prophet having slept about noon one day under a thorn-tree in the desert, when he awoke he called for water, performed ablutions, and gargled his mouth, pouring the water at the foot of the tree. The next day the tree had become immensely great, laden with very large fruit of the color of myrtle, fragrance of amber, and the taste of honey. This fruit satisfied alike the hungry and thirsty, and the sick partaking of it were healed. Animals that ate its leaves yielded abundance of milk. The inhabitants of that desert came and carried away its leaves to heal the sick, and the whole tribe around the tree, in consequence of its virtues, increased in children and wealth. In process of time, they saw one morning that the tree had cast its fruit, and its leaves had become yellow and small. A few days after this portentous event, news came that the prophet had departed to the eternal world. It subsequently yielded fruit, but smaller, less fragrant and delightful, than at first. It continued thirty years in this state, at the lapse of which period its fruit again fell, little of its verdure was left, and its beauty departed. Soon the intelligence arrived that the commander of the faithful was martyred. After this mournful event it yielded no more fruit, but its leaves were still used for healing the sick. It continued a long time in this state, till one day it became perfectly dry ; fresh blood sprung up under it, and bloody water distilled from its leaves. A short time after, news came that on the day indicated by the miraculous change in the tree, the imâm Husayn was martyred.

The following are miracles averting the harm designed by the prophet's enemies.

It is related by several respectable authorities, and in the comments on the text, "We will surely take thy part against the scoffers,"† that after Mohammed assumed the mantle of prophecy,

\* Most Persian ovens are in the form of a large deep jar in the floor of the room.

† Surah 15 : 95.

the first person who believed in him was ʿĀly-bin-Abutâlib, and the next Khadeejah, then Abutâlib himself and his son Jâfer, surnamed the Flyer or Winged—may God be satisfied with them all! After this Zayd-bin-Hârisah believed, and these five persons continued to perform prayers without any accession to their number, till three years of Mohammed's prophetic office had elapsed. After the verse quoted above was communicated, five or six men, who were among the principal deriders of the prophet, met with sudden and calamitous deaths. On certain occasions they passed Mohammed, in whose company Jibrâeel was at the time, and who made a signal towards those infidels, soon after which judgment overtook them in different and dreadful ways.

A Yehoodee woman attempting to injure the prophet by the power of sorcery, had tied several knots for this purpose and cast them into a well. Jibrâeel informed Mohammed of the fact, the knots were taken out of the well, and no harm followed.

When the prophet was in religious prostration one day before the Kâbah, Abujahl ordered the entrails of a camel he had slaughtered to be thrown on Mohammed's back. Fâtimah removed the unclean burden. When the prophet had finished his devotions, he said, O Lord, with thee be the Koraysh infidels: naming Abujahl and several others who fell at the battle of Badr.

A man whom the prophet had devoted by a curse to be torn by a beast of prey, was guarded by the kâravân to which he belonged, and put on the loads while his companions slept around him. But a lion came, and after smelling of them all, leaped on the devoted wretch and rent him in pieces.

Some men intending to slay Mohammed, went to the mesjid for that purpose, and hearing his voice in a certain direction, advanced to that place, when they heard it in another direction, and were thus bewildered, seeing him not and finding him not.

A party intending to assassinate Mohammed, one of them engaged in conversation with him, inquiring what benefit would accrue from becoming a Musulmân. Meanwhile another of the party attempted to put their plot in execution, and for that purpose went behind the prophet, but with all his efforts he could not draw his sword more than a span out of the scabbard.

After the Koraysh were defeated at Badr, Abulaheb inquired the reason of it of Abusûfeân. He replied that they fled at the first onset, seeing white horsemen in the air, mounted on party-colored horses, and whom none could withstand. This was told in the presence of several persons, one of whom observed to Umm-ul-Fazl, a daughter of Abbâs, that those white horsemen were angels. This so enraged Abulaheb that he dashed the person on the ground, upon which Umm-ul-Fazl struck him with a tent-pole, and fractured his skull. Abulaheb lingered seven days, when God smote him with an erup-

tion which the Arabs avoided with horror, and he lay dead three days in his house, his own sons not approaching to bury him, till at last he was drawn out of Mekkah and a great pile of stones thrown on him, which remains to this day at the head of the road of Umrah. Every one who passes the road adds to the heap.

At the battle of Ahzâb, Abusûfeeân ordered a division of seven thousand archers to discharge their arrows in a simultaneous volley at Mohammed's army. This order coming to the ears of the Musulmâns, caused much terror and alarm among them, but the prophet waved his victorious sleeve in the air, and when the volley was discharged, God sent a wind which drove each arrow back to pierce and wound its master.

Mohammed having demanded a certain woman in marriage, a false excuse was made that she was leprous. So be it, said the prophet; and she became leprous.

A man hearing Bilâl proclaiming the izân, or call to prayers, when he said, "I testify that Mohammed is the apostle of God," the scoffer observed, May every one that lies be burned. That night, rising to light a candle, his finger caught fire, which could not be extinguished till his whole body was consumed.

After the death of Abutâlib, Mohammed visited Tâcef, hoping its inhabitants would be more tractable than the Koraysh. But the chiefs reviled him, and demanded if God could not send a better man than he was as a prophet. The common people seeing this cast stones at Mohammed, and wounded his foot, and despairing of success among them he returned to Mekkah, having converted only a Nasarânee slave, whose native place was Neenevâ.

The prophet was now commanded to proclaim his mission to the Jins, summon them to embrace islâm, and to recite the Korân to them. The Most High having sent a party of Jins of the family of Neseebayn to the prophet, he said to his companions, I am commanded to read the Korân to-night to the Jins; who of you will go with me? Abdullah-bin-Masood accepted the invitation, and his relation of the adventure is this: When we arrived at the heights beyond Mekkah, the prophet entered the defile of Hajoön, and drew a circle round me, ordering me not to leave it till his return. He then went and engaged in prayer, and began to recite the Korân. Presently I saw a great number of black creatures crowding around him, quite intercepting my sight of him and the sound of his voice. After a time, most of them dispersed like the fragments of a cloud, but a company still remained. When he had performed morning prayers he came back to me, and inquired if I saw anything. I replied that I saw black people clothed in white garments. He said, These were Jins of Neseebayn.

A female Jin was in the habit of coming to hear Mohammed, and brought a number of her tribe to embrace the faith. Having failed



to attend for several days, Mohammed inquired the cause of Jibrâ-eel, who said she had gone to visit one of her sister converts. The prophet replied, Paradise is for those that love one another for the Lord's sake.

Ally-bin-Ibrâheem relates that all the Jins are the offspring of Jân,\* and that they are of all religions. He says that the demons are all the offspring of Iblees, among all of whom there is but one believer, namely, Hâm, the son of Heem, the son of Lâkees, the son of Iblees. Hâm, in the form of a gigantic man of terrible appearance, came to the prophet, who asked him who he was. He replied, I am Hâm-bin-Heem-bin-Lâkees-bin-Iblees. I was a boy, several years old, when Kâbeel slew Hâbeel,† and I forbade men to abandon sin and commanded them to eat unlawful things. You were a bad boy, rejoined the prophet, and are now a bad old man. He replied, O Mohammed, I repented in the presence of Nooh, was with him in the ark, and rebuked him for cursing his people. I was with Ibrâheem when they cast him into the fire, which God made cool and salubrious to him. I was with Moosâ when God submerged Faroun and delivered the Bence Isrâeel. I was with Hood when he cursed his people, and I said to him, Why do you curse them? I was with Sâlah who cursed his people, and reproved him for it. I have read all the sacred books, each of which announces your advent, and the prophets have sent their salutations to thee, declaring thee best and dearest of them all. Instruct me then in the knowledge of what God has communicated to you. Mohammed told Ally to give the desired instruction, when Hâm observed, I will obey none but a prophet, or a successor of a prophet, and who is this you have assigned to teach me? Mohammed replied, He is my brother and successor, my vizeer and heir, Ally-bin-Abutâlib. Yes, said Hâm, I have seen his name in the sacred books, where he is called Ilyâ.‡ Ally then instructed him in the Korân and the rules of the faith. This was on the night of the battle of Sufayn.

A tradition derived from Salmân relates that one day when the prophet was sitting in Abtah, with a number of his companions, suddenly a whirlwind was seen, and swept on till it approached Mohammed. In the midst of the whirlwind a person appeared, who said, O prophet of God, my people have sent me to you to secure for us refuge in your protection from the violence and oppression with which we are treated by a part of our own tribe. Send a person with me to judge between us according to the law of God. We engage to return to-morrow morning whomsoever you may send, unless circumstances shall occur to render the fulfilment of this engagement impossible. The prophet inquired, Who art thou, and who are thy people? He replied, I am Arfatah, the son of Shamrakh, of the

\* Note 91.

† Cain and Abel.

‡ Elijah.



tribe of Bence Bejâh. We were in the habit of ascending the heavens to listen to the reports of the angels, but were inhibited from making those visits when you were invested with the prophetic office. Part of our tribe believe in thee, and part remain in their infidelity. A dissension has consequently arisen, and the infidels, being superior to us in number and power, have deprived us of water and pasturage, and in other ways injure us and our quadrupeds. We entreat that you will send us a person to judge us equitably. Unmask, said the prophet, that we may see you in your natural form and features. This disclosure showed him to be a person with very much hair, high head, and prominent eyes the lids of which opened laterally. His eye-sockets were small, and his teeth like those of a beast of prey.

Having taken his pledge that whoever should be sent with him should be safely returned the next day, the prophet turned to Abubekr and ordered him to go with Arfatah, and arrange matters in his tribe. Where are they? said Abubekr. Under ground; was the reply. But, demanded the other, how can I go under ground, and how can I judge among them, especially when I do not know their language? Mohammed then in succession ordered Omar and Osmân to go on this expedition, but they refused on the same grounds that Abubekr had done. The prophet then said, O Āly, go with our brother Arfatah, and give judgment among his tribe. The commander of the faithful immediately rose, took his sword and set off with the Jin. Salmân added, I went with them till they reached the centre of the wâdy of Sefâ, where Āly invoked a reward for me and ordered me to return. The ground opened and they descended, after which I went back, very anxious for the fate of Āly. The next day, after morning prayers, the prophet and his companions went and seated themselves on Mount Sefâ, and conversation turned on Āly. The hypocrites made an uproar and exulted at his supposed death, and said, Alhamdulillah! \* God has delivered us from Abutorâb. † Mohammed's boast on his cousin's account is destroyed. After noon-prayers the prophet reseated himself and continued his sacred instructions to the people, who now despaired of Āly's return. Afternoon prayers were performed, and the prophet's concern for Āly increased, as did likewise the clamor of the hypocrites, who exulted at his supposed fate.

As the sun was setting, suddenly Mount Sefâ opened, and the commander of the faithful, like another beaming sun, appeared with blood dripping from his sword, and Arfatah in attendance on him. The prophet rose and embraced Āly, kissed him between his eyes, and said to him, Why have you so long concealed the sun of your beauty from us and left us to the clamor of scoffers? He replied, O

\* Thanks to God.

† A nickname of Aly, signifying Father of dust.

prophet of God, I found a great many infidel Jins who were the oppressors of Arfatah's party. I offered them three conditions : to believe in God and your prophethip ; to pay tribute ; or to make peace with Arfatah and his family, and allow them an equitable share of the water and pasturage. As they rejected all these terms, I drew my sword, pronounced the name of God, attacked them and slew eighty thousand of the infidels. This forced the rest to call for quarters, upon which peace was ratified by their becoming Musulmâns. Arfatah, after imploring a divine reward on the prophet and commander of the faithful, took leave and returned.

An old man one day passed the prophet and saluted him. Mohammed asked Âly if he knew who it was, and on his answering in the negative, told him it was Iblees the cursed. Had I known that, replied Âly, I would have given him such a blow that he never would have troubled your sect again. Shaytân returned and said, Why did you reproach me ? my seed never mingles with that of your friends, but in the case of your enemies is always in excess.

In the expedition of Hunayn, at a certain place, the standard bearers retreated, saying the way was obstructed by a serpent huge as a mountain. The prophet advanced towards the monster that raised its head and said, Peace unto thee, O prophet of God ! I am Hasheem-bin-Lumau-bin-Iblees. I have embraced thy faith, and come with ten thousand persons of my household to aid you against the infidels. Open the way and advance on our right, said the prophet ; which was done, and the Musulmân army proceeded in its march. The compiler states that traditions of Jins testifying to the truth of Mohammed are innumerable.

Miraculous information about secret things given by the prophet : this class of miracles is endless ; a few specimens will be given.

A party of Yehoodces waiting on the prophet, demanded that he should tell the object of their visit. You came to inquire about Zoolkarnayn,\* said he. They assented that it was true. Mohammed continued, He was a son of the people of Room, one who obeyed God, and the Most High loved him. He became emperor of the world, which he traversed from the rising to the setting sun. At length he arrived at Yâjooj and Mâjooj,† and built a wall to confine them within their own limits. The Yehoodces said this was true and written in the Torât.

The prophet declared that he should live to the age of sixty-three years.

On a certain occasion Mohammed's camel was lost, and the scoffers said, He pretends to tell us about secret things, yet he does not know where to find his stray camel ! Jibrâeel came and informed

\* Note 92.

† Note 93.

Mohammed that his camel was in such a wâdy, the bridle being caught by a tree. This was announced by Mohammed and found to be true.

The prophet forewarned Abuzer of the tyranny he would suffer from Osmân, and that he would be washed, robed and buried by a party from Irâk. He told Zayd-bin-Sûhân that one of his members would go to paradise before him ; accordingly the man lost a hand at the battle of Nahâvend. Mohammed foretold the martyrdom of the imâm Husayn and his family, with the attending circumstances, and gave Umm-Salmah some of the dust of Kerbelâ, which he said would become blood when the massacre took place. He likewise announced the martyrdom and burial of the imâm Rezâ in Khorâsân. He also predicted the building of Baghdâd. One day when the prophet was sitting with Âly, Fâtimah, Hasan and Husayn, he said to them, Your graves will be scattered and separated from each other. Husayn inquired if they should die natural deaths, or be slain. Mohammed replied, You and your brother and father will be slain by violence, and your children will be pursued by tyranny. The young imâm now inquired if any would make religious visits to their tombs. Yes, said the prophet, a sect of my religion will visit your graves in reverence of me, and whom I will find at the judgment and give them salvation on that day.

## CHAPTER IX.

*Mohammed assumes the Prophetical Office: is rejected and abused by the Koraysh.*

It is generally agreed by the sheeāh ulemās that Mohammed's assumption of the prophetical office took place on the twenty-seventh day of the blessed month of Rejeb. This is supported by the authority of traditions derived from the imāms. The sunnees, however, not only differ from the sheeāhs, but contradict each other in dating the assumption, some of them declaring it was on the seventeenth day of the blessed month of Ramazān, and others that it was on the eighteenth of that month; others say that it was on the twenty-fourth of Ramazān, and others again affirm that it was on the twelfth of Rabeē-ul-evvel. There are still some other accounts of the date of that era, but truth is with the first statement. According to authentic accounts, forty years of the life of Mohammed had then expired.

The imām Sâduk relates that Jibrâeel descended to Mohammed on the day of Noo-Rooz.\* But it is evident from undoubted traditions that Mohammed was always a prophet, as he himself said, I was a prophet when Adam was yet earth and water, or uncreated. The compiler is of opinion that before his assumption Mohammed conducted himself according to his own law, and received divine communications, and was aided by the Ruh-ul-Kudus, and that after completing forty years he then first publicly appeared as a prophet. In the book *Nehj-ul-Balâghah*, from the commander of the faithful, it is related that the prophet from his birth was attended by the greatest of the angels, who was commissioned by the Most High to preserve in him the most perfect manners and best disposition.

The imām Mohammed Bâker declares that the Ruh † or Spirit is a creature superior to Jibrâeel or Meekâeel, and who was continually with Mohammed, directing and keeping him in the way of truth: that He is also with the immaculate imāms, being their instructor and protector. The imām Sâduk informs us that when Jibrâeel waited upon Mohammed, he sat in the manner of a servant before the prophet, and that he did not enter Mohammed's house

\* Note 94.

† Note 95.

till invited to do so. A sign of divine communications was this: the prophet suddenly swooned and fell into a profuse perspiration. This, according to Sâduk, was occasioned by his awe at the words of God, and at the majesty and glory of the Eternal. This state did not supervene on Jibrâeel's visiting him, but only when he received a direct communication from the Most High. Divine communications are made to the prophets in different ways; sometimes through the instrumentality of angels, and sometimes direct from the Diety. Mohammed asked Jibrâeel how he received divine communications. He replied, From Isrâfeel. And where does Isrâfeel get them? From one of the angelic spirits superior to him.\* And from whom does that angel obtain it? It falls into his heart, said Jibrâeel.

The imâm Mohammed Bâker says that Jibrâeel declared Isrâfeel to be the porter of the Lord, and of all creatures nearest the place whence divine communications proceed. There is a tablet of ruby between his eyes, which on a communication being given touches his forehead. At this signal he looks at the tablet, and imparts the communication to us, and we transmit it through the heavens and earth. The same imâm relates that as the inhabitants of heaven had heard no communication from the time of Eesâ till the assumption of the prophetic office by Mohammed, they swooned with terror at the thunder of a voice, like the sound of iron on a hard rock, communicating the Korân. When the communication was ended, Jibrâeel came down through the heavens and quelled the fears of the inhabitants.

The prophet received the chapter entitled the Table, † as he was riding, and such was the weight, that the camel stopped and bent under the burden till its stomach nearly touched the ground.

It is related on the authority of the imâm Jâfer-e-Sâduk, that when the Most High constituted Mohammed a prophet, He commanded Jibrâeel to cleave the earth from its base, with a stroke of his wing, and hold it so that the prophet was enabled to see every place as distinctly as a person sees his own hand. He surveyed the world from east to west, and addressed every people in their own tongue, summoning them to embrace his faith; and by divine power the whole world saw the prophet, heard his words, and understood his mission.

Before his assumption of the prophetic office, Mohammed retired from his people and lived solitary on Mount Hûrâ, in the practice of devotion to God. There the Most High imparted to him religious guidance, by the aid of the Holy Spirit, with true dreams, the voices of angels, and just meditations. Meanwhile he advanced in the degrees of divine love and knowledge, and was adorned with all that

\* Note 96.

† Surah 5.



is praiseworthy and excellent. No one understood all this except Āly and Khadeejah.

When thirty-seven years of his life had elapsed, he dreamed that an angel addressed him by the title Rasoolullah, prophet of God. One day when pasturing the sheep of Abutālib among the mountains of Mekkah, a person approached and addressed him by the same epithet. On inquiring who the stranger was, he replied, I am Jibrāeel, whom God has sent to invest you with the prophetic office. Having brought water from heaven for the purpose, or, as another tradition declares, having thrust his foot down into the ground and caused a fountain to spring up, Jibrāeel performed ablutions and prayers, teaching Mohammed these acts, in which he instructed Āly at noon, and Khadeejah at evening on the same day. A short time after Abutālib himself believed.

Another account of Mohammed's investiture with the prophetic office is this : I was sleeping, said he, in Abtah. Āly was sleeping on my right, his brother, Jāfer-e-Tyyār, on my left, and Hamzah at my feet. Suddenly terror came upon me at the sound of the wings of Jibrāeel, Meekāeel, and Isrāfeel, and I heard Isrāfeel inquire of Jibrāeel, To which of these are we sent? Jibrāeel signed to me, and said, To this one, whose name is Mohammed, and is the best of the prophets. The one on his right is his brother and successor, the best of all who have possessed that office. On his left is Jāfer, the son of Abutālib, who will hereafter fly in paradise with two splendid wings; the other is Hamzah, the sayyid of martyrs in the judgment day. Another tradition declares that Jibrāeel descended again attended by seventy thousand angels, and Meekāeel by the same number, and that they brought a majestic throne for Mohammed, and placed the crown of prophecy on his head, put the banner of praise in his hand, and directed him to ascend the throne, which was ruby and its feet emeralds and pearl. When the angels returned to heaven, the prophet descended from Mount Hûrâ, and such glory beamed from him that no one could endure the light. Every tree and herb and stone he passed saluted him prophet of God. On entering his house Khadeejah exclaimed, What light is this? He replied, This is the effulgence of prophecy: say, There is no God but God; Mohammed is the prophet of God. Khadeejah rejoined, I have known for years that you were a prophet. She then repeated the creed and professed the faith. He then said to her, I am cold, cover me with another garment; and laying down he received a divine communication, and was ordered to pronounce the tekbeer, on which he arose, put his fingers in his ears and twice repeated, Allah akbar!

It is related on the authority of both shecāh and sunnee traditions that after the communication of the verse, " Admonish thy more

near relations,"\* he called Āly and directed him to make one sau of wheat into bread, cook one leg of mutton, provide one cup of milk, and invite the sons of Abdulmutalib to the entertainment at the dwelling of Abutālib. Accounts differ as to the number of guests; some say there were forty, and others again say there were ten. One of the guests, Abulaheb, observed, after receiving the invitation, Does Mohammed think he can satisfy us? each of us would eat a whole sheep, and drink a great vessel of milk, and not have enough. The next morning all the uncles of the prophet assembled at the house of Abutālib, and on entering made their salutations according to the idolatrous custom, which Mohammed returned according to the rules of the faith, namely, the salām. They were displeased at his new mode. Āly broke the bread into the mutton soup, and placed the dish with the cup of milk before the guests; the prophet first putting his hand on the food and pronouncing Bismillah! said, Eat in the name of God. This grace likewise displeased them, but as they were very hungry they began to eat, and continued till they were all satisfied, when it appeared that the provisions were not in the least diminished. Nor was the milk lessened after all had freely partaken of it.

As the prophet was about to address them, after the repast, Abulaheb anticipated him, saying to the company, Your host has shown off a famous trick of magic in satisfying you with so little provision which still remains as it was. As this wretch was so forward in giving the lie to Mohammed's claims, he said nothing till they were gone, when he remarked to Āly, That man anticipated me to-day, make the same preparations again, and assemble them to-morrow that I may announce to them my prophetic mission.

Accordingly after the repast the next day Mohammed addressed them, saying, Ye sons of Abdulmutalib, I think no one among the Arabs can have bestowed on his kindred a greater benefit than I have brought you. Verily, I offer you the good of this world, and of that to come. If I should forewarn you that your enemies would attack you in the morning, or in the evening, would you not believe? They replied in the affirmative, adding that they esteemed him to be a teller of truth. He rejoined, Know that a well-wisher will not deceive. Verily, the Most High has sent me a prophet to the universe, and has commanded me to summon first to His worship my relatives and friends, and alarm them with the threatening of future punishment. Ye are my near kindred, and this food of which you have eaten, and witnessed my miracle, is like the table spread for the Benee Isrāeel in the wilderness. Whoever after partaking of this food does not believe in me, God will punish him more severely than He has yet punished any one of mankind. Know, ye sons of

Abdûlmutalib, God has sent no prophet for whom He has not appointed, of his own people, one to be his vizeer, successor and heir. Now, whoever of you first believes in me, shall be my brother, vizeer and khaleefah among my sect, and sustain the same rank towards me that Haroon did to Moosâ. Who then will take precedence in obeying me, and be my brothør, my coadjutor against opponents, and become my successor ; be my khaleefah after my decease, and cancel all my obligations ? If you do not choose this office, another will, to whom its advantages will accrue. Mohammed ceased, but all were silent. Āly then rose and said, I will render you obedience on your own conditions, and will obey whatever you command. The prophet directed him to take his seat, saying, Perhaps some who are your seniors may arise. He then repeated his proposals, but all still were silent, and again Āly arose and pledged his faith. This was repeated three times, when Mohammed ratified Āly's acceptance of the proffered office, dropped saliva from his own blessed mouth into the mouth of Āly, and cast it between his shoulders and breasts. Abulaheb sneeringly said, You have given your cousin a fine reward for accepting your offer, by filling his mouth with your spittle ! No, said the prophet, I have filled him with knowledge, gentleness and understanding. The party then rose and went away laughing, and observed to Abutâlib, Mohammed will order you to obey your own son.

The imâm Mohammed Bâker relates that at first only Āly and Khadeejah believed in the prophet, who remained three years concealed in Mekkah in constant apprehension from the infidels, and expecting to be compelled to flee. At length he was commanded publicly to proclaim his message. He then came to the mesjid, and standing by the rock of Ismâeel, cried with a loud voice, O ye Koraysh and Arab tribes, I call on you to testify to the unity of God, and to believe in me as a prophet. I command you to renounce idolatry and obey the faith to which I summon you, that ye may be sovereigns of the Arabs, and the crowds of Ajem obey you, and ye be kings in paradise. The Koraysh derided this message, and Abulaheb said, Destruction to you ! was it for this you invited us to an entertainment ? The infidels said Mohammed was deranged, and heaped upon him all sorts of verbal abuse, but fear of Abutâlib prevented them from offering him personal violence.

After many had embraced the faith, the Koraysh infidels waited on Abutâlib and said, Your nephew befools the people, reviles our gods, corrupts our youth, and causes divisions among us. If poverty compels him to take such a course, we will make a collection for him and enrich him above any of the Koraysh, and give him in marriage any woman of the tribe whom he desires, and constitute him our emeer, on condition that he ceases to assail our gods. Abutâlib then demanded of him what doctrine it was that raised such an

uproar among his people. He replied, It is a faith which God approves, and of which He has constituted me apostle. Abutâlib then told him what offers his people had made. If, said Mohammed, they would put the sun in my right hand, and the moon in my left, and give me in possession the whole face of the earth, I would not disobey my Lord. I want one word of them, which, if they utter, they shall become sovereigns of the Arabs and Ajemees, and be kings hereafter in paradise. What word is that? they inquired. That you testify to the unity of God, and to my prophetic office. Shall we forsake three hundred and sixty gods, said they, to worship one? this is a strange requirement indeed. Again the Koraysh visited Abutâlib, and proposed to give him Amâret-bin-Valeed, a person of the highest rank, very handsome and accomplished, in exchange for Mohammed, that they might put him to death. You do me great injustice, said Abutâlib, in making such a proposition. Shall I give my son to be slain, and train up your son?

Ibn-Ibrâheem from the imâm Sâduk declares that Mohammed recited the Korân in a more melodious and delightful manner than any other person. Indeed his recitations were so enchanting that when he rose at night to perform prayer, Abujahl and other idolaters often came to listen to his rehearsals of the Korân, but put their fingers in their ears when he repeated the introductory formula, In the name of God, the compassionate, the merciful. Abujahl observed, Mohammed repeats the name of his God a great deal, and verily loves Him. Abujahl in this told the truth, remarks the imâm Sâduk, although that curse was a notorious liar.

It is related on the authority of the imâm Sâduk, that the prophet having one day arrayed himself in a new suit of clothes, and being engaged in prayer in the place of devotion, the idolaters threw a camel's entrails on his back and defiled his garments. He complained of this outrage to Abutâlib, who, inflamed with passion, seized his arms, mounted his camel, and attended by Hamzah and Mohammed, went to the mesjid where he found the Koraysh, who, terrified at his wrathful countenance, did not venture to move. He then ordered Hamzah to rub the bloody, filthy entrails on the mustaches of the infidels. When this satisfaction was taken, he turned to Mohammed, saying, Your rank among us demands such retaliation.

A man complained to Mohammed of the injury the Musulmâns received from the Koraysh, and asked him if he would not pray for their deliverance. The prophet reddened and said, Those who were believers in former times were some of them raked to pieces with iron combs, and others were sawn asunder, yet they patiently endured, and did not forsake their religion. Do ye then endure patiently, for verily, God will so completely establish this faith that a single horseman who believes, may go alone from Senau to Hazramoot, and fear nothing but God.



Mohammed proclaiming his mission at a time when pilgrims were assembled at Mekkah, stood for that purpose on Mount Sefâ, and cried with a loud voice, O ye people, I am the apostle of the Lord of the universe. The people looked at him in wonder, but were silent. He then ascended Mervah, and three times repeated the same announcement. On hearing this Abujahl hurled a stone at him, which wounded his luminous forehead. The rest of the idolaters then caught up stones and pursued him. He ascended Mount Abukubays, and reclined in a spot which is now called the Reclining place, the infidels meanwhile seeking him in all directions. A person went and told Aly that Mohammed was slain, upon which he ran weeping to Khadeejah, saying, It is reported the idolaters have stoned the prophet, and it is certain he is nowhere to be found. Give me water, and do you take food, and let us haste to find and offer him refreshment. Directing Khadeejah to search the plain while he ascended the mountains, he wept and cried, O Mohammed, O prophet of God, may my life be your sacrifice ! in what wâdy are you hungry and thirsty and have not taken me with you ? Khadeejah cried, Show me the chosen prophet, the vernal beauty, the sufferer for God's sake.

In this state of things Jibrâeel descended to Mohammed, who wept at meeting the angel, and said, See what my people have done to me ; they have charged me with falsehood, and wounded me with the stone of oppression. Give me your hand, said Jibrâeel ; and he seated the prophet on the top of the mountain. He had brought under his wing a carpet of paradise which was woven of pearls and rubies ; this he spread in the air, and it covered all the mountains of Mekkah, and again taking the hand of Mohammed seated him on it, and said to him, Do you wish to know in what estimation you are held by the Most High ? He replied in the affirmative. Then call that tree to you, said Jibrâeel. Immediately it obeyed the summons and made a religious prostration before the prophet, and on his ordering it to return, it promptly obeyed. The angel Ismâeel, the regent of the first heaven, now descended, and saluting the prophet said, My Lord has commanded me to obey you implicitly in every thing. If you order I will pour the stars upon your enemies and burn them. The angel of the sun appeared and offered to consume Mohammed's enemies by bringing the sun upon their heads ; the angel of the earth proposed to have them swallowed up by the opening ground ; the angel of the mountains wished to hurl all the mountains on them ; the angel of the ocean asked permission to drown them beneath the mighty waves of the sea. Having first demanded of these angels if they were all commanded to aid him, and receiving an affirmative answer, he raised his blessed face toward heaven and said, I am not sent to inflict judgment, but am enjoined



to be the mercy of the universe. Leave me to my people, for they are ignorant, and this is the reason of their treating me thus.

Jibrâeel observing Khadeejah weeping in her search for the prophet through the wâdy, pointed her out to him saying, The angels of the heavens also weep with her. Call her to you, give her my salutation, and tell her she has a house in paradise built of pearl and adorned with gold, where there is no sound exciting fear. He called Āly and Khadeejah, blood continuing to drop from his forehead, but he did not permit it to fall on the earth, lest the Most High should take vengeance on all its inhabitants.

At night Āly and Khadeejah brought Mohammed back to his house, and placed a large flat stone\* over the place where he sat, to protect him from stones descending in that quarter, while before him stood Āly and Khadeejah, shielding him with their own bodies, for the idolaters having heard of his return, came and assaulted the house with missiles. At length Khadeejah exclaimed, Are ye not ashamed, ye Koraysh, to be hurling stones at the house of a woman who is of the highest rank among you? if you do not fear God, yet for honor's sake desist. At this rebuke the idolaters went away. The next day the prophet went to the mesjid to perform his devotions, and God inspired his enemies with such fear that they did not offer him any annoyance.

It is recorded that in the fifth year of his prophetic office, Sumayah, the mother of Amâr-bin-Yâser, was martyred. She was of the number who were tortured by the idolaters to compel them to forsake islâm. Abujahl passing at that time, pierced her to the heart with his spear.

\* Note 97.

## CHAPTER X.

### *Mohammed's Mārâj, or Ascension on high.*

IN respect to the mārâj, or ascension, let the reader know that it is related in the Korân, and in the most authentic and veritable traditions. At night, the prophet was carried from sacred Mekkah to the mesjid at Jerusalem, and thence was transported through the heavens to Sidret-ul-Muntahâ, and to the high empyrean. The wonders of heaven were shown him, secret mysteries and boundless knowledge was imparted to him, and in Bayt-ul-Mâmoor,\* and at the throne of the divine empyrean, he adored the Most High and met the spirits of the prophet. He entered paradise and surveyed its abodes.

Both shecâh and sunnee traditions declare that the ascension was bodily, and not merely in the spirit; in the state of wakefulness, not of sleep. On this head, among the ancient ulemâs of the shecâhs there was no disagreement. The doubts which some have entertained whether the ascension was bodily, or only in the spirit, have arisen from want of examining the subject, or from disbelief of its divine attestations, and listening to people who are without faith themselves. For how can one who possesses faith in the declarations of God and His prophet, and in the imâms of the truth, the verses of the Korân, and thousands of traditions which relate in various ways and the clearest manner to a bodily ascension, deny or explain away the whole? In almost every page of the shecâh and sunnee traditions there is allusion to the ascension, and were I to collect all that is said on this subject, the mass would make many volumes. I shall merely give some specimens of the whole.

It is agreed by shecâhs and sunnees that the ascension was before the Hijret, or flight from Mekkah. It is probable that the ascension was afterwards repeated. But that which occurred before the Hijret, according to some authorities, happened on Friday night, the seventeenth of the blessed month of Ramazân, or on the twenty-first of this month, and six months before the Hijret. Some say it was in the month of Rabecâ-ul-evvel, two years after Mohammed's assumption of the prophetic office. Others maintain that the ascension

\* Note 97.

occurred on the twenty-seventh of the month of Rejeb, in the second year of the Hijret. There are differences respecting the place whence the ascension was performed : some say it was from the house of Āly's sister, Ummhâny, some from the house of Abutâlib, and others from the Kâbah. It is not agreed whether the ascension was repeated, but respectable traditions will be adduced to show that it was repeated many times, and all the disagreement about the ascension may have arisen from this reason : that one account relates to one ascension, and another statement to a certain other ascension.

Of the verses in the Korân, relating to the mârâj, this is one : " Praise be unto him who transported his servant by night, from the sacred temple of *Mekkah* to the farther temple of *Jerusalem*, the circuit of which we have blessed, that we might show some of our signs ; *God is he who heareth and seeth.*"\* Some maintain that the phrase—sacred mesjid—refers to the city Mekkah, because the whole city is a place for prayer and is held sacred ; and that the remote mesjid means the one in Shâm. But from many respectable traditions it appears that the remote mesjid is one in the fourth heaven, and the most remote of all the mesjids. Āly-bin-Ibrâheem relates that the imâm Mohammed Bâker once asked a man what people said about this verse. He replied, They say the prophet went from the Kâbah to Bayt-ul-Mukkades.† That is not the meaning, said the imâm, but the prophet went from the temple on earth to the temple on high, which stands perpendicularly over the Kâbah. The imâm Sâduk also being asked which were the most sacred and honorable mesjids, replied, The Kâbah and the mesjid of the prophet at Medeenah. But, said the inquirer, what is the rank of the remote mesjid ? The imâm answered, The remote mesjid of which God has spoken in the Korân, is in heaven ; the mesjid in Shâm is inferior to that at Koofah. The compiler adds that the phrase—remote mesjid—may refer to the temple in heaven, without contradicting the fact that the prophet was carried to the mesjid of Bayt-ul-Mukkades, which a great many traditions prove to have been the case, although it is probable that in some of his ascensions he did not visit that mesjid.

The imâm Sâduk declares that he is not a true sheeâh who denies one of these four doctrines : Mohammed's ascension to heaven ; angels questioning the dead in the grave ; the existence of paradise and hell ; and the intercession of Mohammed at the judgment. He

\* Surah 17 : 1.

NOTE.—The Persian version of this verse, which I have quoted from Sale, is the following :—“ Holy is that Lord who transported his servant in a night, from the sacred mesjid to the most remote mesjid, that mesjid whose circuit we have blessed, that we might show him of the signs of our greatness and glory : verily, God is knowing to everything that is heard and to everything that is seen.” The name Jerusalem is not in the Arabic text, and the sheeâhs, it will be observed, interpret the verse differently.

† Jerusalem.

says likewise that the Most High transported the prophet to heaven a hundred and twenty times. On the authority of this imâm, it is related that on the night of the ascension, Jibrâeel, Meekâeel and Isrâfeel brought the creature, Borâk, for Mohammed. One held the bridle, another the stirrup, and the third arranged the clothes of the prophet as he mounted. Borâk being restless, Jibrâeel gave him a blow, bidding him be quiet, for he was never mounted by a more worthy rider. As Borâk flew on his way, Jibrâeel showed the prophet the wonders of earth and the heavens. As we proceeded, I heard, said Mohammed, a voice on my right, which I disregarded. Then I heard another voice on my left, but to this I paid no attention. Next I saw a woman before me with bare arms and adorned with all the ornaments of the world : she cried, Look at me, O Mohammed, and let me speak with you. I passed her without the least notice, and was proceeding, when suddenly such a frightful noise assailed my ears as filled me with terror.

Jibrâeel now directed me to alight and perform prayers, saying, This is the sacred place, Medeenah, to which you will flee. Having mounted and gone some distance he again directed me to alight and pray, observing, This is Mount Seenâ\* where the Most High spake with Moosâ. After mounting and proceeding a little way, he again told me to alight and pray, saying, This is Baytlakhem, where Eesâ was born. He then took me to Bayt-ul-Mukaddes and bound Borâk to a ring to which the ancient prophets tied their animals, and I entered the mesjid with Jibrâeel on my right. There I saw Ibrâheem, Moosâ and Eesâ, with a multitude of prophets who were assembled on my account. Jibrâeel pronounced the azân,† stationed me in advance of the rest, and all the prophets in a rank performed prayers behind me ; but of this I do not boast. The treasurer of Bayt-ul-Mukaddes brought me three vessels : one of milk, one of wine, and one of water. I heard a voice say, If he takes the water, he and his sect will be drowned ; if he takes the wine, they will wander from the right way ; but if he takes the milk, he and his sect will find religious direction. I took the bowl of milk and drank it. You have found guidance, said Jibrâeel, and your sect also. But what did you notice on the way ? he inquired. On telling him, he remarked that the voice I heard on my right was of a seducing Yehooder, whom if I had answered, my sect would have become Yehooders. The voice on my left was a Nasarânee lure, a reply to which would have made my sect Nasarânees, and the woman‡ that strove in vain to fascinate me, was the world : if I had spoken to her, my sect would have preferred this world to the future. Jibrâeel said moreover, that the terrific noise I heard was the sound of a rock hurled from the verge of hell, seventy years before, and which struck

\* Sinai.

† Call to prayers.

‡ Note 99.

the bottom of the abyss that night. After this dreadful indication of the depth of future woe, the prophet never laughed.

Jibrâeel now conducted me, said Mohammed, to the first heaven. There I saw Ismâeel, the angelic regent of that place, and lord of the meteors with which every shaytân is repelled from the celestial mansions. Under the orders of Ismâeel are seventy thousand angelic officers, each of whom commands a division of seventy thousand angels. Who is this with you? said Ismâeel to Jibrâeel. Mohammed; replied my conductor. Has he appeared? Yes, said my guide. Ismâeel then opened the gate of heaven, and we exchanged salutations, and mutually implored divine blessings on each other, and he said, Hail and welcome! my worthy brother, and worthy prophet. The angels advanced to meet me, and all that saw me laughed for joy.

At length I met an angel more gigantic than I had ever seen before, with an ugly look and signs of wrath in his countenance. He like the rest asked my benediction, but did not smile like them. I inquired of Jibrâeel who he was, for I was afraid of him. You have cause to fear him, replied my conductor, we all stand in awe of him. He is the overseer of hell, and has never smiled since the omnipotent Lord made him ruler of that dreadful world. His wrath against the enemies of God, and against sinners violating the divine law, is continually increasing; and by him God will take vengeance on them. If he had smiled on any one it had been on thee, but he never smiles. However I exchanged salutations with him, and he congratulated me about paradise. As Jibrâeel was the ruler of the angels, I asked him if he would not command this angel to show me hell. Accordingly he removed a curtain and opened a door of hell, when suddenly a flame blazed forth which I feared would envelop me, and I asked Jibrâeel to order him to quell the flame and shut the door. Passing thence I saw a very large man, of a wheaten complexion, and inquiring who he was, Jibrâeel said, This is your father Adam. We exchanged salutations and implored blessings on each other, and he bade me hail and welcome, as a worthy son and prophet sent in a worthy time.

Proceeding on, I came to an angel seated in a company of angels. He held the world between his knees, and a tablet of light in his hand. Something was written on the tablet, on which he looked with the steady gaze of a melancholy man. On inquiring who he was, Jibrâeel said, This is the angel of death; he is incessantly occupied in taking away life. After being introduced by my conductor as the prophet of mercy, I exchanged salutations with him, and he bade me hail and welcome, saying that my sect was good. I replied by expressing thanksgiving to God. Jibrâeel now remarked, This angel's work is greater and more severe than that of any other angel. I inquired if he alone took away the spirit of all. Yes,



said Jibrâeel. I then asked the angel of death if he saw and approached every individual. Yes, he replied, the world over which God has given me an office is no more in my hand than a dirhem is in yours. There is not a house whose inmates I do not observe one by one five times a day. When relatives weep the departure of a friend, I say to them, Weep not for him, for I must visit you again and again till none of you are left. I remarked, Death is enough to cause grief and overwhelming sorrow. That which follows death, added Jibrâeel, is far more dreadful than dying.

Passing thence, I came to a company seated at tables laden with the daintiest viands, and with the most putrid flesh, which they devoured without tasting that which was delicious. Who are these? I inquired. They are those, said Jibrâeel, that eat forbidden things in preference to that which is lawful, and to your sect they belong, O Mohammed.

Next I saw an angel whom God had created of immense size. Half his body was fire, and half was snow: the fire did not melt the snow, nor the snow quench the fire. He cried with a loud voice, I ascribe holiness to the Lord, who preserves entire the conflicting elements of my being: O Lord, who hast united snow to fire, impart unity to the hearts of those that believe in thee. On inquiring who he was, Jibrâeel said, This is the most benevolent angel of God towards true believers, and from the day of his creation till now he has uttered this prayer for the objects of his good will. I saw two other angels, one of whom cried, O Lord, whoever gives in thy cause, do thou reward him; and the other cried, O Lord, whoever is miserly and gives not in thy cause, do thou destroy his property.

Proceeding thence, I saw several companies that had lips like a camel; and angels cut the flesh off their sides with scissiors and threw it in their mouths, forcing them to eat it. At my inquiry, Jibrâeel said, These derided believers, and sought out their faults. Next I saw a party beating their heads with stones. These, said my conductor, went to sleep without performing the prayers appointed before rest. Next I saw a company into whose mouths angels were pouring fire, that passed the natural way through their bodies. They had unrighteously devoured the property of orphans, and it is declared in the Korân, "Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames."\* Then I passed a crowd of people who could not rise on account of their prodigious stomachs. These were usurers, that in the Korân are compared to the people of Faroun, dreading the wrath to come: "They shall be exposed to the fire of hell morning and evening; and the day whereon the hour of judgment shall come, it shall be said unto them, Enter, O peo-

\* Surah 4 : 11.

ple of Pharaoh, into a most severe torment.”\* Passing thence, I saw a party of women suspended by their breasts. These had committed adultery, and palmed their illicit offspring upon their husbands, and secured them an inheritance in their husbands’ property. At this the prophet remarked, Terrible is the wrath of God against the woman guilty of such crimes.

I then beheld a number of angels, whom the Lord of the universe had formed as it had pleased Him, and placed their faces in whatever position He chose. All their members uttered praises to the Most High, in all manner of voices, and they wept through fear of God. Said Jibrâeel, These were created in the form you see, and since their creation they have not spoken to each other, nor raised their heads, nor looked under their feet, such is their awe, humility and fear of the Holy and Divine. They returned my salutation only by a sign. Jibrâeel then informed them that I was the prophet of mercy, the last and best of the prophets, and inquired if they would not speak to me. They then saluted and honored me, and congratulated me on the goodness bestowed on me and my sect.

Jibrâeel now conducted me to the second heaven, where I saw two persons much resembling each other. Who are these? I inquired. Jibrâeel replied, They are two cousins, Yahyah and Ecsâ.† We exchanged salutations and mutually implored blessings on each other, and they bade me hail and welcome, worthy brother and prophet! In this heaven I saw angels inspired with awe, whose faces were turned in the direction God had commanded, and they looked to no other quarter. In various voices they uttered praise and ascribed holiness to the Most High.

I now ascended the third heaven, and saw there a man exceeding all others in beauty as much as the full moon excels the stars. Jibrâeel said to me, This is your brother Yoosuf.‡ We saluted each other, mutually invoking blessings. Here again I saw angels filled with awe, like those I had seen in the heaven below.

On ascending the fourth heaven, I met a man who, Jibrâeel informed me, was Idrees,§ whom God transported on high, according to a declaration in the Korân: “And we exalted him to a high place.”|| We saluted each other, mutually imploring blessings. Here too were angels inspired with awe, who pronounced congratulations on me and my sect. In this heaven I saw an archangel seated on a throne, under whose orders were seventy thousand angelic officers, each commanding a company of seventy thousand angels. Methought there was no angel greater than this. Presently Jibrâeel bade him rise, which he did, and he will remain standing till the judgment day.

\* Surah 40 : 49.

§ Enoch.

† John Baptist and Jesus.

|| Surah 19 : 58.

‡ Joseph.

Ascending the fifth heaven, I saw an old man with large eyes, a greater than whom I had not seen. I marvelled at the multitude of his sect that were around him. This, said Jibrâeel, is the prophet whose sect loved him—Haroon,\* the son of Imrân. Here, likewise, were angels of awe.

Proceeding up to the sixth heaven, I saw a tall man of wheaten complexion and very long hair. I heard him say, The Benee Isrâeel think me the dearest with the Most High, but this man,—meaning myself,—is dearer than I am. Being informed he was Moosâ, the son of Imrân, we exchanged salutations and the imploring of blessings. In this heaven also were angels of awe.

When I ascended the seventh heaven, every angel I passed said to me, Use cupping, and command your sect to do the same. Presently I saw a man whose hair and beard were white, and he was seated on a throne. I inquired, Who is this in the seventh heaven, in the neighborhood of the divine presence, at the door of Bayt-ul-Māmoor? This, replied Jibrâeel, is your father, Ibrâheem, and this is the region for the pure of your sect. In relating this, the prophet here recited the verse, “Verily the men who are the nearest of *kin* unto Abraham are they who follow him; and this prophet, and they who believe *on him*; God is the patron of the faithful.”† We exchanged salutations, and he hailed me a worthy son and prophet. There I saw angels of awe, as in the other heavens, who pronounced congratulations upon me and my sect.

In the seventh heaven I saw seas of glittering light whose effulgence dazzled the eyes; I also saw seas of darkness, and seas of snow. When overcome by fear at the sight of these sublime wonders, Jibrâeel bade me rejoice and render thanks to God, who held me so dear as to confer on me such favors. The Most High then imparted to me power to survey those wonders, and understand those mysteries. While lost in admiration, Jibrâeel said to me, Are these things wonderful in your eyes? the greatness of thy Lord, beyond compare, exceeds all you behold. Verily, between the Most High and His intelligent creation are ninety thousand curtains, or material divisions, which separate Him from the place whence divine communications proceed. Myself and Isrâfeel enjoy the nearest approach, and between us are four divisions, one of light, another of darkness, the third of cloud, and the fourth of water. Among the number of divine wonders that met my eyes on every hand, was a cock that stood on the foundation of the seventh or lowest earth, and his head reached the empyrean. He had two wings, which, when expanded, outstretched the limits of the east and west, and his note of praise was, Holy is my Lord, ineffably exalted. Every morning this cock expands and beats his wings and calls aloud in praise, proclaiming,

\* Aaron.

† Surah 3 : 61.

Holy is the King of holiness ; holy is the Lord of greatness and bounty ; there is no God but the living and eternal. When this morning call resounds, all the cocks on earth clap their wings and utter praises to the Most High ; and when their angelic leader is silent, they become quiet. The wings of that empyrean cock are white, the feathers under his wings are green, and the beautiful effect of these colors is indescribable.

Attended by Jibrâel, I now entered Bayt-ul-Mâmoor, and performed two rukâts of prayer. There I beheld a company of my followers clothed in white garments, and a crowd clothed in old soiled garments. Those beautifully arrayed were admitted into the temple, but the others were inhibited. On coming out of the temple I saw two rivers, one called Koser, and the other named the river of mercy. The road to paradise led me along these rivers, on whose banks I saw palaces for myself and family, and for my pure women. The soil of paradise is musk. Seeing a girl swimming in the rivers of paradise, I inquired who she was. She replied, I belong to Zayd-bin-Hârisah. On returning to earth, I congratulated Zayd on his future bliss with that celestial nymph. In that happy region I beheld birds equalling in size the largest camel. The pomegranates were as large as a great bucket. I saw a tree in paradise so immense that a bird could not fly around its trunk in seven hundred years, and its branches extended to every house in that blissful abode. What tree is this? I inquired. Jibrâel replied, This is Toobâ, concerning which God has said, "They who believe and do that which is right *shall enjoy* blessedness and partake of a happy resurrection."\* After entering paradise, I inquired of Jibrâel what those seas were I had seen in the seventh heaven. He replied, They are curtains without which the light of the empyrean would burn everything under it.

I passed on to Sidret-ul-Muntahâ, every leaf of which shaded a great sect. From this point, I advanced within a bow's length, or nearer the divine presence of my Lord, whom I saw, and who addressed me, saying, The apostle believed what was sent him from his God. I answered, The faithful have all believed in Him, His angels, His book and apostles ; the faithful say, We make no difference among them, but believe them all. I then added, we have heard the words of God and obeyed ; we entreat thy forgiveness, O Lord ; to thee all return. The Most High said, God lays no commands on any, but according to his power to bear them ; what a soul acquires, whether good or evil, is for itself. I prayed, O Lord, do not punish us for mere forgetfulness, or sins of inadvertence. The Most High replied, I will not punish you for these things. Again I prayed, O Lord, do not lay upon us heavy burdens, as thou didst

\* Surah 13 : 28. See Note 117.



on former sects. This petition was also accepted, and I added, O Lord, do not burden us beyond our strength, pardon our sins, and be merciful to us ; thou art our helper and guide, therefore help us against the infidels. The Most High replied, I grant all your requests in behalf of yourself and sect. I then said, O Lord, thou didst impart peculiar excellencies to thy prophets, therefore bestow such a favor on me. The Most High answered, Of the things I grant thee are these two expressions from my empyrean treasury, namely, There is no power but of God, and no asylum but Him.

I now heard an angel, who never before had been seen, proclaiming the azân\* after he had twice shouted, Allah akbar ! The Most High said, My faithful servant declares truly that I am greater than created minds can comprehend. When the angel had repeated, I testify that there is no God but God, the Most High said, My servant speaks truth in the declaration, there is no Lord but me. When he had repeated, I testify that Mohammed is the apostle of God, the Most High added, True saith my angel, Mohammed is my servant and apostle ; I have sent him and chosen him. When the crier pronounced, Hasten to prayers, The Most High declared, True saith my servant ; he calls men to a religious duty, and whoever from earnest desire endeavors to be present and to please me, this is an atonement for his sins. When the angel cried, Hasten to prosperity, the omnipotent Lord said, Prayer is the means of worthiness and prosperity and salvation. I then performed prayers, standing in advance of the angels, who were arrayed behind me as the prophets had been at Bayt-ul-Mukaddes. When prayers were finished, the effulgence of the love of God encompassed me and I fell in adoration. The Most High called to me and said, I made fifty prayers daily obligatory on every sect before you, and enjoin the same number on you and your followers.

On my return through the heavens, Ibrâheem and the other prophets made no inquiry of me concerning this matter, but when I came to Moosâ, at his demand, I told him the Most High had made fifty prayers obligatory on me and my sect. He replied, The Lord has no need of your religious services ; your sect is the last and weakest of all, and unable to perform fifty prayers a day : return to thy Lord, and implore Him to lighten the burdens of your sect. Accordingly I returned to Sidret-ul-Muntahâ, where I fell in adoration and said, O Lord, thou hast made fifty prayers obligatory on me and my sect ; the duty is hard for us to perform ; for the sake of thine own exaltation, lighten the burden. The Most High then remitted ten prayers, but on meeting Moosâ again he sent me back to intercede that God would still farther diminish the number, when another ten were cancelled ; but Moosâ, not yet content, sent me

\* Note 100.



back again, to beseech more abatement, and thus the number of obligatory prayers was at last reduced to five. Moosâ, not satisfied even now, told me to return and implore a still farther diminution, but I replied that I was ashamed to intercede for another abatement, for we could well endure the burden of five daily prayers. Immediately a voice from the Most High announced, Since you are patient in the performance of five prayers, I will grant you the benefit of the whole fifty, and will accept one prayer as equivalent to ten. Whoever of your sect performs a good act I will give him credit for ten, and if he but purposes to do it, and fails, I will still write for him a single reward due such an act. Whoever, on the other hand, resolves to commit a sin and does it not, I will record nothing against him; and if he is guilty of the act, I will only write against him the single sin itself. To this account the imâm Sâ duk added, May God give Moosâ-bin-Imrân a good reward for this interest in the Muslims in lightening their burdens.

It is related on unquestionable authority, that Zayd, a son of the imâm Zayn-ul-Aubideen, asked his father why his illustrious ancestor in his ascension did not of himself beseech an abatement of the fifty prayers enjoined on him by the Most High. The imâm replied that the prophet thought it a violation of reverential courtesy to decline what God commanded, but when a prophet of Moosâ's exalted rank advised him to return and implore a diminution of the burden, one could not in civility refuse. But, my father, said Zayd, Moosâ was not satisfied when the number of prayers was reduced to five; why did not the prophet go back again and entreat for a farther diminution? Because, said the imâm, that while he wished to ease his sect, he was anxious not to lessen their reward, desirous that they should still enjoy the benefit of fifty prayers, which benefit they would have lost had the prayers been reduced to a less number, for the Most High declares, "He who shall appear with good works, shall receive a tenfold recompense for the same; but he who shall appear with evil works, shall receive only an equal *punishment* for the same; and they shall not be treated unjustly."\*

It is farther related that a man, by the name of Abuhamzah, put this question to the imâm Zayn-ul-Aubideen: Can God be said to have a place, and has He a local residence? The imâm replied, God is too exalted and holy to be restricted to place. Why, then, rejoined Abuhamzah, did He transport His prophet to heaven? To show him the wonders of the heavens, answered the imâm, and to unfold to his view the marvels of His works and the mysteries of His creation. What, then, continued the inquirer, is the meaning of the passage which says, "He was at the distance of two bows' length *from him* or yet nearer."† The prophet, said the imâm, was thus

\* Surah 6 : 161.

† Surah 53 : 8.

near the curtains of divine light, whence he surveyed the kingdom of the heavens, and, suspended over, looked down on earth, seeing the whole kingdom of this world so distinctly that he thought himself within less than a bow's length of it.

The imâm Moosâ being asked why the Most High transported His prophet to heaven, thence to Sidret-ul-Muntahâ, and thence to the curtains of light, and communicated mysteries to him, when God had no peculiar place, he replied, The Lord of the universe has no local residence: to His presence all places are the same, and time has neither past or future. But He willed, by the visit of Mohammed, to enoble the angels and inhabitants of heaven by their beholding the incomparable perfection of that star of the constellation of glory, and to show him the wonders of His own divine greatness, some parts of which the prophet might relate to men on his return to earth for the increase of their faith. The reason of his being borne to heaven was not that God is only present there, as the Mushebahees say.\*

It is related that the prophet declared, God made Borâk obedient to me, which is better than the possession of the world. Borâk is an animal of paradise, of medium height, with a human face, and hoofs like a horse, and a tail like an ox, and is in size larger than an ass, and smaller than a camel. His saddle is ruby, with stirrups of pearl, and he has seventy thousand golden bridles. His wings are set with jewels, and adorned with pearls, rubies, emeralds, and various other precious gems. Between his eyes is inscribed, There is no God but God, who has no associate, and Mohammed is the apostle of God. His color is the most beautiful of all animals, and if God permitted him he would circuit this world and the next at one heat. Another tradition says that Mohammed declared, I shall be mounted on Borâk at the day of judgment. His face is human, his form like that of a horse. His mane is of pearls, his ears are emeralds, his eyes sparkle like the planet Venus, and his body is radiant like the sun; from his breast pearls are exuded in perspiration, and he is possessed of reason like mortals.

Another tradition from Sâduk relates that in the first heaven the Most High sent a blessing on the prophet, and in the second heaven taught him all things obligatory, and in the third heaven sent for him a litter of forty different colored lights of the lights which surround the divine empyrean, and whose effulgence eyes cannot sustain, and at whose brightness the angels fled to the outer limits of the heavens, and fell in adoration, and uttered praises, till, on Jibrâeel's announcing Mohammed to them, they flew with the utmost alacrity to salute him.

\* A sunnee sect who ascribe a body and a local residence to the Supreme Being.

At Bayt-ul-Māmoor, Mohammed beheld the Kābah directly under him, so that if he had dropped anything from his hand it would have fallen on its roof. Then a voice came to me, saying, This is the sacred place, and you are the consecrated prophet, imparting honor to the temple. Whatever exists on earth has its similitude in heaven. My Lord then commanded me to open my hand, and take of the water flowing from the right pillar of the empyrean, which I did ; and for this reason it became meritorious to take up the water for ablution with the right hand.\* A voice then commanded, Wash your face with this water, that you may be pure to behold the light of my majesty and glory ; then wash your hands to the elbow, for you will take my word, and draw your wet hands over your feet to the instep, and over your head, which last act signifies that I will draw the hand of mercy over your head, and send down my blessing on you. Drawing the hand over the foot is because I will carry you up through several regions where foot has never trod, nor will again after thee. Thus was the mode of prayer and ablution established. The Most High then commanded, Turn towards the black stone which is before thee, and extol me according to the number of curtains by saying, Allah akbar ! and on this account, seven repetitions of this exclamation were ordained for prayer, because the curtains were seven. Each time he passed a curtain, he said, Allah akbar ! After passing three curtains he came to the oceans of light of the Lord of forgiveness, and on repeating the tekbeer, † he passed two more curtains, and came to other seas of light. When the last two tekbeers were pronounced, he passed the sixth and seventh curtains, and came to still other oceans of light. Therefore it was ordained that three consecutive tekbeers should be pronounced, after which a prayer should be recited, then two more tekbeers and another prayer, next the last two tekbeers, closing with a prayer of steadfast looking to God after the example of the prophet. He passed the seven heavens and seven curtains of exaltation and glory, and arrived near the place of communion with the merciful Lord of glory ; and prayer is the celestial ascent of the believer. When the perfect believer thus ascends, and recites the seven tekbeers, the curtains of darkness, which on account of errors of worldly inclination come between him and the Most High, are removed, and he approaches near the Lord of lords.

The Lord then commanded the prophet, Now you have arrived at this place of near intercourse with me, pronounce my name. Accordingly the prophet said, In the name of God the compassionate, the merciful ! for which reason this phrase was established to commence chapters and writings. Being commanded to offer praise, he said, Thanks to God the Lord of the universe, and proceeded in this

\* Note 101.

† Note 102.

manner till he recited the whole surah commencing, "Praise be to God, the Lord of all creatures."\* A voice then commanded him to recite the surah on the divine unity, saying, That surah is a description of my praise and attributes. What likeness can exist between me and my creatures? After I had recited this surah, "Say, *God* is one God ; he begetteth not, neither is he begotten ; and there is not any like unto him,"†—the voice said, Bow before my exaltation, and put your hands on your knees and look toward my empyrean. On doing this, light from the effulgence of the glory of God overpowered me, and I fell into a swoon, and by divine inspiration said, Praise and thanksgiving to the God of glory. In purity I name the Lord of exaltation, and am employed in his praise. After repeating this I soon recovered, and the terror of my spirit subsided, when by divine inspiration I had seven times pronounced this ascription of praise. On this account, it was ordained that this expression of praise should, in the performance of prayer, be recited in the stooping position.

God then commanded me to raise my head and stand erect, on which I heard the voices of the angels uttering praises and ascribing unity and thanksgiving to God. I said, God hears every one that utters his praises. I looked up and saw a light more intense than that which before caused me to swoon, and this made the bird of my reason fly away, and my terror was greater than in the former instance. From awe, I fell prostrate before the King, the Lord of glory, and placed my face in the dust of humility, and on account of the exaltation I witnessed, seven times repeated, by divine inspiration, Glory and praise to the exalted Lord. At each repetition of this ascription, my terror diminished, till I recovered from that state of overwhelming awe, and attained to perfect knowledge of God. I then raised my head from prostration, and sat till relieved from the condition of amazement into which I had fallen. By divine inspiration I again looked upward, and saw light more overpowering still than I had before witnessed, and again fell involuntarily in prostration before the Lord of vengeance, and seven times more repeated, Glory and praise to God. Becoming thereby more worthy to behold the divine lights, I again raised my head, and sat for a little time, and looked toward them. For this reason two prostrations in prayer were established, and sitting a short time after them became meritorious.

I then arose and stood in the attitude of a servant before my Lord, when he commanded me to recite again the surah of praise,‡ and afterwards the surah of sending down the Korân : "Verily we sent down *the Korân* in the night of al Kadr."§ Again I stooped with my hands on my knees, and prostrated myself with my head on the

\* Surah 1.

† Surah 112.

‡ Surah 1.

§ Surah 97 : 1.



ground, as at first, and as I was about to rise the Most High commanded, Mention my favors to thee and pronounce my name. By divine inspiration, I said, In the name of God and by Him: there is no God but God, and all perfect names belong unto God. When I had repeated the two testimonies\* he commanded, Pronounce blessings on yourself and on your family. I prayed, O Lord, impart mercy to me and to my family; which was answered with blessings from the Most High. On looking around I beheld the angels and spirits of the prophets arrayed in ranks behind me, and the Most High commanding me to salute them, I said, Peace be upon you and the mercy and blessing of God. The Most High then addressed me, saying, I am thy peace, mercy, and blessing, and of the imâms after thee. As the prayer of the ascension† consisted of two rukâts, there should be no doubt in regard to the number now. That was the noon-prayer and the first obligatory on the prophet.

It is related that Mohammed declared that on the night of the ascension, the Most High commanded me to inquire of the past prophets for what reason they were exalted to that rank, and they all testified, We were raised up on account of your prophetic office, and the imâmate of ʿĀly-bin-Abutâlib, and of the imâms of your posterity.‡ A divine voice then commanded, Look on the right side of the empyrean. I looked and saw the similitude of ʿĀly,§ and Hasan, and Husayn, and ʿĀly-bin-ul-Husayn, (alias, Zayn-ul-Aubideen,) and Mohammed Bâker, and Jâfer-e-Sâduk, and Moosâ-Kâzim, and ʿĀly-bin-Moosâ-ul-Rezâ, and Mohammed Taky, and Âly-Naky, and Hasan Askeree, and Mahdy, all performing prayers in a sea of light. These, said the Most High, are my proofs, vicegerents and friends, and the last of them will take vengeance on my enemies.

The prophet declared that when he performed the ascension, the angels inquired so particularly about ʿĀly that he began to conclude ʿĀly was better known in heaven than himself. When I arrived, he continued, at the fourth heaven, I saw the angel of death, who said that it was his office to take the soul of every creature except mine and ʿĀly's; your spirits, said he, the Most High will himself take away, by the hand of his power. When I came under the empyrean I saw ʿĀly-bin-Abutâlib standing there, and said to him, O ʿĀly, have you got here before me? Whom are you addressing? said Jibrâeel. My brother ʿĀly, I replied. This is not ʿĀly, said he, but an angel of the merciful God, whom he created in the likeness of ʿĀly; and when those of us privileged to approach near the Deity wish to behold ʿĀly, we visit this angel.

It is related on the authority of the imâm Mohammed Bâker, that when the asylum of prophecy performed the ascension, he was seat-

\* The kalemah or creed. † Note 103. ‡ Note 104. § Note 105.



ed on a throne of ruby, inlaid with emerald figures. Angels transported the throne to heaven, where Jibrâeel directed Mohammed to sound the azân, which he did, the angels repeating it after him. They then inquired after his successor Āly. I left him, said the prophet, in my own place among my people. They replied, You have left a good khaleefah. Verily, God has made it obligatory on us to obey him. The prophet was then carried up through the heavens, the angels of each of those blessed abodes making the same inquiries and receiving the same answers as those of the first heaven. In the seventh heaven\* he met Eesâ, who saluted him and inquired about Āly. I have put him, said Mohammed, in my own place among my sect. Eesâ replied, You have chosen a good khaleefah, obedience to whom God has made obligatory on the angels. He then met Moosâ and all the prophets, all of whom repeated the inquiries after Āly. I then, said the prophet, asked the angels where my father Ibrâheem was. They answered, He is with the infant sheeâhs, or followers of Āly. On entering paradise, I saw Ibrâheem seated under a tree, which had dugs like those of a cow, and the infants each had a teat in its mouth. Whenever a teat fell out of the mouth of an infant, Ibrâheem arose and replaced it. I exchanged salutations with Ibrâheem, who likewise inquired after the health of Āly-bin-Abutâlib, and repeated that the obedience of the angels was due him. Ibrâheem said, moreover, that he had besought the Lord to give him the office he enjoyed of training up the infant sheeâhs, and that every taste from those dugs imparted to them the flavor of all the fruits and rivers of paradise.

A tradition declares that the similitude of Āly in the heavens was created of divine light. When Āly was martyred by Ibn-Mûljem, his celestial likeness appeared wounded also, wherefore the angels visiting that similitude morning and evening, curse the assassin. When the imâm Husayn was martyred, the angels carried him to the fifth heaven, where all passing upward and downward beheld him stained with blood, and poured their imprecations on Yezeed, and Ibn-Zeeâd, and all the murderers of that imâm.

A tradition relates that Mohammed declared he performed the ascension twice. The compiler adds that the prophet may have made the ascension twice from Mekkah, and one hundred and eighteen times from Medeenah; or have made it twice to the empyrean, and on other occasions, to the heavens only; or have done it twice bodily, and in the remaining instances spiritually;—how it was, God knows best.

In paradise Jibrâeel gave Mohammed a quince, which opened, and a Hooree came out of it with very black eyelashes. The prophet saluted her, saying, Who art thou? God be gracious to thee!

\* Note 106.

She replied, I am Contentment. The upper part of my person is composed of camphor, the next of amber, and the last of musk. I was kneaded in the waters of life. God said to me, Be, and I was.

On the night of the ascension Mohammed passed a company suspended by their feet on hooks of fire, because when the Most High had made them rich in lawful things, they coveted what was unlawful. Another company were having their mouths sewed up with needles and threads of fire because they had deflowered virgins.

One account of the ascension says that in the mesjid of Bayt-ul-Mukaddes, an angel, who had never before descended to earth, met the prophet and offered him the keys of worldly treasure, saying, If you please, be the prophet of servants, or, if you prefer it, take these keys and be the prophet of kings. Jibrâeel signed to him to be humble, and he said, I desire not the sovereignty of earth.

In his passage up through the heaven, he saw an old man seated on a throne, who, when he looked on his right hand, laughed and rejoiced, but when he looked on his left, mourned and wept. This, said Jibrâeel, is your father Adam; when he beholds those of his children who will enter paradise, he rejoices and is merry, but when he sees those of his posterity doomed to hell, he is afflicted and weeps.

On the prophet's return from the ascension, he passed a kâflah of the Koraysh, and dismounting, he told the people of Mekkah of his ascent to heaven, and in proof of it, that he passed the kâflah of Abusûfeeân in such a place, and that a camel there started, threw its load, and broke its fore leg, and that the kâflah would enter Mekkah about sunrise, all of which circumstances were found to be true.

The prophet in his ascension came to a river of light, which Jibrâeel directed him to cross, adding it had never yet been passed by angel or prophet, Jibrâeel said he bathed in it every day, and washed his wings, and that the Most High, of every drop which fell from his wings, created an exalted angel having twenty thousand faces, and forty thousand tongues, each of which speaks a distinct language unintelligible to the rest. Passing that river, the prophet arrived at the curtains or partitions, which are five hundred in number, and between every two of which is the immense space of five hundred years' journey. Jibrâeel directed the prophet to proceed alone, saying that he could advance no further. Another tradition says that the angel declared, if he should go the length of a finger-joint further, he should be consumed. The prophet now proceeded alone as far as God willed, where He proclaimed, I am Mahmood and thou art Mohammed; I separated your name from my own. Whoever unites with thee in love and obedience, I will come near him in favor and mercy; and whoever separates from thee, I will cut him off from my regard. Go down to my servants and inform them

what honor I have conferred upon thee. I have given a vizeer to every prophet I have sent ; thou art my apostle, and Āly is thy vizeer.

In his ascension the prophet saw beautiful palaces of transparent ruby for one who fasts much by day and prays when others are asleep.

It is related on the authority of the imâm Taky, that the commander of the faithful, and his wife Fâtimah, one day visited the prophet and found him weeping profusely. May my father and mother be your sacrifice ! said Āly ; what is the cause of your grief, O prophet of God ? He replied, On the night I was carried to heaven I saw a number of the women of my sect in great torment, and it is for them I weep. I saw a woman suspended by her hair, and her brain was boiling from excessive heat. Another was suspended by her tongue, and liquid from the fountain of melted copper in hell was poured down her throat ; and another was hung up by her breasts. I saw a woman eating the flesh of her own body, which fell from her, and fire meanwhile was flaming under her. I saw a woman bound hand and foot, and assailed on all sides by serpents and scorpions. Another, blind, deaf and dumb, was incased in a coffin of fire, and her brain was dropping out at her nostrils, and her body was falling to pieces from gangrene and leprosy. I saw a woman suspended by her feet in a furnace of fire ; the flesh of another was being cut off on all sides with scissors of fire. I saw a woman whose face and hands were burning, and who ate her own entrails. I saw a woman with the head of a hog and the body of an ass, tormented in a million of different ways. I saw a woman in the form of a dog, and fire was poured through her body, issuing at her mouth, and the angels were beating her with maces of fire.

Fâtimah exclaimed, O beloved of my soul, and light of my eyes, tell me what they had done and what that they had been that the Most High inflicted on them such horrible torments. The prophet replied, Dearest daughter, the woman suspended by her hair, did not conceal it from the view of men. The one suspended by her tongue, tormented her husband with that member. The one hung up by her breasts would not acknowledge her husband's conjugal rights. She suspended by her feet, was in the habit of gadding abroad without her husband's consent. The one that ate her own flesh, adorned her person for the view of those who had no right to see her. The woman bound hand and foot, neglected to wash herself and cleanse her garments. She did not perform the necessary and obligatory ablutions, and held prayer of light account. The one blind, deaf and dumb, bore children from adulterous intercourse, and caused her husband to bear the burden of their support. She whose flesh was cut off with the fiery scissors, showed herself to incite men to desire her. The woman who was burning and ate her own entrails, was a procuress, and brought together wicked men and women. She with the head of a

hog was a slanderer and liar ; and the one in the form of a dog was a professed singer, and mourner, and envier, whose practice was to excite discontent under the providence of God. Woe, said the prophet, to the woman that angers her husband, and happy she that contents him.

A tradition states that the circumference of the tree, Sidret-ul-Muntahâ, is a hundred years' journey, as time is reckoned on earth ; and that one of its leaves would cover all the people in the world.

There are certain angels who are the protectors of trees, otherwise wild beasts would destroy all the fruit. The prophet forbid certain natural acts under fruit trees, because the angels were there.

When Mohammed was above the curtains, the doors of heaven were opened to him, and he saw and conversed with Āly on the earth, who saw and replied to the prophet. In the ascension the Most High addressed Mohammed in the language or style of Āly. A respectable tradition says that the prophet declared, When, on the night of the ascension, I entered paradise, I beheld a white plain where a number of angels were building palaces of gold and silver bricks. Now they plied their work, and then they stood idle. I asked them why their labors were thus interrupted. They replied, We wait to have expenses paid. What expenses? said I. They answered, The recital on earth by believers of such ascriptions as these, Praise to God! thanks to God! there is no God but God! God is great! Whenever they pronounce these ascriptions, we build ; but when they cease, our work also ceases.

When in heaven, the prophet saw some people in the act of being cast into hell, and on inquiring who they were, was told they were sunnees, and Jaberees, and Khârjees,\* and Benee Amayah, and those that cherished enmity to the imâms of Mohammed's posterity.

When I entered paradise, said the prophet, I saw the tree Toobâ, whose root is in Āly's celestial palace, and there was not a residence in that blessed world to which a branch of that tree did not extend. On the tree were baskets filled with garments of the brocade and satin of paradise. A million of baskets are allotted to every believer, each basket containing a hundred thousand garments, all of different colors and fashions. The shadow of Toobâ is so extended, that a horseman could not gallop across it in a hundred years. The fruit of that tree is the food of the inhabitants of paradise. Every branch in the palaces of believers, produces a hundred thousand different colored fruits, such as you have seen on earth, with a vast variety never found there. The place of fruit plucked from this tree, is immediately supplied by the fresh fruit. Beneath that tree is a river from which four rivers proceed ; one of crystal water, one of milk, another of wine, and the fourth of limpid honey.

\* Certain Mohammedan sects.

## CHAPTER XI.

*Parties of Mohammed's Followers flee to Habeshah, whose King, Nejâshy, becomes a Musulmân and refuses to restore the Refugees to the Koraysh Delegation sent after them: Numbers embrace Islâm at Medeenah: Mohammed leagues with them.*

SEVERAL authors relate that when the prophet's call to the faith of islâm became powerful, and many embraced his religion, the Koraysh infidels agreed to persecute the Musulmâns with a view of reducing them again to idolatry. All the tribes now began to annoy and injure the believers, and as the prophet was not yet commanded of God to wage war on the infidels, by divine direction, in the fifth year of his prophetic mission, he gave a party of his followers permission to retire to Habeshah, and take refuge under the protection of Nejâshy, its king, till the Most High should give enlargement to his sect. Nejâshy, whose proper name was Ashamah, was a worthy and just sovereign, who, in consequence of this movement of the Musulmâns, embraced himself the faith of islâm. His conversion greatly strengthened the prophet's cause.

Eleven men and four women fled secretly from Mekkah to Habeshah. In this party were Osmân and his wife Rokeeah, a daughter of the prophet. Leaving Mekkah one by one, they found, on their arrival at the sea-shore, two merchant vessels, in which they sailed for Habeshah. The Koraysh infidels, hearing of their flight, pursued but did not overtake them. They remained in the kingdom of Nejâshy during the months of Shâban and Ramazân, and returned to Mekkah in Shevâl, all having secured the protection of some citizen of Mekkah except one man, named Ibn-Masood, who very soon went back to Habeshah. The persecution against the Musulmâns increasing, the prophet, by divine command, permitted a larger company to flee to Nejâshy's kingdom. At this time he sent Jâfer-bin-Abutâlib and seventy-two other persons, according to one statement. Another account says there were eighty-two men, besides women and children.

After this event, the Koraysh infidels sent Amer-bin-Aus and Amâret-bin-Valeed with presents to Nejâshy, to induce him to send back the refugee Musulmâns. As enmity had existed between the delegates, the Koraysh reconciled them to each other, and sent



them away in mutual amity. Amâret was a handsome young man, and Amer took his wife with him. On the voyage, both having drunk freely, Amâret said to Amer, Tell your wife to kiss me. How is that possible? said Amer; on which his companion knocked him off the prow of the vessel, where he was sitting in an intoxicated state. However, he clung to the vessel and was drawn on board again. This naturally revived their old enmity and confirmed it.

When the envoys were favored with an audience of Nejâshy, they prostrated themselves before him, presented their gifts, and explained the object of their mission. A party among us, said they, have adopted a religion contrary to our own, and revile our gods. Some of them have fled to you, and our request is that you would send them back to their own country. Nejâshy having called Jâfer and Ibn-Masood, the former said to the latter, Do you leave the business of speaking with the king to me.

When we entered the presence, said Masood, the officers of Nejâshy ordered us to prostrate ourselves before the king. We make prostrations to none but God, replied Jâfer. After Nejâshy had stated the mission of the Koraysh, Jâfer replied, Ask the envoys if we are slaves. No, said Amer, you are free and respectable citizens. Inquire, said Jâfer, still addressing the king, if they have any pecuniary claim upon us. You owe us nothing, answered Amer. Demand, continued Jâfer, if they have any blood-claim on us. Amer again replied, No. What then do you want of us? said Jâfer, speaking to the delegates; you bitterly persecuted us, and compelled us to flee our own country. O king, said Amer, they oppose us in religion, revile our gods, draw away our youth from our ancient faith, and sow discord and division among us. Deliver these fugitives into our hands, and let our business be finished. Jâfer replied, O king, the reason of our opposition to them on the subject of religion is, that the Most High has sent a prophet among us, who commands that we attribute no associate to God, and worship none but the sole God. He forbids us to gamble, enjoins the performance of prayer, and to give the tenth of our annual income to the poor. He commands us to observe justice and probity, and forbids oppression, tyranny, and shedding of blood unjustly. He prohibits adultery, robbery, and eating what died of itself, and eating blood. This prophet is the same whose coming was predicted with congratulations by Eesâ, and his name is Ahmed.

Nejâshy, who was highly pleased with what Jâfer had said, replied, The Most High sent Eesâ with the same injunction and prohibitions. Amer here exclaimed, O king, these people contradict your assertions respecting Eesâ. What says your prophet of that matter? demanded Nejâshy. Jâfer rejoined, He says of Eesâ what God has declared concerning Him, that He is the Ruh and Kalemah—the Spirit and Word—of God who caused Him to be brought

forth of a virgin. Nejâshy, turning to his ulemâs, observed, More than this cannot be claimed for Eesâ ; then addressing Jâfer, he inquired, Do you remember any communications which your prophet has received from God ? Jâfer replied in the affirmative, and began to recite the surah\* entitled Maryam, and when he came to the verse, " Shake the body of the palm tree and it shall let fall ripe dates upon thee, ready gathered. And eat and drink and calm thy mind"—Nejâshy and the Nasûrâ ulemâs, who were in the assembly, began to weep excessively, and the king said to Jâfer, Prosperity be to you and to him from whom you come ! I testify that he is a prophet of God, the one on whom Eesâ-bin-Maryam pronounced blessings. If my royalty did not hinder me, verily, I would go and assume the office of bearing his shoes. You have leave to retire, and no one shall molest you. At the same time he ordered them to be furnished with provisions and clothing, and whatever was necessary. Amer complained, saying, O king, this is contrary to our religion ; deliver Jâfer to us. At this, Nejâshy struck Amer on the face, bidding him be silent, and swearing if he said anything ill of Jâfer, he would put him (Amer) to death. The king then ordered the gifts which Amer had brought, to be returned to him, and the wretch left the assembly with blood flowing from his face.

During this audience, a maid that stood behind Nejâshy fanning him, fell in love with the handsome Amâret, and as Amer had met with such severe rebuke, in order to involve his companion in trouble from the motive of their old enmity, he said to him, The king's maid was much smitten with you ; send some one to foster her passion. Amâret was stupid enough to engage in the intrigue, and receiving a favorable answer from the maid, next took Amer's insidious advice to send to her for some of the king's perfume. When it was brought, Amer, instigated by the old hatred, took it from the wretched fool Amâret and carried it to Nejâshy, saying, I am under the greatest obligations to preserve the king's honor, and serve him, as I am in his territory and enjoy his protection, and must not, therefore, act a false and dishonest part towards him. My colleague has beguiled your maid, who has sent him some of the royal perfume. As in duty bound, I have informed the king of this matter, and here return the stolen odors.

The recital of this tale, attested as it was by the perfume, threw Nejâshy into a rage, and at first he resolved to put Amâret to death ; but on reflection, concluded that was inexpedient, as the young man had entered his dominions under his own royal protection. However he summoned his magicians and ordered them to inflict on Amâret a punishment worse than death. Accordingly they apprehended him, and treated him in a way that made him insane, and

\* Surah 19 : 24.

he ran mad into the wilderness and associated with wild beasts, but fled from man. The Koraysh, hearing of his condition, sent a party after him, who, concealing themselves by a spring where he came with the wild beasts for water, caught him, but he yelled and struggled in their hands till death relieved his sufferings. Amer despairing of obtaining the restoration of the refugees, returned to the Koraysh, and reported his ill success.

Jāfer and his companions continued to enjoy the favor of Nejāshy till the prophet fled to Medeenah and made peace with the Koraysh. After this event, the Musulmān party in Habeshah started for Medeenah, and met the prophet on the day of the conquest of Khyber. While Jāfer was in Habeshah, a son was born to the king, whom he named Mohammed.

Nejāshy afterwards sent an embassy to Mohammed to ascertain in what manner he spake, ate, drank, sat, prayed, and other particulars of his habits and customs. On receiving the embassy, Mohammed observed, Verily, God said to Eesâ-bin-Maryam, "O Jesus, son of Mary, remember my favor towards thee, and towards thy mother, when I strengthened thee with the Holy Spirit, that thou shouldst speak unto men in the cradle, and when thou wast grown up: and when I taught thee the scripture, and wisdom, and the law, and the gospel; and when thou didst create of clay as it were the figure of a bird, by my permission, and didst breathe thereon, and it became a bird by my permission; and thou didst heal one blind from his birth, and the leper, by my permission; and when thou didst bring forth the dead *from their graves* by my permission; and when I withheld the children of Israel from *killing* thee, when thou hadst come unto them with evident *miracles*, and such of them as believed not said, This is nothing but manifest sorcery."\* On hearing this passage, they wept and believed, and returning to Nejāshy extolled the agreeable manners of Mohammed, and repeated verses to him at which the king and all his ulemās wept. The king became a Musulmān, but did not disclose his faith to the people of Habeshah through fear they would kill him. He left his kingdom with the intention of waiting on the prophet, but after his embarkation died. On this event the Most High communicated this verse: "Thou shalt surely find the most violent of *all* men in enmity against the true believers *to be* Jews, and the idolaters: and thou shalt surely find those among them *to be* the most inclined to *enter-tain* friendship for the true believers, who say We are christians. This *cometh to pass*, because there are priests and monks among them; and because they are not elated with pride."†

It is related that the prophet wrote a letter to Nejāshy respecting Jāfer and his companions, the purport of which was this: In the

\* Surah 5 : 119.

† Surah 5 : 85.

name of God the compassionate, the merciful ; this is a letter from Mohammed, the prophet of God, to Nejâshy, king of Habeshah. Peace unto thee ! I render thanks to God, the Holy King and faithful Protector. I testify that Eesâ the son of Maryam is the Spirit\* and Word of God. The Most High bestowed that one chosen and created by Himself, on Maryam, a virgin, who had been kept separate from men, who was pure and holy, and who was unstained by fornication or carnal intercourse. She conceived Eesâ by the breath of the Holy Spirit, and God breathed into Him His own chosen Spirit, as by His own power He created Adam of clay, and breathed into Him His own chosen Spirit. I call thee to the acknowledgment and worship of the sole God who hath no associate. I enjoin thee to be the friend of man, in obedience to God. I summon thee to follow and believe in me and in that which has been communicated to me. Verily, I am a prophet sent of God. I have sent to thee my cousin, Jâfer-bin-Abutâlib, with a company of Musulmâns. On their arrival, entertain them and be not haughty. I summon thee and thy army to the cause of God. And now the divine message with which I am charged concerning thee is executed. I have laid before thee the conditions of future good. Receive my counsel, and the peace of God be on him who follows the path of religious instruction.

In reply to Mohammed's letter the king wrote as follows : In the name of God the compassionate, the merciful ; this is a letter to Mohammed, the prophet of God, from Nejâshy, *alias*, Asham, † the son of Anher. Peace be to thee from God, O apostle of God and of mercy, and blessing be to thee from God besides whom there is no Lord. He has guided me into the faith of islâm. Verily, your letter has reached me, O prophet of God. I swear by the Lord of heaven and earth, that what you say concerning Eesâ is true, and that he is no more than you have described him to be. I have fully understood the rest of your revered epistle, and have honored your cousin and his companions. I testify that thou art the prophet of God, truth-speaking, and witnessed to be true. I have believed in thee, and have pledged myself in the same to thy cousin, and by his instrumentality have become a Musulmân, a true believer in the Lord of the universe. I have sent to thee, apostle of God, my son Areehah. I have no power to make any one a Musulmân but myself. If you command it, I will wait upon you in person. I testify that all your commands are according to truth. Nejâshy accompanied his letter with presents, and sent Mohammed Mârceah ‡ the Kibtee, who became the mother of the prophet's son Ibrâheem.

It is related that in the eighth year of Mohammed's prophetic

\* Note 107.

† Ashamah.

‡ Note 108. Mary the Copt, or Egyptian.



office, when the Koraysh infidels and the idolaters of Mekkah saw that Hamzah had become a Musulmân, and heard that Nejâshy had protected the Mohammedan refugees, and had himself become a believer, and when they witnessed the resolution with which Abutâlib and most of the Bence Hâshim defended Mohammed, and that islâm was disseminating among the Arab tribes, and the truth of the prophet's claims was manifest to multitudes—in view of all these things they were greatly perplexed, and the fire of hatred and of idolatry blazed afresh in their bosoms. Under the influence of these feelings they assembled in Dâr-ul-Nedrah, a noted place, and carried their hostile resolutions so far that they pledged themselves to each other by oath, and signed a covenant, that they would not eat, nor speak, nor trade, nor intermarry with the Bence Hâshim, till they were reduced to the necessity of delivering Mohammed to death. They resolved, moreover, that the prophet should be put to death whenever an opportunity offered. On being informed of these resolutions of the Koraysh, Abutâlib assembled the whole company of Bence Hâshim, who were in all forty men, and swore by the Kâbah, that if, by means of an enemy, a thorn pierced the foot of Mohammed, he would kill them all. He then took the prophet, and with the company of Bence Hâshim, retired to a defile, called, in consequence, the defile of Abutâlib. He stationed guards day and night at the passes leading to his retreat, in order to protect Mohammed from all harm. Sword in hand, while the prophet slept at night, he guarded him with the greatest vigilance, and as a butterfly circuits a candle, so he continued to march around that lamp of prophecy. He used the additional precaution of having Mohammed sleep part of the night in one place, and part in another, and moreover caused Âly, the dearest of his sons, to sleep with Mohammed during the first part of the night, so that if an enemy at that hour had observed the prophet, and afterwards attempted his life, the stroke might fall on Âly and Mohammed escape. In this arrangement the commander of the faithful most cordially acquiesced, cheerfully exposing his life in behalf of the prophet. The same vigilant guard was kept up during the day, Abutâlib making his sons and nephews responsible for Mohammed's safety.

The party in the defile were at length reduced to great straits; no Arab coming to Mekkah ventured to sell anything to the Bence Hâshim, for if he did his property was plundered by the Koraysh. Abujahl was particularly active in intimidating kâûlahs and preventing them from relieving the Bence Hâshim. Khadeejah spent the greater part of her large fortune in support of her husband and his party when they were in the fastness. All the Koraysh chiefs had signed the league against the Bence Hâshim, except Mutimbin-Ady, who declared it was a tyrannical proceeding, and he would



have nothing to do with it. Forty Koraysh chiefs, among whom was Abulaheb, set their seals to the covenant, which was hung up in the Kābah. At the seasons of pilgrimage, sacred from war and violence, Mohammed left the defile, and, mingling with the pilgrim Arabs, said, I am come a prophet from God, and call on you to embrace my faith, enter the pale of my religion, and protect me from the designs of my enemies, and I will be surety that you shall enjoy paradise. Abulabeb followed the prophet, saying to the people, Do not listen to what this fellow says; although he is my nephew, he is a liar and a sorcerer.

The prophet and his protectors remained shut up in the defile four years, only venturing to leave their asylum at the seasons of pilgrimage, of which there were annually two, one called umrah, in the month of Rejeb, and the other the great pilgrimage, in the month of Zeehejah. At these seasons the Bence Hâshim left their fastness, traded and returned, and however much hunger and other necessities pressed them, through fear of the Koraysh they did not venture out again till another pilgrim season. During this period, the Koraysh sent a message to Abutâlib, promising to make him their king on the condition that he would deliver up to them Mohammed to be put to death. The brave chieftain returned answer in an extemporaneous ode in which he extolled the prophet in the highest degree, manifested his own faith in him, and declared he would defend him as long as he lived. This ode from Abutâlib threw the Koraysh into despair.

Aboolaus-bin-Rabeeã, a son-in-law of the prophet, brought his camels laden with wheat and dates to the entrance of the defile, and shouted after them till they had gone in, when he returned. On this generous act the prophet said, Aboolaus had done nobly by us, fulfilling the obligation of a son-in-law. The distress of the Bence Hâshim at last reached that pitch that the cries of their children for food prevented the people of Mekkah from sleeping. Most of the Koraysh now began to repent of the league into which they had entered, but having signed the covenant they could not act contrary to it. When they met of a morning at the Kābah, and inquired for each other's health, some would say they could not sleep the past night on account of the crying of the children of the Bence Hâshim from hunger. This indeed caused the most malignant to exult, but some of the Koraysh were troubled by it.

The commentary of the imâm Hasan Askeree relates that when the Bence Hâshim were reduced to the greatest distress, they were miraculously relieved by the prophet, God sending them better supplies than the manna and quails provided for the Bence Isrâeel. The Bence Hâshim complained to Mohammed that their clothes had become old and soiled. He commanded them to breathe on them, draw their hands over them in putting them on, and pro-

nounce blessings on him and his sacred family, by which means their garments were rendered white, clean, and becoming, and their grief and trouble were removed, and their persons moreover were thus perfectly cleansed. They exclaimed, How wonderful it is that by pronouncing blessings on you and your family, our garments and persons should become so pure! He replied, This likewise purifies your hearts from hypocrisy, enmity, and everything bad, and washes out the record of your sins more entirely than the soilings of your garments.

It is related that after the Bence Hâshim had lived four years, by another account three years, and by another still two years, in the defile, the Most High sent a worm against that cursed league of the Koraysh, which they had placed in the Kâbah, and utterly cleared the parchment of every word except the name of God which was written on it. Jibrâel communicated this fact to the prophet, who reported it to Abutâlib. At these celestial tidings, the chieftain dressed and started for the Kâbah, where he found the Koraysh chiefs assembled. On seeing Abutâlib, they said to one another, He is now reduced to the necessity of surrendering Mohammed to us. At his approach they rose and treated him with the greatest deference and respect, and said, We perceive you have come to unite your counsels with ours and deliver your nephew to us. No, indeed! said Abutâlib, I come for no such purpose; but my nephew, who never lies, has assured me that the Most High has sent a worm that has totally effaced your cursed league, and obliterated the tyrannical and unjust compact into which you entered, and that nothing remains on the parchment but the name of God. Produce it now: if Mohammed's declarations herein prove true, then fear God, and turn from your oppressive and unmerciful doings: if what he has asserted is false, I will deliver him to you, and if you please put him to death. They agreed that this was an equitable proposition, and bringing the parchment from the Kâbah, they found the seals perfect, but when they opened the instrument, it appeared in just the state Mohammed had described. The Koraysh hung their heads, while Abutâlib warmly exhorted them to fear God and leave off their tyranny. Several of them now rose and declared they were heartily sick of the league, and it was agreed to tear the sheet on which it had been written, notwithstanding Abujahl's efforts to have it reëstablished.

The Bence Hâshim now left the fastness, and returned to their houses, and two months after this event, Abutâlib fell sick. When the prophet visited him and saw he was soon to depart, he said, O my uncle, you brought me up in infancy, assisted me in manhood, and supplied my wants in my orphan state. May God, on my account, grant you the best rewards. I ask one word from you that my eyes may be enlightened. The object of the prophet in this was,

that it might be publicly known that Abutâlib was a Musulmân, though he had not openly professed islâm, that he might more effectually serve Mohammed. Abutâlib now repeated the kalemah or creed, declared his faith in islâm, and after committing to Mohammed the relics of the prophets, and the covenant of Ibrâheem, departed to the eternal God. The prophet attended his remains to the tomb, and wept, saying, O my uncle, your kindred kindness has been unceasing, may God give you a good reward! It is well known that Abutâlib's death occurred in the tenth year of Mohammed's prophetic mission. Thirty-five days after that melancholy event, or, according to some, three days afterwards, Khadeejah departed to the holy world. By these calamities, one speedily following the other, the prophet was grievously afflicted. Both of these individuals had been his vizeers, assistants, and helpers in promoting islâm, and were his companions in most pressing adversities.

It is related that the death of Abutâlib occurred on the twenty-sixth of the month of Rejeb, in the last part of the tenth year of the prophetic mission of Mohammed, and Khadeejah dying three days afterwards, the prophet named that the year of grief. When Khadeejah was near her departure to the eternal world, the prophet visited her and said, To me it is a heavy burden to see you thus, but when you arrive among your fellow-wives give them my salutation. Who are they? she inquired. He replied, Maryam, the daughter of Imrân, Kulsoom, the sister of Moosâ, and Aseeah\* the wife of Faroun, all of whom, with yourself, will be my wives in paradise. May the union be blessed, added Khadeejah.

It is well known that Khadeejah was sixty-five years old when she died. The prophet buried her at Hajoon. He entered the grave himself to lay her in it. After the death of Abutâlib, Jibrâeel descended and directed Mohammed to depart out of Mekkah, for no one was left able to defend him from the Koraysh, who were becoming more exasperated against him. Accordingly he left the city, and repaired to a mountain near Mekkah, called Hajoon. Before this he had preached publicly, and in private houses, sometimes, however, being unable to appear without having obtained the protection of a powerful man. In this, the tenth year of his mission, he married Auyeshah, the daughter of Abubekr, and Soodah, the daughter of Zamâh.

It is related that Asad-bin-Zarârah, and Zikvân-bin-Abdekays, of the tribe of Khazrej, had visited Mekkah in one of the pilgrim seasons in the month of Rejeb. Between the Khazrej and the tribe of Aus the fire of war had been blazing for years, and about the time just mentioned, the battle of Bââs was fought, in which the tribe of

\* Note 109.

Aus were victors. Asad and Zikvân came therefore to Mekkah to negotiate an alliance with the Koraysh, to enable their tribe to repulse the victorious enemy. Asad being acquainted with a Koraysh chief, named Atabah-bin-Rabeeâh, on arriving at Mekkah, alighted at his house and declared the object of his visit. Atabah replied, Our country is distant from yours, and we have now special business on our hands, which will prevent our meddling with any other affair. What important matter may this be? inquired Asad, as you dwell in the sacred and secure city. A man has arisen among us, replied Atabah, who claims to be the prophet of God, charges us with gross stupidity on the subject of religion, reviles our gods, and beguiles our youth. Is he one of yourselves, rejoined the other, or a stranger? He is one of us, said Atabah, and of the best class of us, the son of Abdullah-bin-Abdulmutalib, and is the most noble, excellent, and illustrious among us.

As the tribes of Aus and Hazrej had often been told by the neighboring Yehoodees of the tribes of Bence Rareejah, Bence Nazeer, and Bence Keenkau, that a prophet was to arise at Mekkah, fly to Medeenah, and slay a great many Arabs, Asad, on hearing Atabah's account, thought that this man must be that same prophet described by the Yehodees, and therefore inquired where he was. Atabah replied, You will now find him seated by the rock of Ismâeel, but he and his party are shut up in a defile, except at the season of pilgrimage. But say you nothing to him, nor listen to his words, for he is a magician, and by the sorcery of his words, robs people of their hearts. This conversation, it will be observed, happened during the period the Bence Hâshim were besieged in the defile of Abutâlib. Asad rejoined, I have come on a pilgrimage, and of course must go to the mesjid to perform the religious circuits. Fill your ears with cotton, then, said Atabah, that you may not hear what he says.

Asad followed the advice he had received, and entering the place of devotion, beheld the prophet, with a party of Bence Hâshim, seated at the rock of Ismâeel. The visitor began his circuits, and passed before Mohammed, who looked at him and smiled. In the second circuit, Asad said to himself, How silly I am to return to Medeenah without finding out the truth of this matter which is agitating Mekkah. He then took the cotton out of his ears, and approaching the prophet, saluted him with, Good morning; which was the customary form of salutation. Mohammed, raising his head, said, God has given me a better salutation, even that of the inhabitants of paradise, namely, As salâm alaykum!—peace unto you! To what do you call us? said Asad. He replied, I call you to testify to the unity of God and to my prophetic office. Ascribe no associate to God; do well by your father and mother; do not kill your children through fear of poverty; abandon open and secret sins; put no one to death unjustly; touch not the property of orphans ex-



to improve it ; let your weights and measures be perfect ; speak according to justice and truth ; incline not to one side to favor a kinsman, and fulfil your covenant engagements with God. This is the message God sends you, perhaps you will remember it. On hearing these words the light of faith entered Asad's heart, and eternal felicity made him her own. He exclaimed, I testify that there is no God but the sole God, and I testify that thou, O prophet of God, art his apostle. May my father and mother be your sacrifice ! I am of Medeenah, of the tribe of Khazrej. Between us and the tribe of Aus the bonds of friendship are broken. If God should reunite them by your means, and restore peace between us, none would be more esteemed among us than yourself. I have a colleague here of my own tribe ; if he should embrace this faith, I am hopeful our matters will be arranged by your good officers. Verily, I have heard of you from the Yehoodees, who congratulate us on your future coming to Medeenah, and give us descriptions of your character, and I hope our region will be honored by your removal thither, for of this the Yehoodees have assured us. I bless God for the favor of having seen you ; verily, I came to obtain a league of the Koraish, and God has imparted to me something better than I sought.

Asad then went for Zikvân, and told him he had found the prophet respecting whom the Yehoodees had congratulated them, and described his character to his colleague, who also believed. They then implored the prophet to send a person with them to teach the Korân and call their people to the faith of islâm. He accordingly sent with them Masâb-bin-Ameer, who was still a mere youth. He had been very tenderly brought up, was the darling of his father and mother, who watched over him so affectionately that he had never been out of Mekkah before he became a Musulmân. His parents then treated him very cruelly, and banished him from their presence. He took refuge with the prophet in the defile, and his personal appearance was much altered, because it was difficult for him to endure hardship. He had treasured up in his memory very much of the Korân, and of the divine precepts.

Asad and Zikvân, with their Musulmân teacher, Masâb, now departed for Medeenah, and on rejoining their people, related the story of the prophet, and expatiated on his perfections. One or two persons of every tribe at Medeenah directly became Musulmâns. Masâb lodged in the house of Asad, and went daily among the parties of Khazrej, calling on them to embrace islâm, and he won the youth over to the faith. At that time Abdullah-bin-Aby was chief of the Khazrej, with whom the Aus came into an agreement to make him emeer over both tribes, on account of his noble rank and generosity. A diadem was making for him, its completion being delayed for want of gems to be set in it. The Aus, notwithstanding Abdullah was not of their tribe, were satisfied to crown him emeer,



because he did not aid the Khazrej at the battle of Bââs, declaring the war unjust on their part. The spread of islâm at Medeenah caused the royal power of Abdullah to totter, for which reason he endeavored to put a stop to the new schism among his people.

Asad now said to Masâb, My maternal uncle, Sâd-bin-Mââz, is one of the chiefs of Aus. He is a noble and intelligent man, of the greatest influence in the clan of Amer-bin-Auf. If he should become a Musulmân, our affairs would be complete. Let us, then, visit their quarter. Accordingly, they repaired thither, and seating themselves by a well, a party of young people came around them, to whom Masâb began to recite the Korân. The news soon reached Sâd-bin-Mââz, who called a chief named Asayd-bin-Khuzayr, and said to him, I hear that Asad, with a Koraysh man, has come to our quarter, and is corrupting our youth. Do you go and put a stop to their doings. When Asayd appeared, Asad observed to his companion, This is a great and noble man, if he should join our party, I am hopeful our object would be accomplished. Asayd, on approaching, said to Asad, Your maternal uncle sends you this message : Come not into our assemblies, corrupt not our youth, and fear the Aus. Sit down, rejoined Masâb, and give us leave to explain : if our doctrine pleases you, accept it ; if not, at your wish we will leave your district. Asayd complied, and Masâb had no sooner recited a chapter of the Korân to him than the light of islâm illumined his heart, and he inquired, What must one do who embraces this faith ? Masâb replied, He must bathe, put on two clean garments, pronounce the two testimonies, and pray at the Kâbah. Asayd immediately threw himself into the well, came out, wrung his clothes, and said, Tell me the testimonies. He then repeated the creed—There is no God but God ; Mohammed is the prophet of God!—and performed two rukâts of prayer.

Now, said Asayd to Asad, I will go, and by one device or another will send your uncle to you. As this fortunate man was approaching, Sâd swore he was coming back with a new face on him. Asayd put his stratagems in operation and succeeded in sending Sâd to Masâb, who had no sooner recited to him the chapter entitled, Ha-Mim,\* than the light of faith illumined his mind. After sending home for two clean garments, he bathed, pronounced the creed, and performed two rukâts of prayer. He then took the hand of Masâb, brought him to his house, and said, Proclaim your religion and fear no one. Sâd went himself to the tribe of Auf, and proclaimed with a loud voice, O ye children of Amer-bin-Auf, let neither man nor woman, boy nor girl, remain, but all come out, for this is not a day for any one to stay behind the curtain. When all were assembled he demanded what his rank and reputation were

\* Surah 42.

among them. They replied, You are our chief, and whatever you command we will do, rejecting no order whatever. Sād replied, It is unlawful for any of you to speak to me till you testify to the unity of God and the prophetship of Mohammed. I praise God for the great favor conferred on me. This is the same prophet of whom the Yehoodes have given us information. The whole tribe became Musulmâns that day. Islâm now prevailed among the Khazrej and Aus, their chiefs having embraced the faith. This conversion was readily accomplished because the Yehoodes had given such description of the character of the prophet. Masâb reported his success to Mohammed, who thereupon gave permission to all Musulmâns suffering oppression for their faith, to remove to Medeenah, which they did one by one. On arriving at that city the tribes of Khazrej and Aus took the refugees to their houses, and treated them with the greatest hospitality and respect.

The conversion of the Khazrej is differently related by some, who say that in the eleventh year of his prophetship, Mohammed met six men of that tribe, whose names are given, to whom he recited the Korân and communicated the faith, and on their return to Medeenah they brought their people to embrace islâm. This account proceeds to say that in the twelfth year of the prophetship, twelve men of the Ansârees came and made a league with the prophet at Akabah, and that in this year he sent Masâb-bin-Ameer with them to instruct them in the faith. At the next season of pilgrimage, in the thirteenth year of the prophetship, many from the tribes of Aus and Khazrej, both Musulmâns and infidels, came to Mekkah to see the plenipotentiary apostle. He said to them, Will you protect me that I may read you the book of God, and will you become Musulmâns and receive your reward in paradise? Yes, they replied, and will grant you whatever covenant you desire in respect to yourself and your God. The prophet appointed the twelfth night of Rejeb to form the league, the place to be the summit of Mount Minâ, where the Ansârees, after performing the ceremonies of the pilgrimage, repaired. A great number had become Musulmâns, but the majority of them were yet idolaters, among whom was Abdullah-bin-Aby—the curse of God rest upon him!

On the eleventh day of Rejeb, the prophet directed the Ansârees to assemble by night at the house of Abdulmutalib, at Akabah, but to come singly and awake no one from sleep. He himself repaired to the appointed place, with Āly, Hamzah, and Abbâs. Seventy, or by another account, seventy-three men and two women of Aus and Khazrej there assembled. The prophet called on them to embrace islâm, declaring it the pledge of paradise. Asad-bin-Zarârah and others replied, O prophet of God, make such conditions with us as you please in respect to yourself and your God. He answered,

I make it a condition that you protect me as your own lives, and my family as you do your own. What shall we receive for doing this? said they. He rejoined, Paradise will be yours, and on earth you will be kings of the Arabs, and the Ajemees will obey you: to which they replied that they were satisfied. Abbâs-bin-Nazlah, of the tribe of Aus, now arose and said, People of Aus and Khazrej, do you know what you are doing? You are plunging into war with both Arab and Ajemee, and arraying yourselves in hostility against all the kings in the world, or whenever an injury befalls Mohammed, you must abandon him, as you will do. Deceive him not then, let him remain in his own country; for although his kindred oppose him, he is still noble and great among them, and no one has power to injure him. The speaker was now interrupted by Asad and others, who demanded what business he had to talk in that manner; then addressing Mohammed, they said, O prophet of God, be our blood the sacrifice for yours, and our life the ransom of your own. Make what conditions with us you please for your Lord and for yourself.

Mohammed now said to the Ansârees,\* Appoint twelve persons of your number who shall be your sureties and agents, in like manner as Moosâ established twelve chiefs among the Benee Isrâeel. They said to him, Do you choose whom you please. Jibrâeel indicated the proper persons, and the prophet chose nine men of Khazrej: namely, Asad-bin-Zarârah, Burâu-bin-Maroor, Abdullah-bin-Kharâm, the father of Jâber, Râfâ-bin-Mâlik, Sâd-bin-Abâdah, Menzer-bin-Amer, Abdullah-bin-Ravahah, Sâd-bin-Rabeeâ and Abâdah-bin-Sâmet. He chose three men of Aus: to wit, Aboolhasheem-bin-Bathân, Asayd-bin-Khuzayr, and Sâd-bin-Khaseemah. Just as these men had pledged themselves to the prophet, Iblees shouted near Akabah, O ye Koraysh and other Arabs, Mohammed is here with the Aus and Khazrej, who are leaguings with him to fight against you. At this announcement the Koraysh became tumultuous, and seizing their weapons advanced on Akabah. The prophet ordered the Anrârees to disperse, but they said, If you command, we will draw our swords and fight them. He replied, God has not yet given me permission to fight. Will you come away with us? said they. He answered, I wait the command of God.

The Koraysh now advanced with their whole force, and Hamzah and Aly drew their swords and met them in Akabah. Addressing Hamzah, the Koraysh demanded, What business is this for which you are assembled? There is no assembly here, said Hamzah, adding with an oath that if any of them ventured to advance he would cut off their heads. The Koraysh returned, and the next day

\* Aids or coadjutors; i. e. the converts from Medeenah.

meeting Abdullah-bin-Aby, they said to him : We understand your people have leagued with Mohammed to fight against us, but as he knew nothing of the meeting the last night, he swore it was not so, and the Koraysh believed him. The Ansârees returned to Medee-nah and were in high expectation of the coming of their illustrious guests. The compiler adds that what has been related from the traditions of Āly-bin-Ibrâheem, Shaykh Tabersee, Kutb-Râvendy, Ibn-Sharâshoob, and many others, may be relied on, and is consistent as a whole.

## CHAPTER XII.

*Mohammed's Hijret to Medeenah: He is followed by Aty and others.*

WHEN the Koraysh infidels saw that the cause of the prophet gained ground daily, and that all their plots to overthrow it availed nothing, and when they were informed of Mohammed's league with the Ansârees,\* they assembled at Dâr-ul-Nedvah to deliberate what was to be done. They had an old custom of assembling at this place for consultation whenever any calamity befel them, and no one under forty years of age was admitted into the council of Dâr-ul-Nedvah. Here forty of the old Koraysh chiefs now met, and Shaytân, the accursed, in the form of an old man, attempted to enter. The door-keeper stopped him, and demanded who he was. He replied that he was an old man of the tribe of Nejd, and added, You have need of my experience; on hearing that you were assembling to overthrow this man, I came to give my advice on the subject. The door-keeper told him to enter. It is related that Shaytân four times assumed a human shape, but to return.

When the members of the council had taken their seats, Abujahl introduced the business by saying, O ye Koraysh, among all the Arab tribes there are none more noble than ourselves. We are the people of the house of God, and twice a year men come to us on pilgrimage from the utmost bounds of the earth, and they all honor us. We are in the house, and no one can molest or injure us. Such has always been our state, till Mohammed-bin-Abdullah grew up among us. We called him Ameen, for his probity, calmness and truth, but when he arrived at maturity, and was in great esteem among us, he proclaimed himself the prophet of God, and affirms that he receives communications from heaven. Next he imputed to us stupidity, reviled and degraded our gods, corrupted our youth, and sowed division among our people. He declares that our departed ancestors are in fire, than which nothing can concern us more. In reference to him I have matured a certain plan. What is it? inquired the council. Abujahl continued, Let us send a man to kill him secretly, and if the Bence Hâshim demand the price of blood, we will pay the ransom tenfold. This is a miserable plan, said Shaytân. Why? they inquired. Because, he resumed, whoever slays Mohammed will certainly be put to death, and who of you will con-

\* Allied converts of Medeenah.



sent to be killed on this account? When Mohammed is slain, the Benee Hâshim and their patrons of the tribe of Khuzah, will retaliate and never consent that the slayer of Mohammed should walk the earth. From this cause, in the sacred place there will be fighting among you till you all kill one another.

Several members of the council now proposed to build a prison in such a manner that no one could approach Mohammed, who should be shut up in it, and food thrown in to him through an aperture till he died. This plan, said Shaytân, is worse than the other, for as the Benee Hâshim will never consent to such a thing, at the season of pilgrimage they will appeal to the assembled Arab tribes, and procure his release. Have you another plan? concluded Shaytân. Atabah, Shaybah, and Abusûfeeân answered, We will expel him from our country and attend to the worship of our own gods. Another tradition says they proposed to bind Mohammed upon a furious camel, and enrage the animal by piercing him with spears, that he might rush away and tear his rider to pieces among the mountains. This project is worse than either of the others, said Shaytân. If Mohammed leaves your country alive, as he is more beautiful and eloquent than any other man, by the sweetness of his tongue, and the plausibility of his address, he will deceive all the Arab tribes, and bringing against you such armies of horse and foot as you cannot withstand, will annihilate you.

Being now at their wits' end, they said to Shaytân, O Shaykh, what is your advice in this matter? My scheme, said he, is that from every tribe agreeing in your object, you select one or more persons, and bring over one man of the Benee Hâshim to join you, and let the whole company thus appointed take their weapons and all at once smite him to death, that his blood may be so widely diffused that the Benee Hâshim will be utterly unable to demand satisfaction for it, because they cannot oppose all the tribes. Should they require the price of blood, then pay them the ransom three-fold. We will give ten ransoms, rejoined the council; adding, The shaykh of Nejd has proposed the right plan. Shaykh Toosee says Abujahl offered this scheme, and that it was approved by Shaytân; whichever way it was, this plan was agreed on, and the council broke up. Of the Benee Hâshim, Abulaheb was brought into this plot. The Most High then communicated this verse, warning the prophet, "And *call to mind* when the unbelievers plotted against thee, that they might either detain thee *in bonds*, or put thee to death, or expel thee from *the city*; and they plotted *against thee*: but God laid a plot *against them*; and God is the best layer of plots."\* Having made the arrangement to rush into Mohammed's house at night and kill him, they came to the sacred mesjid, and whistled and clapped

\* Surah 8: 30.

their hands and jumped about the Kābah. At night the party came to assassinate the prophet, but Abulaheb would not consent to their entering till the next morning, saying, There are women and children here, and I am not sure some mistake may not occur.

When the Koraysh had completed their plot for killing the prophet, Jibrāeel descended and gave him information of the matter, and communicated to him the divine command to flee to Medeenah. Mohammed called Āly, and imparted to him the tidings of Jibrāeel, and added, The Most High commands me to-night to escape to the cave of Soor. Sleep to-night in my place, that it may not be known I have gone. The commander of the faithful inquired, O prophet of God, will your safety be secured by my sleeping in your place? On being answered in the affirmative, Āly laughed, thanked God for the privilege of exposing his own life to save that of the prophet, and fell in adoration, and this was the first prostration of thanksgiving that was made in islām. Āly laid the side of his face on the ground, and when he raised his head, he said, Go wherever God has commanded you; let me be your sacrifice. Order what you please, and on my life I will do it, and in this and in every other matter I supplicate grace of God. The prophet replied, God will conform you to my likeness: then sleep on my carpet, and put my Hazrem cloak over you. Know, Āly, that the Most High tries his friends in proportion to their faith and their rank, therefore the trials and calamities of prophets are greater than all others, and those most like them receive the next degree of trial. O brother, God has tried you, and He tries me on your account, as He tried Ibrāheem, the Friend, and his son Ismāeel. It is more grievous to me thus to expose you to the daggers of my enemies, than it was for Ibrāheem to lay down Ismāeel to slay him. Your perfect readiness to be exposed is greater than Ismāeel's voluntary submissiveness to the knife of his affectionate father. Endure faithfully, O brother, for the mercy of God is nigh those that do well.

Mohammed and Āly having mutually embraced each other, with flowing tears parted, and Jibrāeel led the prophet out of the house which the Koraysh had already surrounded. The prophet recited this verse: "And we have set a bar before them, and a bar behind them; and we have covered them with darkness; wherefore they shall not see."\* The Most High had sent a sleep upon them, so they did not perceive the prophet's departure; and he cast a handful of dust at them, saying, Ugly be your faces! doing thus by your own prophet. One tradition says they were awake, and God covered their eyes that they did not see. Jibrāeel now directed the prophet to go to Mount Soor, and conceal himself in the cave. Meanwhile Āly was lying in Mohammed's place and cloak. In

\* Surah 36 : 8.

that period the houses of Mekkah were without doors, and the walls were low. The Koraysh infidels therefore saw Āly, and mistaking him for the prophet, threw stones at him. Both sheeĀhs and sunnees relate that the following verse was communicated in commendation of Āly on the night he exposed his life to save that of the prophet: "There is also a man who selleth his soul for the sake of those things which are pleasing unto God."\* Some traditions declare that God sent Jibrāeel and Meekāeel to protect Āly.

When the prophet was departing for the cave of Soor, he met Abubekr and took him along, through fear of his doing harm, or for some other reason. Hind-bin-Abyhālah also went with Mohammed, who, on arriving at the cave, retained Abubekr and sent back Hind on some business. Another tradition is, that Abubekr saw Mohammed departing, and pursued him, who, apprehending it was one of the Koraysh, hastened on, but struck his blessed foot against a stone and bruised it. He was much troubled at being pursued, till at length Abubekr came up and the prophet took him along from sheer necessity.

When morning dawned, the Koraysh infidels drew their swords and ran upon the commander of the faithful, Khālid-bin-Valeed being in advance of the rest. That lion of God, Āly, leaped up, and seizing Khālid by the arm, wrung it so that he bellowed like a camel. He then caught the sword of Khālid, and presented so bold a front to his assailants, that they all fled. When he had driven them out and they knew it was Āly, they said to him, We have nothing to do with you, where is Mohammed? He replied, You did not commit him to me: you wished to expel him, and he has gone away of himself.

One tradition says that the Koraysh not finding Mohammed, beat Āly till his body was black, chained and locked him up, and set a woman to watch him while they pursued after Mohammed. Āly then heard voices at which his sorrows fled, his chains fell off, the door opened and he came out. Another tradition says they hit Āly with a stone and waked him, on which he said, Why do you so? when, recognizing his voice, they said, We have nothing to do with this poor fellow beguiled by Mohammed. Āly retorted with the boast that if a part of his understanding were divided among all the idiots and lunatics of the world, they would all become intelligent; and if the same were done with his strength and valor, all the weak and cowardly would become champions, and added that he would kill all his assailants if he had not been forbidden to do so. Mohammed afterwards speaking to him of his bold dealing with his assailants, assured him that God made his voice so loud that all the Hoorees of paradise heard him, and importuned the Most High to

make them Āly's wives. He replied they should be divided between Āly and his followers.

The Koraysh finding that the prophet had escaped them, sent parties in all directions after him. Abujahl ordered it to be proclaimed about Mekkah, that whoever would produce Mohammed or show where he was, he, Abujahl, would give such person a reward of one hundred camels. At last they sent for Abukarez of Khazauh, whose profession was that of tracing people, which he was able to do with the greatest certainty. They said to him, If you do us the favor we seek, we shall always be under obligation to you. Find out the track of Mohammed, and where he has gone, that we may pursue him. Abukarez soon made the first discovery, and said, This is the track of Mohammed's foot, and is the sister of that imprinted in the place of Ibrâheem; that is, the foot of the prophet is like that of Ibrâheem-Khaleel. And here, continued the searcher, is the track of another who has gone with Mohammed: this must be either Abukâhafah, or his son Abubekr.

Abukarez led the pursuers to the cave, where they saw that, by divine command and the miraculous power of the prophet, a spider had woven its web over the entrance, and a pair of doves, or, as one tradition has it, of partridges, had built a nest there and laid an egg. On seeing these things, they said, Mohammed came here, but did not enter the cave. If he had entered, the spider's web would have been torn, and the birds would not have settled here. He has either gone up to heaven, or down into the earth. God had sent an angel, who stood in the entrance and said to the Koraysh, There is no one in this cave, disperse among these defiles. Other accounts say that Mohammed called a tree, which blocked up the entrance; or again, that the passage was very narrow, and having opened to admit Mohammed, returned again to its impassable size. These accounts proceed to say that Abubekr was so much alarmed at the approach of the Koraysh, that he wished to go and join them, being with them in heart, and a man stooping down with his face towards the cave, Abubekr exclaimed, We are discovered. No, said Mohammed, the man would not have done thus if he had seen us. The prophet then miraculously opened a passage through the side of the cave, and showed Abubekr a ship ready to waft them away should the Koraysh enter.

It is related that the prophet remained three days in the cave, during which time Āly made arrangements for his journey to Medee-nah, and carried him food and water. Three camels being provided for Mohammed, Abubekr, and a guide, the prophet left the commander of the faithful to settle his accounts with the Koraysh, for formerly much property had been entrusted to him for safe keeping, and his fidelity had acquired him the title of Ameen the True. Pilgrims also, who came to Mekkah, trusted him in like manner,



which was continued after his assumption of the prophetic office. Mohammed at parting directed Āly to go morning and evening to Abtah, and there cry with a loud voice, Whoever has any trust in the hands of Mohammed, let him come to me and receive it. Restore these trusts publicly, said Mohammed. I constitute you my khaleefah with my daughter Fâtimah, and commit you both to God. Get camels ready to carry yourself and wife, and your mother Fâtimah, and all the Binee Hâshim who wish to accompany you. The prophet gave him other charges, and ordered him to start immediately for Medeenah on the receipt of a letter he should receive from him. Mohammed then departed for Medeenah.

Abdullah-bin-Areekat pasturing his sheep near the cave, the prophet said to him, If I should trust my head to you, would you protect me and take me safely by some by-road to Medeenah? I knew, replied Abdullah, from the signs of the spider's web and the doves' nest, that you were a prophet. I have believed in you, and will protect and attend you wherever you go, and on my life, will convey you safely to Medeenah by a way in which no one shall see you. They then departed for Medeenah.

Shaykh Toosee relates that on Wednesday night, the first of the month of Rabee'ul-ewvel, in the thirteenth year of the prophethip, Mohammed fled to the cave, and Āly slept in his place, and on the fourth night of the month, he started for Medeenah, performing many miracles on his way thither, as was stated in the chapter on miracles. The same authority relates that the prophet, on his arrival at Medeenah, alighted at a place called Kubâ, near the tribe of Binee-Amer-bin-Auf. Abubekr said to him, Enter Medeenah, for the people expect you. He replied, I will not enter the city till my brother Āly and my daughter Fâtimah arrive; and Abubekr, after still urging him in vain, left him and entered the city.

Mohammed sent his letter to Āly, by Abuvâkid, ordering him to hasten without delay to Medeenah. On receiving the command, Āly prepared to depart, and told the poor believers to leave Mekkah. When night came on, the party assembled secretly with light loads at Zeezuvâ. There were present, the commander of the faithful, his wife, Fâtimah the beautiful, his mother, Fâtimah-bint-Asad, Fâtimah, daughter of Zobayr-bin-Abdulmutalib, and Ameen-bin-Ummameen, a freedman of Mohammed, and Abuvâkid, who brought the letter, and in returning drove the camels of the women. As he pushed them on very briskly, Āly bade him drive slower, lest the women, who were weak, should be fatigued. He replied, I fear they will pursue us from Mekkah. Be yourself, said Āly, and be not alarmed, for the prophet has assured me that after this they will not trouble us. Āly then drove the camels gently, and chanted heroic odes, the purport of which was, There is none to be worshipped but God, and no helper besides Him. Think not then of aid from



others, for the Lord of the universe is sufficient for all your wants. As they approached Sejnân, eight armed horsemen, sent by the infidel Koraysh, overtook them. On seeing the pursuers, Āly ordered the camels to be halted and the women to alight. Drawing his sword, he advanced against the infidels, who demanded, Did you think you could carry these women away from Mekkah? Return. And if I do not return, he retorted, what will you do? We will take off your head, said they. Advancing towards the camels, Āly withstood them, and was attacked by Jinâh, the bravest of the party. Āly parried his blow, and gave him one in return on the shoulder, and cut him in two. He then charged the rest like a hungry lion, chanting an ode to this effect, Open a way for the valiant, for him who fights in the cause of God: I have sworn that I will worship none but the sole God. The infidels scattered, saying, Let us alone, O son of Abutâlib, we have nothing to do with you. He replied, I am going to Medeenah, to my cousin Mohammed, and whoever wishes to have his blood shed on the ground, let him come and oppose me.

He then ordered the camels to rise and proceed, and he advanced publicly to Sejnân, where he tarried a day and a night. Throughout the night, he and the devout women with him prayed and made mention of God, standing, sitting, and lying on their side, and continued in these devotions till morning, when Āly performed with them the appointed morning prayers. They then went on to another menzil,\* and renewed their devotions at all the halting-places, and attended to the worship and praise of God in all circumstances till they arrived at sacred Medeenah.

After the prophet had fled to Medeenah, the poor and defenceless Musulmâns were bitterly persecuted by the infidels of Mekkah; some being put to death, and others compelled to say blasphemous things against Mohammed. Of this number were Amâr, and his father Yâser, and his mother Sumayah, and Suhayb, and Bilâl, and Janâb, who had attempted to flee, but fell into the hands of the idolaters, and were compelled to revile the prophet.

Amâr, knowing if he did not do this he should certainly be killed, said what they bade him in religious dissimulation, but faith remained firm in his heart. His father and mother, refusing to blaspheme Mohammed, were martyred by the most cruel tortures, and were, it is said, the first martyrs to islâm. When tidings of this persecution reached Medeenah, some said that Amâr had become an infidel, but the prophet denied the report, and declared that Amâr from head to foot was full of faith, and that faith was mingled with his very flesh and blood. When at length Amâr escaped to Mohammed, he wept, and said, O prophet of God, I have suffered the greatest trials; they

\* Stage, or halting place.

would not withdraw their hands from me, till I spoke unworthy things of you and praised their idols. The prophet wiped away Amâr's tears with his hand, saying, No fault attaches to you; if you should be in such circumstances again, repeat what you have said.

It is related that three months after the formation of the league at Akabah, the prophet fled to Medeenah, which city he entered on Monday, the twelfth of Rabeçâ-ul-evvel. Before his arrival, the Ansârees used to go out every day and gaze on the road in expectation of his coming. The day he came, a party had been out with this view, most of whom, after waiting some time in vain, had returned home. At length he arrived at the site of the mesjid Sejarah, and inquired the way to the tribe of Bence Amer-bin-Auf, and followed that road. A Yehoodæe, from the walls of his fort, saw three mounted men going in the direction of the Bence Amer, and shouted, O ye Musulmâns, the man you desire has come, bringing great fortunes to you. This announcement was echoed through Medeenah, and men, women and children, filled with joy, ran out to meet the prophet, who, by divine direction, proceeded to Kubâ, where he dismounted and was soon surrounded by the tribe of Bence Amer-bin-Auf. He became the guest of Kulsoom-bin-Hadam, a worthy but blind man.

The tribe of Aus all met him, but as the fire of war and carnage still blazed between them and the Khazrej, the latter tribe, through fear, were to a man prevented from meeting him. As night came on, Abubekr left Mohammed and entered the city, but he remained at Kubâ, in the house of Kulsoom. After the prophet had performed evening prayers and those appointed before sleeping, Asad-bin-Zarârah, clad in armor, came in, and excused himself for not appearing sooner to pay his respects, on account of the hostility raging between his tribe and that of Aus. The prophet then addressed the chiefs of this tribe, inquiring who of them would guarantee Asad's safety. They replied, O prophet of God, our own safety is in your keeping, do you then be his security. No, he rejoined, one of you must give him protection: which was done by two of the hostile chiefs. After this, Asad visited Mohammed, and performed prayers with him till he entered Medeenah.

Ibn-Sharâshoob states that fifty-three years of the prophet's life had passed when he fled to Medeenah; that he remained three days in the cave, or, as one tradition says, six days, and that on Monday, the twelfth, or, by another account, the eleventh of Rabeçâ-ul-evvel, he entered Medeenah. This was the first year of the Hijret,\* and its era is dated from the month Moharrem. Mohammed removed from the house of Kulsoom to that of Khusaymah, of the tribe of

\* Note 109.

Aus. Three days, or, according to some, twelve days after, on Āly's arrival, he entered Medeenah. During his stay at Kubâ, he built the mesjid of that place and name. When somewhat more than a month of the Hijret had passed, the length of prayers was increased. Eight months after the Hijret the prophet constituted believers brethren, himself choosing Āly for his brother, and in this, the first year of the Hijret, the azân was established.

Āly was ten years old when Mohammed assumed the prophetic office, and the first prayer he performed with the prophet was two rukâts at noon. For the period of ten years, when the people began to embrace the faith, the Most High made it obligatory on all Musulmâns at Mekkah to perform two rukâts in every prayer, which law continued till the Hijret. Mohammed left Mekkah on the first day of Rabeẽ-ul-evvel, and arrived at Medeenah on Monday, the twelfth of the month after meridian.

The prophet remained, according to one account, fifteen days with the Bence Amer-bin-Auf, who offered to build him a mesjed if he would dwell with them, but he refused, saying, I only wait here the arrival of Āly-bin-Abutâlib. When he came with him, and mounted on the same she-camel he had rode from Mekkah, the prophet entered Medeenah on Friday, having started at sunrise, and stopped with the Bence Sâlim-bin-Auf till afternoon prayers. Every clan of the Ansârees came out and besought him to become their guest, but he replied, Open a way for my camel; she is under divine guidance, and will go to the place God has appointed me. At the same time he threw down the reins, and let the camel take her own course. Here she stopped, said the imâm Zayn-ul-Aubideen, pointing to the door of the prophet's mesjid, where prayers over the dead are recited. The camel lay down and Mohammed dismounted. Abuiyoob, an Ansâree, anticipating the rest, seized and carried the prophet's things to his house, and had Mohammed for his guest till houses were built for him and Āly.

In this year, the first of the Hijret, the prophet was commanded to fight for the faith. Abubekr was angry that Mohammed waited for Āly before entering Medeenah, and conceived great jealousy of him. Āly married Fâtimah one year after the Hijret, when she was nine years old. She was Mohammed's only child by Khadeejah, after his assumption of the prophetic office.

The people of Medeenah had broken their idols on becoming Musulmâns, and after the prophet's arrival among them, the faith spread to that degree that two of his followers went about and broke all the idols that remained. He entered Medeenah one or two days after the coming of Āly. When the prophet's camel lay down at the door of Abuiyoob, the man called to his mother to open the door, for the prophet had come to them. She being blind, lamented the loss of her sight that she could not see him. Mohammed drew his hand over

her eyes, and her sight was restored. This was his first miracle in Medeenah. At this city dwelt three tribes of Yedoodees, who sent delegates to Mohammed, and being satisfied that he was the predicted prophet, made a truce with him, but were hostile at heart. These tribes were the Benee Kareezah, Benee Nazeer and Benee Keenkau.

The prophet performed prayers a number of times in the house of Abuiyoob. He then directed Asad-bin-Zarârah to buy a certain lot of ground for him. Asad went to negotiate the business with the two orphans that owned it, and who immediately declared it a present to the prophet. He refused to receive it without paying its value, and the bargain was at length closed by the payment of ten ashrafees. Mohammed ordered bricks to be made on the ground, and stones were brought to lay the foundation of a mesjid, he toiling with the rest in this laborious work. Asayd-bin-Khuzayr seeing him carrying a heavy stone, said to him, Let me carry it, O prophet of God. No, he replied, do you go and bring another. When the foundation was brought up to the level of the ground, they then built of sun-dried brick. The walls were at first the thickness of a single brick's width,\* but on the increase of the Musulmâns, the mesjid was enlarged, the walls being made a brick and a half in thickness. On a further increase of members, they besought the prophet to allow another enlargement of their place of worship, when he ordered the walls to be built two bricks thick, in that style in which the joints of one layer are covered by the bricks of the next course. As the heat became oppressive, the Musulmâns petitioned for a roof to the mesjid. Mohammed ordered date-posts to be set up to support date-rafters, and a thatch of date-leaves and grass. When the rainy season commenced, the Musulmâns proposed to protect themselves by a clay roof, but the prophet ordered the roof to be of wood, bound together like that Moosû made, adding, More than this I shall not do for the mesjid; and it remained in that state till he left the world. The walls, before the roof was put on, were the height of a man. When the shadow of the wall extended one cubit, noon-prayers were performed, and on the further extension of a cubit, the afternoon prayers were offered.

After the erection of the mesjid, Mohammed ordered houses to be built around it for himself and Āly and the rest of the Mubâjerees;† and they all had their doors open towards the mesjid. Jibrâeel now descended and said to Mohammed, God commands you to order all the doors opening towards the mesjid to be closed up, except your own and that of Āly. Hamzah was enraged at this order, and said, Āly is younger than myself, and is my nephew. The prophet replied, Do not be vexed, my uncle, for it is not my doing, but the

\* Persian bricks are generally about eight inches square and two inches thick.

† Fugitive converts from Mekkah.



Most High has commanded it. I am satisfied, rejoined Hamzah, and commit myself to God and the prophet.

It is related in the commentary entitled *Mejmā-ul-Byân*, that when islām was spreading in Medeenah, before the Hijret, the Ansārees said among themselves, The Yehoo-dees have a day, Shembah,\* on which they assemble weekly for worship, and the Nasārâ also have a day for the same purpose, namely, Yek-shembah.† Let us likewise have a fixed day for assembling to worship, and rendering thanksgiving to God. Accordingly they appointed Jumah, (Friday,) which, in these times, was called Arveenah, which day received the name Jumah, from its being the day for religious convocation. At this period, Asad-bin-Zarârah led the prayers of the Musulmâns, gave them a discourse and exhortation, and sacrificed a sheep for them, which served the party for breakfast and dinner, as they were but few in number. Subsequently, the Most High sent the verse relating to Jumah: "O true believers, when ye are called to prayer on the day of the assembly, hasten to the commemoration of God and leave merchandising. This will be better for you if ye knew it."‡ But the first Jumah kept by the Musulmâns was that of Asad, and the first observed by the prophet was after his arrival at Medeenah. He came to Kubâ on Monday, where he laid the foundation of a mesjid and remained till Friday, or Jumah, when he started for Medeenah and performed the Jumah prayers at the mesjid of Binee Sâlim, which is in the midst of the wâdy.

Among the events of this year was the establishment of the festival of Aushurâ.§ Salmân,|| the Fârsee, in this year became a Musulmân, as did also Abdullah-bin-Salâm, a ulemâ of the Yehoo-dees, who, having proposed a number of questions to Mohammed, and receiving convincing answers, embraced the faith. Abdullah, premising that the Yehoo-dees were a pack of liars and calumniators, admonished the prophet that if they should hear of his conversion to islâm, they would slander his character. Conceal me, therefore, said he; call them here and ask them what my reputation is among them. They testified that Abdullah was of the very highest respectability, as was his father before him, both for virtue and wisdom. If he becomes a Musulmân, inquired the prophet, will you also embrace islâm? God keep him from that! exclaimed the Yehoo-dees. Come forth, Abdullah, said the prophet. He did so, saying, I testify that there is no God but God; I testify that Mohammed is the prophet of God. Immediately the Yehoo-dees denounced him and his father as the most wicked and stupid of their tribe. During this year, Burau-bin-Maroor, Asad-bin-Zarârah and Kulsoom-bin-Hadam died in the merey of God, while two of the Mekkah infidels, Ausbin-Vâeel and Valeed-bin-Mughyrah, went to hell.

\* Saturday.

§ Note 110.

† Sunday.

|| Salmân the Persian.

‡ Surah 62:9.



## CHAPTER XIII.

### *Mohammed's Battles and Military Expeditions : Battle of Badr.*

The imâms Sâduk and Āly Naky say that a person who vows to bestow much in charity must give eighty dirhems, for in the Korân it is declared, "Now hath God assisted you in many engagements."\* We have numbered the places, say these imâms, where the prophet fought against idolaters and God helped him, and have found the number to be eighty. Shaykh Tabersee in the *Mejmā-ul-Byân* states that Mohammed was present in twenty-six battles or military expeditions; namely, first that of Abvâ, then Bavât, Asheerah, Badr-e-aulâ, Badr-e-Kubrâ, Bence-Saleem, Saveek, Zee-Imr, Ohod, Bahrayn, Asad, Bence Nazeer, Zât-ul-Rakav, Badr-e-akheerah, Domet-ul-Jandul, Khandak, Bence Kareezah, Bence Lahyân, Bence Karad, Bence Mustalak. Huc-taybeeâh, Khyber, conquest of Mekkah, Hunayn, Tâeef and Tabook. In nine of these battles he engaged personally in the fight. First, in the battle of Badr-e-Kubrâ, on Friday, the seventeenth of Ramazân, in the second year of the Hijret. Second, in the battle of Ohod, in the month of Shevâl, the third year of the Hijret. Third and fourth, at the battles of Khandak and Bence Kaneezah, in Shevâl, the fourth of the Hijret. Fifth, in the battle of Bence Mustalak in the month of Shâbân, fifth year of the Hijret. Sixth, in the battle of Khyber, the sixth year of the Hijret. Seventh, in conquest of Mekkah, in the month of Ramazân, the eighth year of the Hijret. Eighth and ninth, in the battles of Hunayn and Tâeef, in Shevâl, the eighth year of the Hijret. The warlike expeditions he sent out, but did not attend in person, were thirty-six in number. The compiler states that there are traditions which mention engagements not enumerated in the above accounts of Mohammed's battles. Sâduk relates that the battle-shout was, O Mohammed! O Mohammed! At the battles of Badr and Ohod, it was, O help of God, be near! At the battle of Bence Nazeer, O Holy Spirit, give ease! At the battle of Bence Keenkau the shout was, O Lord, let not the infidels

\* Surah 9 : 25.

conquer thy army! Other battle-shouts were employed on other occasions.

Before marching an army the prophet prayed with them, gave them instructions, and enjoined them to fear God and keep his commandments. He then shouted to them, Go in the name of God and fight every infidel. Practise no stratagems, and do not steal from the public plunder. Do not mutilate the infidels you kill, and slay not the old, neither women nor children. Put not to death ascetics that live in caves and mountains. Cut down no trees except from absolute necessity. If a Musulmân gives quarter to an infidel, let him have opportunity to hear the word of God; if he embraces your religion, then he is your brother in the faith; if he refuses, then send him to his own asylum and invoke divine aid in killing him.

According to another tradition Mohammed commanded the armies he sent forth on military expeditions:—Burn no date-trees, nor flood them to destroy them; cut down no fruit trees,† nor burn any fields of corn; there will be times enough when you will need these resources. Destroy no animals whose flesh is lawful, except what are necessary for food. When you meet the enemy, leave them unmolested. First, summon them to become Musulmâns; if they consent, offer them no violence, but direct them to go to the capital of islâm after embracing the faith. If they refuse to remove, and prefer to remain in their own country, they will be classed with the desert Arabs, and not be entitled to any share in the spoils taken by the Musulmân armies till they go and dwell at the capital of islâm. If they will not receive the faith, offer them the condition of tribute, and the grade of servitude if they are people possessing a divine book. Should they agree to this, do not attack them; but if they refuse the condition of tribute likewise, seek help from God and fight them as truth requires. When you besiege a fortified place, and its garrison and people propose to surrender, make one of your number arbiter in the case, as you may not know the will of God in the matter, and if you pledge them security, do it on your own account and not on the authority of God and the prophet.

Mohammed forbade poisoning the water of infidels, and he never surprised and cut off his enemy by night. Sâduk says that the prophet had three hundred and thirteen men at the battle of Badr; six hundred at the battle of Ohod, and nine hundred at the siege of Khandak. The imâm Rezâ says that when Khyber was taken the inhabitants were laid under a tribute of half their annual produce, besides a tithe and a half for the poor Musulmâns. He likewise informs us that when an enemy returned from an expedition,

Mohammed was accustomed to say, "Happy are those who have overcome in the lesser contest, and will conquer in the greater war with their own carnal desires." Peace was made with the inhabitants of the wâdies, on condition that they might dwell in their own region, and yield their services in war when they should be needed. Mohammed took his wives with him to war, that they might attend the wounded, but he gave them no share in the spoil except small presents. Respectable traditions declare that Mohammed entered camels and horses for the race, and bet upon them, his object being to increase the power of those animals for war. In the beginning of the religious wars a rule was established that a hundred Musulmâns should not flee before a thousand infidels. Afterwards the Most High sent an order that one hundred Musulmâns should engage two hundred infidels, but if the enemy was more than double their number, they fled.

Shaykh Tabersee relates that the first expedition which the prophet despatched against the idolaters was a party of mounted men, thirty in number, under the command of his uncle Hamzah-bin-Abdulmutalib. They were sent to the sea-shore in the region of Jahcenah, where they met a kâravân in which was Abujahl and a hundred and thirty idolaters. Majdy-bin-Amer kept the parties from engaging, and the Musulmâns returned without fighting. The prophet himself, in the month of Sefer, the twelfth month of the Hijret, started on an expedition against the Koraysh and Beenee Zamrah, and advanced as far as Abvâ, and returned without engaging the enemy. This was the first expedition he made in person. He next sent Abaydah-bin-Hâris, with sixty mounted Muhâjerees and not a single Ansâr with them, to fight the idolaters. Mohammed made his first banner for this expedition. Abaydah met the infidels at a water called Ahyâ—the Reviving. The enemy were commanded by Abusûfeeân. A number of arrow-shots were exchanged, but the parties did not come to a close and decisive engagement. In the month of Rabeê-ul-akher, Mohammed went on another expedition against the Koraysh, and advanced to a place called Bavât, and returned without an engagement. He then made an expedition to Asheerah, a place of Yenyâ, for the purpose of intercepting a kâfilah of the Koraysh. At Asheerah he stopped some time, and having concluded a peace with the Beenee Madlej, returned. Karz-bin-Hâris, of Fahr, having made a descent on Medeenah and carried off cattle, Mohammed pursued him to the wâdy of Safvân, belonging to the district of Badr; hence this expedition is called the first of Badr. In this affair ʿĀly-bin-Abutâlib was standard bearer, and Zayd-bin-Hârisah was the prophet's khaleefah in Medeenah. Not overtaking Karz, the party returned to Medeenah, where Mohammed remained the rest of Jamâdy-ul-akher, and the months of Rejeb and

Shābān. During this time he despatched Sād-bin-Abuvakās with eight men who returned without fighting.

The prophet now sent out a detachment under Abdullah-bin-Hâjish, who was not ordered to fight, as this was a month when war was unlawful among the Arabs. Mohammed gave Abdullah sealed orders, commanding him not to open them till after two days' march. On opening the letter he found this order: Go to Nakhlah and send me whatever news you hear of the Koraysh. So be it, said Abdullah; and then addressing his men, said, Whoever desires martyrdom, let him come with me. His party accordingly advanced with him to Nakhlah. To this place, four men were coming with a quantity of skins, raisins and provisions, which they had purchased at Tâceef and were carrying to Mekkah. Seeing the Musulmâns, they feared to approach, but one of them signifying that they had come on a pilgrimage, and not for war, the idolaters, being assured of security, joined the party of islâm. This was the last day of Rejeb, a sacred month. The Musulmâns consulted together, saying, If we kill them at this unlawful time, we shall be slain for the deed; if we let them alone, they will enter Mekkah to-morrow and escape us altogether.

The book Mejmā-ul-Byân says the Musulmâns were in doubt if Rejeb had commenced; however, they came to the conclusion of putting the merchants to death, and Vâkid-bin-Abdullah, who had beguiled them into security, discharged an arrow and killed one of them, upon which the other three fled, but two of them were overtaken and made prisoners. The Musulmâns plundered their kâfilah and carried the spoils to Medeenah. The prophet reproved them for what they had done, and would not accept the plunder they had brought, all which made the party ashamed. The Koraysh infidels then wrote a letter to Mohammed, reproaching him for shedding blood and taking spoils in a sacred month; upon which the Most High sent him this verse: "They will ask thee concerning the sacred month, *whether they may* war therein: Answer, To war therein is grievous: but to obstruct the way of God, and infidelity towards him, and *to keep men* from the holy temple, and to drive out his people from thence, is more grievous in the sight of God, and the temptation *to idolatry* is more grievous than to kill *in the sacred months*."\* After this verse was communicated, the prophet took the spoils that had been brought, and freed the two prisoners. This was two months before the battle of Badr.

Among the events of the second year of the Hijret, Āly and Fâtimah were betrothed to each other at the close of the month Sefer, and were married in the month of Zeehejah. Some say that the betrothal was in the fifth month of the Hijret, and the marriage after

\* Surah 2 : 214.

the battle of Badr, while others place those events in the second year of the Hijret. Traditions affirm that the birth of the imâm Hasan was in the second year of the Hijret, or, as some say, in the third year, and that the birth of the imâm Husayn was in the fourth year of the Hijret. The truth of all this will be stated in its proper place.

In the second year of the Hijret, the Keblah,\* or facing-point in prayer, was transferred from Bayt-ul-Mukaddes,† to the Kâbah. The reason of this change was, that the prophet when in Mekkah, turned his face both toward Bayt-ul-Mukaddes and the Kâbah in prayer, but after his flight to Medeenah, when he could no longer pray toward both places, the Most High commanded him to turn his face toward Bayt-ul-Mukaddes for the purpose of conciliating the Yehoodees, and that they might not charge him with falsehood, for in their books they had read that Mohammed would be the master of the two Keblahs. The prophet preferred the Kâbah, which was the Keblah of Ibrâheem and of Mohammed's illustrious ancestors. Bayt-ul-Mukaddes was the Keblah for seven months, or sixteen months, or eighteen months, or nineteen months, for such is the diversity of accounts about this matter, and then the Kâbah was restored as the Keblah of Musulmâns, as is declared in the illustrious Korân. The transference is said to have taken place after the battle of Badr. The Yehoodees were offended at the change, the circumstances of which were, that at the direction of Jibrâeel, in the middle of noon-prayers, the prophet and Musulmâns all wheeled round toward the Kâbah. This occurred at the mesjid denominated from this fact the Mesjid-ut-keblatayn, or mesjid of two keblas. In the second year of the Hijret, the Zikât,‡ or gift in charity of a proportion of one's income, was made obligatory.

The battle of Badr-e-Kubrâ, or the great Badr, was a most important victory of islâm, and full accounts of it are found in the histories of those times, an abridgment of which, according to several authors, is as follows:—A Koraysh kâfilah of forty men, under Abu-sûfecân, was returning from Shâm with a very large amount of property in which all the tribe were more or less concerned. At the news of their returning, the prophet excited his followers to go and attack them, and commanded them either to accomplish their object, or be fairly conquered by the Koraysh. He roused in them the strongest desire to plunder the kâfilah, but the main object was to defeat the idolaters, exalt islâm, and strengthen the Musulmâns. The prophet marched in person with three hundred and thirteen men, the number with which Tâlout overcame Jâloot.§ Ninety-seven of the army were Muhâjerees, and two hundred and thirty-six Ansârees:

\* Note 111.

† Jerusalem.

‡ Note 112.

§ Note 113.—Saul and Goliath.



the standard of the former was borne by ʿĀly-bin-Abutâlib, and Sâd-bin-Abâdah carried the banner of the latter. There were in the army seventy camels, two horses, or, as Sâduk says, one horse; eight suits of steel armor, and seven swords. The expedition left Me-deenah on the twelfth of the month of Ramazân, the second year of the Hijret. The army did not expect to fight, but marched to plunder the kâfilah of Abusûfeeân, who, hearing of this movement, retrograded towards Shâm, and on his arrival at Mukrah, hired a man for ten deenârs, and gave him a camel to go and inform the Koraysh of the danger which threatened their merchandise and friends. Abusûfeeân ordered Zemzem-bin-Amer, his courier, on arriving at Mekkah to cut off his camel's ears that blood might flow down the animal's head, and rend his garments before and behind, and on entering the city to turn his face towards the camel's tail, and yell to the people to protect their property, and add, I do not fancy you can now save the kâfilah, for Mohammed and all his followers have advanced to capture it.

While Zemzem was on his way to Mekkah, Autekah, the daughter of Abdulmutalib, dreamed that a mounted man entered Mekkah, and shouted to the people to repair to a place where in three days from that time they would be slain. She then saw the man ascend Mount Abukubays, and roll down a rock which broke into small fragments, one of which entered every Koraysh house. She then saw the brook of Mekkah full of blood, and awaking in fear, told the dream to her brother Abbâs, who related it to Atabah-bin-Rabeeâh, on which the latter observed, This dream indicates that a calamity is coming on the Koraysh. The story being circulated through Mekkah, Abujahl exclaimed, Autekah lies; she has had no such dream; she is the second prophet of the children of Abdulmutalib. He then swore by Lât and Uzzy, that if the dream was not verified in three days, a declaration should be signed that the Bence Hâshim were the greatest liars among the Arabs.

The third day after Autekah's dream, Zemzem appeared at Mekkah, in the woful plight ordered by Abusûfeeân, on which the whole city was thrown into a tumult, and preparations were hastily made to fly to the rescue of the kâfilah; several of the chiefs meanwhile proclaiming that if this were lost it would be the greatest calamity that had ever befallen the tribe. To provide for the expedition, Safrân-bin-Amayah advanced five hundred ashrâfees, which example was followed, according to their ability or generosity, by all the Koraysh, and preparations for a rapid march were soon made. The army, mounted on strong, easy-paced camels, went off with great impetuosity, as God declares in the Koran, "And be not as those who went out of their houses in an insolent manner, and to appear with ostentation unto men, and turned aside from the way of God; for God com-

prehendeth that which they do." \* They said, Whoever does not come with us, we will destroy his house. By violence they compelled Abbās-bin-Abdulmutalib, Nofal, the son of Hāris-bin-Abdulmutalib, and Akeel-bin-Abutālib, to go with them. They took women to dance and sing, who drank wine on the way, beat tambours, sang and made merry.

The prophet was advancing with three hundred and thirteen men, and on arriving within a menzil or day's march of Badr, he despatched Basheer-bin-Aboolzābā and Mejdy-bin-Amer to procure intelligence of the kâfilah. These men rode to the well of Badr, made their camels lie down, and drew water and drank. Their attention was now drawn to two women who were quarrelling about a dirhem which one had loaned the other. In the course of the dispute the debtor said, The Koraysh kâfilah came yesterday to such a place, and to-morrow they will be here, when I will do them some service and earn the money to pay you. The spies immediately returned to the prophet and reported what the woman had said. After the spies had left Badr, Abusûfeeân and the kâfilah arrived near that place, and he himself came to the well, where he met Kasb, of the tribe of Jaheenah, and demanded if he knew anything about Mohammed and his army, to which he said, No. By Lât and Uzzy, rejoined Abusûfeeân, if you have any knowledge of Mohammed's movements, and conceal it from me, the Koraysh will forever be your enemies, for they all have a pecuniary interest in the kâfilah. Kasb swore he knew nothing about Mohammed and his party, and all he could tell was, that two men came to the well to-day, made their camels lie down, and then drew water, after which they returned, but he did not know who they were. Abusûfeeân went to the place where the camels had lain, and breaking what had fallen from them, found date-stones, and exclaimed, This is a sign of Medecnah camels, and added with an oath, The men were Mohammed's spies. Hastening back with all speed, he marched the kâfilah off by the sea-shore road to Mekkah with all possible expedition.

Jibrâeel now descended to inform the prophet that the kâfilah had escaped, and that an army of Koraysh infidels were advancing against him, whom he must fight, for God would succor him. He was then encamped at a menzil called Safrâ, one march from Badr. The news which Jibrâeel brought, Mohammed announced to his army, on which they were struck with great fear and dejection. The prophet, in a council of war, directed his followers to speak their minds. Abubekr rose, and after commenting on the pride and power of the Koraysh, remarked that the Musuluâns had not come prepared for action, and were not able to give the enemy bat-

\* Surah 8 : 49.

tle. This speech displeasing Mohammed, he ordered Abubekr to take his seat, on which Omar rose and repeated Abubekr's advice. The prophet ordered him to be seated, when Mikdâd arose and said, The Koraysh crowd come in all their arrogance and pride, but we have believed in thee and have declared thee a true prophet. We witness that what you have received from God is true, and if you command us to go into the fire, or to scourge our own bodies with the thorns of the desert, we will not flinch from it. We will not say to you as the Benee Isrâeel did to Moosâ, "Go, therefore, thou and thy Lord, and fight; for we will sit here."\* God give you a good reward, added the prophet, as Mikdâd took his seat, and again called on his followers to express their minds, his object being to bring out the Ansârees, who composed the greater part of his army, and who had pledged themselves at Akabah that if he came to Medeenah they would protect him as they did their nearest relatives. His fear was that they would consider themselves obligated by the league to protect him at the city only.

One of their number now arose, Sâd-bin-Mââz, and said, My father and mother be your sacrifice! O prophet of God, perhaps we are the cause of your requiring public advice to be given several times. Yes, said Mohammed. I suppose, then, resumed Sâd, that you started on one business and are now commanded to attend another. Yes, replied the prophet, I marched to intercept the kâfilah, and am now commanded to fight the idolaters. Sâd rejoined, My father and mother be your sacrifice! O prophet of God, we have believed in you, confessed you to be true, and testified that all you have received from the Most High is true. Command what you please and we will obey. Take what you like of our property, and what you take shall please us more than what you leave. If you order us to plunge into the sea, we will not flinch from it. There are many at Medeenah whose faith and ardor is not inferior to ours, who, had they known that a battle was before us, would have been here; but few as we are, let us get the camels ready and advance against the enemy and attack them like heroes, and we are hopeful God will cause you to rejoice victorious. But if we are overcome and slain, fly on our camels to our kindred, who after us will be your helpers. The prophet rejoiced at this speech and replied, Inshallah,† there will be no occasion for fleeing, for the Most High has promised me victory. Advance under the blessing of God; as it were I see the place where such and such an one of the enemy will fall—naming Abujahl, Atabah and other idolatrous chiefs of the Koraysh, and describing the manner in which they would be slain.

In the evening, the prophet ordered his companions to advance,

\* Surah 5 : 27.

† Please God.

and accordingly they marched to the well of Badr, where they encamped. The Koraysh infidels came and halted at a well of the same place, which was then dry, and sending their servants to the other well for water, the Musulmâns made them prisoners and brought them to Mohammed, who was then engaged in performing prayers. Meanwhile the captors demanded of their prisoners where the Koraysh kâfilah was, and on their affirming that they had no intelligence of it, they were beaten very severely by the Musulmâns. When the prophet had finished prayers he demanded of the captors, Will you beat your prisoners for telling the truth; but if they lie, let them alone? He then ordered the prisoners to be brought to him, when he inquired, Who are you? They answered, We are servants of the Koraysh. Of how many men does their army consist? They replied, We do not know the number. How many camels do they slaughter daily? Sometimes nine and sometimes ten, said the prisoners: on which the prophet remarked, There must be from nine hundred to a thousand persons. The night before the battle the whole army went to sleep as usual, but Mohammed stood under a tree and continued in prayer and supplication till morning.

When the Koraysh army were informed that their kâfilah had escaped the threatened danger, their commander, Atabah-bin-Rabeeâh, proposed to return and not hazard an engagement with Mohammed. Atabah offered to give pecuniary satisfaction for the death of Ibn-ul-Hazramy, who was slain by some of Mohammed's followers at Nakhlah, but Abujahl declared that he would pursue the Musulmâns even to Medeenah, and take them all prisoners and lead them to Mekkah. Meanwhile the kâfilah reached home in safety, and Abusûfeeân sent to assure the army of the fact, and advise their return, as the object for which they had marched was accomplished; or at least to send back the female singers and dancers, lest they should be taken prisoners. The women were accordingly sent home, although Abujahl and his clan would listen to nothing but war.

The Musulmâns on being apprised of the number of the Koraysh were greatly alarmed, wailed and wept and sought refuge in God, on which the Most High sent this verse to console them: "When ye asked assistance of your Lord, and He answered you, Verily I will assist you with a thousand angels, following one another in order."\* On comparing the number of the idolaters with his own little band, the prophet turned his face toward the Keblah and said, O Lord, fulfil the promises thou hast made me: if this company of Musulmâns should be destroyed, none will be left on earth to worship Thee. Mohammed kept his hand raised toward

\* Surah 8 : 9.



heaven and prayed and supplicated till his cloak fell from his blessed shoulders. The Most High then communicated this verse : “ And this God designed only as good tidings for you, and that your hearts might thereby rest secure : for victory *is* from God alone ; and God is mighty *and* wise.”\* Āly-bin-Ibrāheem represents the circumstances of the Musulmāns in a different and more unfavorable light.

According to previous statements, the army of Mohammed consisted of three hundred and thirteen men, while that of the Koraysh was between nine hundred and a thousand, and they had four hundred horses. One tradition says that the Most High, in order to bring on this engagement and give the victory to the Musulmāns, caused both armies to appear very small and inconsiderable to each other, so that each was encouraged to begin the attack. But after the first onset, when the armies fairly closed with each other, the infidels thought the Musulmāns double their own number, and were consequently dispirited and defeated. The battle was fought on Friday, the seventeenth or nineteenth of Ramazān, the first date being most probable, and in the second year of the Hijret.

When the prophet had formed his line of battle, he took post behind it, and commanded his men to cover their eyes and not begin the fight nor utter a word till he should give the order. Their small number led Abujahl to say, They are only a morsel for us ; our servants could take them all prisoners. Atabah replied, Perhaps they have a large division in ambush ; on which one of the Koraysh heroes was sent to reconnoitre. He approached very near the Musulmāns, and then ascended an eminence, and seeing no reserve, returned and reported accordingly to the Koraysh. He said, moreover, that the camels of the Musulmāns were poor creatures, used at Medeenah for carrying water. Do you not observe, continued he, that their tongues are tied ? and that they dart about their mouths like vipers ? They have no refuge but in their own glittering swords, and my opinion is they will not turn their backs, nor will they be killed till they have slain a number equal to themselves. Make a skilful attack, therefore, and do not rashly engage them. Abujahl retorted with his usual courtesy, saying to the spy, You lie ; the sight of their glittering swords has turned your gall to water.

As the Musulmāns feared the formidable numbers of the enemy, the Most High sent this verse : “ And if they incline unto peace, do thou *also* incline *thereto* ; and put thy confidence in God.”† He knew they would not incline to peace, but He wished to gladden the hearts of believers. The prophet then sent a party to the Koraysh, saying he did not wish his first war to be against them, and proposing they should leave him to the Arab tribes, which, if he

\* Surah 8 : 10.

† Surah 8 : 63.



overcame, the Koraysh would still be dear to him, as they were his tribe and kindred, but if he was a liar and false prophet, the said Arab tribes were enough to free the Koraysh of him. On hearing the message, Atabah swore that whoever did not accede to such terms would not escape. He then mounted a red camel, called the Koraysh about him, and adjured them to obey him that day if they never did again, and return immediately to Mekkah and taste the joys which there awaited them, and not shed the blood of their kindred who were in the army of Mohammed, and who was himself their relative and of their noblest ranks. He concluded by again offering to pay the blood-ransom of the man slain at Nakhlah.

Abujahl was enraged at this address, and after taunting Atabah with being eloquent and plausible, charged him with cowardice and meanly giving up the victory when it was in their hands, and when they were able to wreak their hatred on the Musulmâns. At this reproach, Atabah leaped from his camel, tore Abujahl from his horse, and dashed him so violently on the ground, that it was thought he intended to kill him. However, he turned from him and hamstringed Abujahl's horse, saying to him, Do you charge me with cowardice? The Koraysh will know to-day which of us is a coward and corrupter of our people. Come with me, if you dare, and let us two, unaided, attack the Musulmâns, and make it obvious which is the braver. The chiefs interposed, and begged Atabah by all that was sacred to quit Abujahl, and not himself begin the overthrow of their army.

Atabah now turned to his brother Shaybah and his son Valeed, and ordered them to put on their helmets and coats of mail. He himself called for a helmet, but his head was so large the helmet would not fit him, and as a substitute he bound two turbans on his head, and drawing his sword, advanced with his brother and son, and challenged Mohammed for antagonists equal in number and renown. Three of the Ansârees accordingly advanced against them, but Atabah demanding who they were, ordered them to retire, as he would engage with none but his Koraysh equals. Neither did the prophet wish the Ansârees to begin the fight, and therefore himself ordered the three volunteers to return. He then turned to his cousin Abaydah-bin-Hâris, who was seventy years of age, and to Hamzah his illustrious uncle, and to the youthful Āly, and commanded them to engage the Koraysh champions. The three Musulmâns, sword in hand, stood before the prophet, and were exhorted by him to implore assistance from God who would not suffer His own light and truth to be extinguished. He then directed Abaydah to attack Atabah, Hamzah to engage Shaybah, and Āly Valeed. When the Musulmân heroes approached their antagonists, Atabah was so blinded by rage that he did not recognize them, and demanded who they were; and on learning they were of the renowned family of Abdul-

mutalib, observed, You are worthy antagonists, but may the curse of God rest on Abujahl who has forced us to this encounter.

The parley ended, Abaydah assaulted Atabah, and at a single stroke cleft his head in two, receiving at the same instant his antagonist's blow, which was aimed at, and cut off both his legs, so that the two heroes fell together. Hamzah and Shaybah mutually ward-ed each other's blows with their shields till their swords were blunted. The youngest champions were by no means idle, for the commander of the faithful aimed so powerful a stroke at Valeed's right shoulder that he cut off the whole limb, upon which, said Āly, he seized his amputated arm with his left hand, and gave me such a blow with it on the head, that I thought the heavens had fallen on me. Valeed, continued Āly, had a gold ring on his hand, the gleam of which when he swung round his arm illumined the desert, and he uttered such a yell that both armies trembled. The wounded champion ran towards his father, but Āly pursued and gave him another blow which brought him to the ground. He then chanted a triumphant ode celebrating his own, and the glory of his ancestors. Hamzah and Shaybah, after many ineffectual passes, grappled with each other, upon which the Musulmāns shouted to Āly, Do you see how the dog has seized your uncle? Rushing to the struggling champions, he told Hamzah to bow his head, which he did on Shaybah's breast, when Āly at a blow struck off the upper part of the infidel's head. Āly then advanced to Atabah, in whom the last breath of life still remained, and finished him. Āly and Hamzah then carried Abaydah to the asylum of prophecy, who wept over him. The dying man exclaimed, O prophet of God, my father and mother be your sacrifice! am I a martyr? Yes, replied Mohammed, the first martyr of my kindred.

Abujahl now endeavored to rally the Koraysh, who were thrown into confusion and alarm by the fate of their champions, but what conduced most to raise their courage was the appearance of Iblees at this juncture, in the form of Surākah-bin-Malik, with a large army of demons in the shape of the people of Surākah. Iblees himself took the Koraysh banner, to lead on the attack. The prophet seeing this ordered his companions to cover their eyes, and not draw their swords till he gave permission. Then raising the hand of necessity to Him who is above all necessity, he prayed and supplicated, saying, O Lord, this band are the helpers of thy faith; should they be killed, no one will worship thee again on earth. The prophet then swooned, which was the sign that a divine communication was being made to him. When he recovered, perspiration flowed from his luminous forehead, and he exclaimed to his followers, Jibrāel is now coming to your aid with a thousand angels. A black cloud appeared attended with thick flashes of lightning, and standing over the army of the prophet; the Musulmāns heard from it the clang of arms, and a voice

saying, Approach, O Hayzoom! which was the name of Jibrâeel's horse. At the appearance of Jibrâeel, Iblees threw down the banner and was fleeing, when Butyah-bin-Hujâj caught him by the collar and demanded where he was going, and if he intended to occasion the defeat of the army. Iblees gave him a blow on the breast, saying, Be off! I see some things which you do not; I fear the Lord of the universe. After the defeat and flight of the Koraysh to Mekkah, they declared that Surâkah had occasioned the rout, but he affirmed that he knew nothing at all of their expedition till he heard of their overthrow, and after they became Musulmâns they knew it was Shaytân that had deceived them at Badr.

Abujahl advanced between the two armies and cried, O Lord, our faith is old, Mohammed's is new, aid that which pleases thee best. As the armies were now coming to an engagement, Âly took up a handful of sand and gave it to the prophet, who, at the command of Jibrâeel, cast it at the enemy, repeating the Arab execration, Ugly be these faces! At that instant the Most High sent a wind which drove the sand in the enemy's face and they fled, and on whomsoever a particle of the sand fell he was slain that day. This act of casting the sand is thus noticed in the Korân: "Neither didst thou, O Mohammed, cast *the gravel into their eyes*, when thou didst *seem* to cast it; but God cast it."\* Seventy of the infidels were slain in the battle, and seventy taken prisoners. The prophet gave orders not to let Abujahl escape. Amer-bin-Jamoooh coming up with him, gave him a blow on the thigh, which the curse returned by nearly cutting off Amer's hand, which he put under his own foot, and giving it a violent jerk, entirely sundered it and engaged again in the contest.

Abdullah-bin-Masood here takes up the story and says, When I came up with Abujahl he had fallen from his camel, and was splashing about with his hands and feet in his own blood. Thanks to God, said I, who has thus abased thee! He raised his head, saying, May God abase thee! whom is religion for? I replied, For God and his prophet; and now I will kill thee, at the same time putting my feet on his neck. The curse cried, You have gained a difficult eminence, thou mean sheep-feeder! Nothing is so grievous to me as to die by the hand of such a fellow as thou art. Would that a son of Abdulmutalib might slay me, or a Koraysh Musulmân! I then, said Abdullah, cut off his head and carried and cast it at the blessed feet of the prophet, who, at the sight, fell in adoration and rendered thanks to God. And looking over the slain he said, May God give you a bad award for calling me a liar when I was true. Going to the body of Abujahl he said, This man was more rebellious than Faroun, who confessed the unity of

\* Surah 8 : 17.

God when certain destruction threatened him, whereas Abujahl in such circumstances called on Lât and Uzzy.

Suhayl-bin-Amer relates that at the battle of Badr he saw men arrayed in white, between heaven and earth, each with a banner in his hand, and they slew the infidels and took them prisoners. A great many hands were cut off, and other wounds inflicted that day, and no blood drawn, which circumstance was a sign that the blows had been given by angels. Abusûfeeân being asked how the battle went, swore there was no battle, for the armies no sooner closed with each other than the Koraysh fled, the Musulmâns slaying and making prisoners at pleasure. Neither, added he, do I reproach our army for fleeing, for I myself saw men in the air clad in white and mounted on pied horses, and none could withstand them. Aburâfa, a servant of Abbâs, remarked, Those were angels; on which Abulaheb struck him on the face, and, as he was about to return the blow, caught him up and dashed him on the ground with the intention of beating him, but Umm-ul-Fazl, the wife of Abbâs, seized a tent-pole and struck Abulaheb such a blow as laid open his head, of which wound he died seven days afterwards. An angel assisted in taking Abbâs prisoner, and who, with all the angels that appeared at Badr, wore the form of Âly. The imâm Mohammed Bâker declares there were five thousand angels at the battle of Badr, and that they will remain on earth till the coming of Sâhib-ul-Amr to aid him.

Accounts differ respecting the number of the infidels slain at Badr, and particularly as to the number which fell by the sword of Âly. Some say that the total list of slain amounted to forty-nine men, of whom twenty-two fell by the sword of the commander of the faithful. A majority of authors declare he killed twenty-seven, while very respectable traditions affirm that the slain amounted to seventy, of whom thirty-five were killed by Âly, and by his agency forwarded to infernal fire. The other thirty-five were slain by the angels and Musulmâns. The imâm Rezâ says that Mohammed gave orders at the battle of Badr that none of the Bence Abdulmutalib should be slain or taken prisoners, because they were brought thither by compulsion. Seventy of the enemy were taken prisoners. Nine Musulmâns were martyred, but none were taken prisoners.

Near sunset the prophet marched from the field, and encamped at Eesel, two fursakhs\* from Badr. He caused two of the prisoners to be beheaded by Âly. The Ansârees who did not forget the ransom, interposed to save the rest, who at first were led on towards Medeenah with ropes about their necks. Mohammed did not wish to take any ransom for the prisoners, but to put them all to death and burn the plunder; his companions, however, insisted on making the

\* About eight miles.



most of their advantages, although he forewarned them that in consequence of their cupidity an equal number of themselves would be killed the following year, which came to pass at Ohod. They accepted this condition, saying, This year we will take wordly gain, and next year be martyred and enter paradise.

The prisoners were at length ransomed by their relations at Mekkah. Mohammed's own daughter, Zaynab, sent for the ransom of her husband Aboolaus, a necklace which her mother Khadeejah had given her. This memento of his departed wife much affected the prophet, and he demanded no ransom of his son-in-law, on the condition that he should allow his wife to come to her father, which was complied with. The ransom of a prisoner was fixed at forty aukeeahs,\* or one hundred and sixty miskals of gold, except Abbâs, who was ordered to pay a hundred aukeeahs. At this demand Abbâs said he would go and beg among the Koraysh, and try to raise the sum, on which the prophet reminded him of the treasure he had entrusted to his wife. Notwithstanding this draft on his fortune, Abbâs, by the blessing of God, became very rich afterwards and master of the well Zemzem.

After the enemy were routed, Mohammed divided his army into three detachments, one of which guarded his tent, another gathered the spoils, while the third pursued the Koraysh. The first division fearing they should get no share in the plunder, asked Mohammed to whom it belonged. The response immediately sent down from heaven was, "They will ask thee concerning the spoils: Answer, *The division of the spoils belongeth unto God and the apostle,*"† upon which they were much dejected. A verse then followed giving Mohammed a fifth, which, however, he gave up, and divided all the plunder among his followers. In connection with this battle is an account of a flag consisting of a leaf of a tree in paradise, and under which banner Âly subsequently gained the victory of Busrah. He then furled the banner, which will not be again unfurled till the triumph of Mohammed's family in the person of the imâm Mahdy. The victory of Badr occurred about noon.

The infidels slain at Badr were buried in the well at that place, by the order of Mohammed, who stood at the mouth of the well, and naming the dead one by one, demanded of them if they had found the promises of God true, as he had done. You were a bad kindred to your prophet, said he; others declared me true, but you called me a liar and drove me from my native place, while strangers gave me protection. The Musulmâns interrupted him by asking if he addressed the dead. They hear me as well as you do, he replied, although they cannot answer, and they now find true what I formerly declared to them. Some affirm the number of Musulmâns slain

\* See Note 61.

† Surah 8 : 1.



at Badr to be fourteen ; six Muhâjerees and eight Ansârees ; other accounts are given, but this number may be relied on as authentic ; and the names of the six Muhâjerees and eight Ansârees are given at the close of the narrative of this battle, so important in the history of islâm.

After the prophet returned from his victory to Medeenah, he assembled the Yehoopees in the public square of the Bence Keenkau and addressed them, O ye Yehoopees, fear God, lest you meet a calamity like that of the Koraysh at the battle of Badr. Become Musulmâns ere the wrath of the Most High descends upon you. That I am a prophet you know, having read accounts of me in your own books. The Yehoopees replied, Be not deceived, O Mohammed, by your successful encounter with a company destitute of all military skill ; adding with an oath, if he attempted anything against them he would find them heroes. This was forthwith put to the test, for the prophet besieged them in the middle of the month of Shevâl, twenty months after the Hijret, and in six days forced them to surrender unconditionally. Abdullah-bin-Aby, the Khazrej chief, interceded with the prophet to spare their lives, saying that these Yehoopees had always been their allies, and that they mustered three hundred men in complete armor, and four hundred unarmed ; and will you, continued he, put them all to death this morning ? Mohammed spared their lives, and they left Medeenah and went and settled at Azaraut, near Shâm. In reference to Abdullah-bin-Aby and others of the Khazrej who united with him in protecting the Yehoopees, the Most High sent this verse : “O true believers, take not the Jews or Christians for *your* friends ; they are friends to one another ; but whoso among you taketh them for *his* friends, he *is* surely *one* of them : verily God directeth not unjust people.”\*

Seven days after the prophet's return to Medeenah he made an expedition against the Bence Saleem. There was no fighting, but he came back with a large amount of plunder. Not long after this event the prisoners of Badr were liberated on the payment of their ransom.

Mohammed next made the expedition of Saveek which was occasioned in the following manner:—Abusûfeeân having made a vow that he would perform no ablutions till he gave Mohammed battle, left Mekkah with a hundred mounted Koraysh, and approaching within four fursakhs of Medeenah, came to the Bence Nazeer, who were a tribe of Medeenah Yehoopees. Abusûfeeân went to the house of Hy-bin-Akhtab, one of their chiefs, and knocked at his door, which however was not opened to him. He then went to another chief of those Yehoopees, to whom he communicated some secrets, and rejoining his companions, sent a party of Koraysh on Medeenah. They came to Areez and slew two of the Ansârees and retired.

\* Surah 5 : 56.

Information being given to the prophet, he pursued but did not overtake Abusûfecân, who with the Koraysh fled in such haste that they cast away some of their provisions, particularly their flour, which the Musulmâns took, and hence the expedition was called that of Saveek, or Flour. After his return to Medeenah, the prophet remained there the rest of Zeehejah, and the month of Moharrem, when, being informed that the tribe of Ghatfân had raised a force to attack his city, he marched against them with four hundred and fifty men, and on his approach the enemy fled to the mountains.

Six months after the battle of Badr, Mohammed sent out a detachment that captured a Koraysh kâravân under Abusûfecân. A fifth of the plunder, which was the prophet's share, amounted to twenty thousand dirhems. Only two prisoners were taken with the kâravân. This narrative is followed by some accounts of killing Yehoo-dees who were enemies of Mohammed and of Musulmâns, and an order the prophet issued to his followers, to kill every Yehoo-dee they overcame. A Musulmân intending to assassinate a Yehoo-dee, concealed himself for that purpose in the yard of the man's house. At night he opened the door, and entering the house called the Yehoo-dee by name, and on receiving an answer, made a desperate blow at him in the dark, and then went out. Soon after, he returned, and disguising his voice, inquired what occasioned the noise there. The Yehoo-dee replied that some one had attempted to assassinate him. Guided by the voice, the Musulmân gave the Yehoo-dee a fatal thrust, but in escaping from the house, fell and broke his leg. However, he contrived to hop on one foot till he got out, where he had two comrades that assisted him in getting back to the prophet, who drew his hand over the broken leg and restored it to soundness. It is said that in the third year of the Hijret, in the month of Shabân, the prophet married Hafsah, the daughter of Omar, and in the month of Ramazân he married Zaynab, the daughter of Khazeemah. In the middle of the same month the imâm Hasân, the oldest son of Âly, was born.

## CHAPTER XIV.

*Mohammed is defeated at Ohod: Conquest of the Benee Nazeer: Siege of Khandak or the Ditch: Conquest of the Benee Kareezah.*

It is related that when the Koraysh army returned to Mekkah from their defeat and loss at Badr, Abusûfeeân said to the tribe, Let not your women weep for the dead, for tears will quell the fire of grief, and the blaze of enmity and hatred against Mohammed, who with his followers will triumph at our mourning. Consequently there was no weeping and mourning for the slain at Badr, till after the battle of Ohod in the following year. The Koraysh having assembled their allies and made great preparations, left Mekkah with three thousand mounted men and two thousand footmen. They brought women with them to remind the army of the calamity at Badr, and to incite the men to battle. Abusûfeeân took with him his wife Hind, daughter of Atabah, the champion who fell at Badr.

The imâm Sâduk remarks that among the favors the Most High bestowed on the prophet was this: that he could read, although he did not write. In a garden out of Medeenah he received a letter from Abbâs, informing him of Abusûfeeân's march, and after reading the letter, ordered his companions to enter the city before communicating the danger which threatened them. Having announced the serious business which now demanded their attention, and exhorted his companions to fight, Abdullah-bin-Aby and many others advised him to await the enemy in the city, and there repulse them, as all who had attacked Medeenah had ever been defeated. It is said the prophet himself inclined to this plan, but Sâd-bin-Mââz and another party declared that on their honor as Musulmâns they ought to meet the enemy boldly and give them battle, and if some of them were slain, such would be ranked with martyrs, while the survivors would enjoy the glory of the contest. Mohammed agreed to this counsel, and with a party left the city to select a suitable position for the anticipated battle, and pitched upon ground near the road to Irâk. Abdullah-bin-Aby and his kindred, and a great part of the Khazrej, refused to leave the city.

The prophet on numbering his companions found them to be seven hundred men. He stationed Abdullah-bin-Jabeer with fifty archers at the entrance of a defile where he feared the Koraysh might attack

him in rear, and gave this detachment the strictest orders not to quit their position till he had driven the infidels into Mekkah or they had forced him into Medeenah. Abusúfecân ordered Khâlid-bin-Valeed with one hundred mounted men to form an ambuscade and attack the Musulmâns in rear, as soon as they were closely engaged with the grand division of the Koraysh. The prophet gave his banner to Āly, and the Ansârees simultaneously charged the infidels and put them to flight, but instead of pursuing this advantage, betook themselves to plunder.

Khâlid according to his orders entered the defile defended by Abdullah, who rained such a shower of arrows on him that he was compelled to retreat. Abdullah's men now became very impatient, and said to him, Why do we stand here idle while our companions are gathering spoils in which we shall have no share? Fear God, he replied, the prophet has charged us on no account to abandon our position. His men, however, with the exception of twelve, deserted their post to plunder.

During the engagement Talhah-bin-Abytalhah, of the Benee Abdul-Dâr, the Koraysh standard bearer, called to Mohammed, saying, You fancy you shall send us to hell by your swords, and that we may send you to paradise by ours. If any of your party wishes a speedy passage thither, let him come to me, and I will despatch him on his journey. No one ventured to accept this challenge but Āly, who, chanting an ode, engaged and slew the Koraysh champion and several others who took his post. Their banner was at last raised by Umrah, the daughter of Alkemah.

Khâlid now made another attack on Abdullah, who, with the handful that supported him, was slain, and the Musulmâns were attacked in rear. The fugitive Koraysh, seeing their standard still aloft, rallied and charged the Musulmâns in front, who in turn were put to flight, and ran in confusion to the neighboring mountains, leaving their prophet nearly alone to his enemies. Mohammed cried to them to come to him, declaring that he was the prophet of God, and demanding whither they fled from the Most High and his apostle. Āly assaulted the fugitives to compel them to return to the fight, but it was in vain, and his rage was presently turned on the Koraysh.

The imâm Sâduk says that only Āly and Abudujânah and Neseebah, the daughter of Kasb, remained with Mohammed at this critical juncture. Āly killed many of the Koraysh that attacked the little party, and repulsed them all. Neseebah likewise distinguished herself; for arresting her flying son, she compelled him to turn on the foe, and being soon slain, she caught up his sword and killed his murderer. The prophet applauded her heroism, and she stood before him and presented her own bosom as his shield, and received many wounds in his defence.



Ibn-Kimyah assaulted Mohammed, and aiming a blow at his shoulder, shouted that he had killed him. The prophet's glance now fell on a cowardly fellow of the Muhâjerees, who was running away with his shield hung on his back. Throw down your shield and go to hell! cried Mohammed. The fellow actually dropped his shield, which was taken by Neseebah and borne in defence of the prophet, who declared her reward for the day greater than that of Abubekr, Omar and Osmân. Āly fought till his sword was broken, and then the prophet gave him his own sword, Zoolfakâr,\* by which he sent every wretch that ventured to attack the prophet, to the lowest hell. Mohammed retired to Mount Ohod, which protected him in rear and prevented his being surrounded by his enemies. Āly received ninety wounds, all in front, in defending the prophet, and often charged and routed the idolaters that advanced to the attack. The Musulmâns heard a voice from heaven, saying, There is no sword but Zoolfakâr, and no hero but Āly.

Among the Koraysh was Hind, daughter of Atabah, who scornfully offered an apparatus for dyeing the eyes to every one of that party who fled, saying, Take these implements, you woman! and claim no more to be a man. The lion of God, Hamzah-bin-Abdulmutalib, slew many and carried all before him in the battle. The curse Hind promised Vâshy, a Habeshah slave belonging to Jabeer-bin-Mutâm, any reward he chose if he would kill either Mohammed, or Āly, or Hamzah. He declined engaging the first two, but posted himself in ambush for Hamzah, who, advancing over a spot that had been undermined by a torrent, his horse sunk, and he fell to the ground; upon which Vâshy hurled a spear at him with such force as to transfix him. Vâshy, or Hind, then cut out his liver, which the cursed woman gnawed in fiendish joy, but lest any of it should be incorporated with her system and go to hell, the Most High caused the liver to become as hard as a stone, and she threw it on the ground, and an angel returned it to its place in the body of the martyred hero. The savage malignity of Hind led her to cut off the hands and ears of Hamzah, and hang them about her neck in horrid triumph.

At this turn of victory Abusûfeeân ascended a mountain and shouted, Be exalted, O Hubel!† To this idolatrous exultation Mohammed ordered Āly to respond — God is greater, more exalted and glorious! Abusûfeeân rejoined, Hubel gave us permission to come against you in battle, and by his blessing we have conquered you. Āly retorted, But we came at the command of God, and he will aid us. I adjure you, continued the Koraysh chief, by Lât and Uzzy, to say if Mohammed is killed. God curse you and Lât and Uzzy! exclaimed Āly; wallah! Mohammed is not slain, but

\* See page 255.

† Note 115.



now hears what you say. You are a truth-speaker, said Abusû-feeân, and may God curse Kimyah, who boasts that he has killed Mohammed.

Amer-bin-Sâbit, who had not yet become a Musulmân, hearing that Mohammed had marched to Ohod, seized his sword and shield and like a hungry lion started for the battle field. He repeated the creed, attacked the infidels, and fought till he gained the rank of martyrdom, and the prophet declared respecting him that although he had never performed a rukât of prayer, he would enter paradise.

Among the infidels was a left-handed slinger who could always hit his mark. On his way to Ohod he picked up some stones with which he declared he would kill Mohammed. With one stone he struck Mohammed's hand, whose sword fell to the ground, and the next hit the prophet in the forehead, on which he said, God strike thee with amazement. This imprecation immediately took effect, and the fellow remaining bewildered on the field after the Koraysh retired, was slain by a Musulmân. Kimyah was wedged between trees by the animal he rode, where he remained till his flesh dropped off and he went to hell.

At length the fugitive companions of the prophet began to return to him, and he said, Do you think you shall enter paradise before God proves you with patience? Mohammed now sent Âly to observe the movements of the Koraysh, and said to him, If they are mounted on their camels and leading their horses, then know they are returning to Mekkah; but if the reverse of this is true, they are marching on Medeenah. Âly found them returning to Mekkah, and their march became a flight, for Jibrâeel pursued them and the sound of his horse's feet led them to think that the Musulmâns were close upon them, which they reported as a fact on regaining Mekkah. Certain shepherds and wood-carriers corroborated this story, declaring they saw the Musulmâns led on in the pursuit by a man mounted on a red horse. The angelic army had borrowed the appearance of the Musulmâns. The people of Mekkah reproached Abusûfeeân for his flight.

Mohammed marched back to Medeenah, where the news that he was slain had been circulated, and the women had consequently scratched their faces, dishevelled and plucked out their hair, rent their garments and inflicted wounds on their bodies. But all the lamentation and sorrow of the city was turned to joy and gladness at the prophet's safe return. The lamentable plight of the women led him to implore a blessing on them, and he directed them to enter their houses and clothe themselves properly. He encouraged his followers by assuring them that God had promised islâm should conquer all other religions, and would be faithful to His word.

Seventy Musulmâns were slain at the battle of Ohod, during which Mohammed swooned. After the Koraysh had retired, the

prophet went to look at the mangled body of Hamzah, where he wept and said, I never was in a place where my anger was so much excited. God helping me I will serve seventy of the Koraysh in the same manner; upon which Jibrâeel was sent down with this verse: "If ye take vengeance *on any*, take a vengeance proportionable to the wrong which hath been done you; but if ye suffer *wrong* patiently, verily this will be better for the patient,"\* which virtue Mohammed resolved to practice. Having collected the slain, he prayed over them and buried them, pronouncing seventy tekbeers in his prayer over Hamzah.

Commentators and historians agree that the battle of Ohod happened in the month of Shevâl, the third year of the Hijret. Most of the shecâh authorities say that the Koraysh came to Ohod on Wednesday, the twelfth of Shevâl, and that the prophet arrived there on Friday, the fourteenth, and the battle occurred the next day. The best accounts estimate the infidel army at three thousand men: some say there were more, while others rate them at two thousand, which was only the number of their horsemen, according to certain authorities. The Koraysh had a division of seven hundred mailed men, and brought with them a train of three thousand camels. Mohammed's army is variously estimated, some reckoning it at a thousand, others at seven hundred, and others again at six hundred. As Abdullah-bin-Aby with a division of three hundred men deserted Mohammed, the compiler observes that his remaining force would not be far from six or seven hundred strong, so that the different accounts nearly coincide.

In respect to the wounds received by Mohammed in this battle, there are contradictory statements among the shecâh and sunnee ulemâs. The general belief is that he received a wound in his forehead, and that his blessed lip was wounded, and one of his front teeth broken out, which latter injury is discredited by other traditions. It appears he was felled by a blow, and when he rose, he said, The wrath of God was heavy on the Yehoodees for calling Azayr† the son of God, and will be heavy on him that sheds my blood.

Āly according to some traditions received forty wounds at the battle of Ohod. The prophet took water in his mouth and ejected it on the wounds, which were so completely healed that not a trace of them remained. When Āly's sword was broken in the battle, Mohammed took a dry branch of a date-tree, which became Zool-fakâr, and gave it to Āly. The compiler observes that this account is contrary to numerous traditions, which describe Zool-fakâr as being sent from heaven. It might, however, have been sent at this time, and to human appearance have been as above represented.

\* Surah 16 : 127.

† Ezra.—Note 116.

Long before this battle, Aby-bin-Khalaf, when training a horse at Mekkah, said to Mohammed whenever he met him, I will kill you with this horse. The prophet replied, Inshallah, I will kill you with him. At Ohod the man attacked Mohammed, who slightly wounded him with a javelin, on which he yelled out, I burn! I burn! fell from the horse and went to hell. The sunnee traditions maintain that Abubekr and Omar did not flee at the battle of Ohod, which notion the shee'ah traditions abundantly refute. Vâshy, who slew Hamzah, afterwards became a Musulmân, but always remained in doubt whether God would punish or bless him. Forty-six years after the battle, the father of Jâber, who was slain at Ohod, was disinterred and found like a person in sleep. Others of the martyrs of Ohod were disinterred and found as fresh as when first buried. This was done by Mâveeah, who caused a fountain to be opened there.

After the Koraysh and Musulmâns had both retired from Ohod, the former marched again to plunder Medeenah, and advanced to a place called Rohâ. The prophet with his wounded followers only, marched to give them battle, and encamped eight miles from Medeenah, at Hamrâ-ul-Asad, which place gave name to the expedition, in which nothing was done, both parties retiring to their respective cities.

We proceed now to notice the events which occurred between the battle of Ohod and that of Ahzâb. A party from the tribes of Âzul and Vaysh waited on the prophet and requested him to send some of his kindred with them to teach their people the Korân and the precepts of islâm. The request was complied with, but when the party and their teachers reached Rajeeã, a certain water which belonged to the tribe of Huzayl, some of this tribe attacked them and martyred the Musulmâns, one of whom was Ansim-bin-Sâbit, who had slain at the battle of Ohod two sons of a woman named Salâkah. She in revenge had vowed to drink wine from the skull of Ansim. Those that had slain him were intending to sell his head to Salâkah, but, by divine interposition, a swarm of wasps collected about him and stung all that approached. They concluded therefore to postpone their business till night, when the wasps would disperse, but providentially rain fell in such torrents that the body of Ansim was swept away and never more found. It is related that one of these Musulmân teachers was taken prisoner, carried to Mekkah and crucified.

The next event of importance was the battle of Mâoonah. About four months after the battle of Ohod, and in the fourth year of the Hijret, Mohammed sent a party consisting of nearly forty persons, who, on arriving at the well Mâoonah, were attacked, and all slain except two.

The Yehoodee tribe of Benee Nazeer had made a treaty of perfect

neutrality with Mohammed on his first arrival at Medeenah. When he gained the battle of Badr they concluded he was the predicted prophet whose banner would never be turned back, but after his defeat at Ohod they began to doubt his claims, and plotted against him. One of their chiefs, Kāb-bin-ul-Ashref, with forty mounted Yehoopees, repaired to Mekkah and presented themselves at the Kābah, where they were met by Abusūfeeān and forty of the Koraysh, with whom the Yehoopees concluded a league and then returned to Medeenah. Jibrāeel informed the prophet of this treacherous act, and commanded him to cause Kāb to be slain, which was accordingly done by Mohammed-bin-Maslemah.

Agreeably to the account of Āly-bin-Ibrāheem, the Medeenah Yehoopees of the Bence Hāroon had split into two parties: the Bence Nazeer and the Bence Kareezah, the former numbering one thousand and the latter seven hundred. The clan of Nazeer was much superior to that of Kareezah in wealth and rank, and was moreover in league with Abdullah-bin-Aby, the Khazrej chief. If one of the smaller clan had slain a member of the larger, the Bence Nazeer were not satisfied that the slayer alone should be put to death. This arrogance occasioned many quarrels between the clans, till at last a treaty was ratified, stipulating that if a man of Nazeer killed a man of Kareezah, he should be mounted, with his face blacked, the wrong way on an ass, and pay seventy vaseks\* of dates, half the ordinary blood-ransom. But if a man of Kareezah killed one of Nazeer, the whole fine should be paid and the slayer put to death.

After the prophet's flight to Medeenah, and the tribes of Aus and Khazrej were ennobled by embracing islām, and Yehoopee influence was weakened, a man of Kareezah killed a man of Nazeer and the latter tribe demanded both the blood-ransom and the slayer. The Kareezah complained that this was not according to the statutes of the Torāt, and that the rule had been established by violence. They offered therefore either the blood-ransom or the murderer, proposing if this was not satisfactory, that Mohammed should be arbiter in the case. The Bence Nazeer procured Abdullah-bin-Aby to gain the prophet over to their side and decide in their favor. However, when the case was submitted to his arbitration, he annulled the treaty into which the Kareezah had been forced, and decided against the Nazeer. Another cause of the prophet's attacking this tribe was the attempt of some of them to assassinate him at an apparently hospitable entertainment. Jibrāeel warned Mohammed of his danger, which he escaped, and soon sent them a message to leave Medeenah or prepare for war within three days. At first they concluded to depart, but Abdullah-bin-Aby encouraged them to stay and fight, promising to assist them with all his power, and assuring them the Bence Karee-

\* Vasek—60 sau; a horse or camel load.—*Richardson's Dictionary.*



zah would do the same. Accordingly they fortified themselves and sent to inform Mohammed of their resolution. He rose pronouncing Allah akbar! which was repeated by his companions, and Āly bearing the Musulmān standard, they marched and besieged the Nazeer, who received no assistance from either Abdullah-bin-Aby or the Bence Kareezah, and after a siege of fifteen days, or, as some say, twenty-one days, were conquered.

In the progress of the siege Mohammed destroyed part of their houses, which they themselves helped to do in some instances. He began likewise to cut down their date-trees, but desisted on their expostulating with him and representing that the trees would be useful to him if he overcame them. After being reduced to great necessities, they offered to leave the country, provided they were allowed to take their personal property with them. Mohammed replied that they might take only what their camels could carry, which condition they rejected, but after several days more suffering would have gladly accepted it, but were at last compelled to leave it all. Shaykh Tabersee, however, relates that the prophet allowed a camel and a water-bottle to every three persons of these conquered Yehooodees, and some even say that he allowed them to load and take away six hundred camels. Their arms, consisting of fifty coats of mail, fifty helmets, and three hundred and forty swords, became the property of Mohammed. Their property also of right belonged to him, as it was taken by capitulation and not by battle, but he divided it among the Muhājerees, and gave their houses, lands and fountains to the commander of the faithful, who bequeathed them to his children by Fâtimah. The Bence Nazeer dispersed themselves in various places, some going to Fadak, some to Shām, and some to Khyber. The reason why the prophet gave the Ansārees no share in the plunder of the Bence Nazeer, was this:—When he came to Medeenah he stipulated with the Ansārees that they should provide for the Muhājerees, and he now offered them an exemption from that burden, or a share in the spoils, and they chose the former.

The devotion of some of the prophet's followers is well illustrated in the case of one of two men who were stationed as a guard in a certain defile. One of those men fell asleep while the other was performing prayers. An enemy approached and wounded the praying man with an arrow, which he drew out and continued his devotions. He was wounded in this way three times, but the only interruption he allowed himself was time to pluck out the arrows. After concluding his prayers, he awoke his companion, who, on hearing what had happened, exclaimed, Glory to God! why did you not wake me at the first attack? He replied, I was reciting a chapter of the Korân, and would rather have been killed than cut it short, had I not feared to be an unfaithful sentinel. Such were the ancient devotees! what are we? dust on our heads!



Among the events of the fourth year of the Hijret was Mohammed's giving judgment against a criminal in a case referred to his decision. A Yehoodee woman of noble rank having been guilty of adultery, her friends wished to free her, but the prophet ordered her and her paramour to be stoned, according to the Torât, and commanded it to be done in all cases where the guilty were detected in the act by four witnesses.

A learned Yehoodee having asked Mohammed what determined the resemblance of a child to its father or mother, he replied, The excess of seed furnished by either parent; moreover, that the bones, veins and sinews were derived from the father, and the flesh, blood, nails and hair from the mother. The Yehoodee agreed that it was so, and became a Musulmân.

The expedition entitled Ahzab or Khandak was undertaken in the month of Ramazân, in the fifth year of the Hijret, and was occasioned in the following manner:—When the Benez Nazeer were expected from Medeenah, some of them went to Khyber, and their chief, Hy-bin-Akhtab, repaired to Mekkah, and induced Abusûfêeân to make an expedition against Mohammed, for which purpose a force of ten thousand men was raised. When the prophet heard what a powerful army was advancing against him, he held a council of war with his companions, who were in all seven hundred men. Salmân the Fârsee observed, A small force cannot withstand a large one. What shall we do then? said Mohammed. Salmân replied, Let us entrench ourselves in such a manner that we can be attacked only in one quarter. Jibrâeel descended and pronounced the plan of Salmân excellent, and declared it must be executed. The ground was then marked out from Ohod to Râyah, and divided into sections of twenty or thirty feet, each section being assigned to a particular party for excavation. The Musulmâns began the work with spades and pickaxes, the prophet himself laboring in a section of the Muhâjerees. The second day they came to a rock which Mohammed broke to pieces with a pickaxe, as has been related in the chapter on miracles. During this work in Ramazân, the month of fasting, a man fainted in consequence of having eaten nothing the previous night. The rule as first instituted was that no one should eat or drink who slept at night in Ramazân; but it was now modified by the following verse: "Eat and drink, until ye can plainly distinguish a white thread from a black thread by the daybreak."\* It is related that the entrenchment was finished three days before the coming up of the Koraysh, and that it had eight gateways, at each of which Mohammed stationed a Muhâjer and an Ansâr, with a party as a guard.

The Koraysh, with their Yehoodee allies, in all ten thousand strong.

\* Surah 2 : 183. Note 117.

encamped between Jeraf and Ghâyah. But while they were encamped at Akeek, Hy-bin-Akhtab visited the Benee Kareezah to induce them to join the confederation against Mohammed. This tribe were in league with the prophet and enjoyed his protection. Hy arrived at their castle in the night, and after knocking awhile roused Kâb-bin-Asayd, who, perceiving who the visitor was, remarked to his family, This man ruined his own tribe, and has now come to bring calamity upon us by urging us to break our league with Mohammed, who has been faithful and kind to us, and it is not right that we should practise deceit with him. Kâb then went to hold a conference with Hy, who said to the former, I have come to proffer you exalted fortunes. Perhaps you have rather come, retorted Kâb, to cause our degradation and ruin. Hy then expatiated on the number and power of the allies, and that it was impossible Mohammed could escape an utter overthrow. To this Kâb replied, Go back the way you came, for I will never open the gate to you. Nothing prevents your doing it, retorted Hy, but the young gazelle you are roasting and which you fear hospitality will require you to share with me. But do not be alarmed at that, for I will not rob you of your gazelle. May God curse you! returned Kâb, for overreaching me in a way that compels me to open to you in order to preserve my own honor as a hospitable man. Hy was now admitted into the fortified place, and again urged Kâb to break his league with Mohammed.

The chiefs of the tribe were assembled, and after assuring Kâb of their fealty to him as superior, declared they would follow his opinion and example in the case, whatever it was. An old and experienced Yehooder now arose and said, I have read in the Torât which has come to us from God, that he will send a prophet in the last days who will remove from Mekkah to Medeenah. He will ride an ass without a saddle, wear old clothes, and satisfy the wants of nature with dry bread and dates. He will be noted for smiling, have a red spot in each of his eyes, and will cause the death of many. Between his shoulders will be the seal of prophecy. He will lay his sword on his shoulder and repel all that attack him, and his kingdom will extend throughout the earth. If Mohammed be that prophet he will not shrink before the vast multitude assembled against him, and were the very mountains to war on him he would overcome them.

Ibn-Akhtab replied, This man cannot be the predicted prophet, for he is to be of the Benee Isrâeel; Mohammed is of the Benee Ismâeel, whom the Benee Isrâeel will never obey, for God has given them superiority over all other men, and has committed to them prophecy and royalty. Moreover, Moosâ has obligated us never to believe in any prophet who does not bring the sign of a sacrifice consumed by fire from heaven. But Mohammed is attended with no miracle at all, and has gathered a deluded multitude about him by sorcery, through which he hopes to overcome the world. By ad-

dresses of this sort, Hy at length brought the tribe into his views, and demanding their written treaty with Mohammed, tore it to pieces, saying, Now you have no alternative but to fight.

News of the defection of the Benee Kareezah much depressed the prophet and his companions. He sent two men, one of whom was Sâd-bin-Mââz, to learn the true state of the matter, and charged them, if they found reports correct, on their return to inform none of it but himself, and to signify it to him by the watchword "Azul and Algârah;" which were the names of two Koraysh clans who once professed islâm, but had practised deceit and become infidels. On reaching the Benee Kareenah the messengers were derided by Kâb, who reviled their prophet in very abusive terms. They returned to Mohammed and gave the concerted watchword, on which, by way of policy, he exclaimed, A curse on them! I ordered them to do so. This was said with the design that the Koraysh spies, who were always about him, might suspect there was a collusion between him and the Benee Kareezah, and that they were laying a plot to ensnare the Koraysh.

Hy-bin-Akhtab, after his success with the Benee Kareezah, rejoined Abusûfeeân, who, with the rest of the Koraysh, were rejoiced at the accession of another ally. A man by the name of Nâeem-bin-Mâsood visited the prophet, and declared he had very recently become a Musulmân, but had concealed the fact from the Koraysh, and that he was now ready to perform any service Mohammed should require, and if permitted, would excite dissension between the Koraysh and Benee Kareezah. The prophet accordingly directed him to go and subvert the treaty, which would be a greater service than he could render by remaining. Nâeem then asked permission to say what he might think expedient about the prophet, which was granted. He then went to Abusûfeeân, who knew nothing of his having become a Musulmân, and said to him, You know my friendship for you, and how much I wish that God would favor you with His aid against your enemies. Verily, I have heard that Mohammed has formed a treaty with the Yehoodes that, when they are admitted into your ranks, they shall unexpectedly attack you, and thus enable him to overcome you. On condition of this treachery, he has promised them the houses and lands taken from the Benee Nazeer and Benee Keenkau. My advice is that you do not permit them to enter your army until they have delivered to you some of their chiefs, to be sent as hostages to Mekkah, and thus secure yourselves from their treachery. Abusûfeeân replied, May God give you favor and a good reward for your counsel!

Nâeem now repaired in all haste to the Benee Kareezah, who were likewise ignorant of his being a Musulmân, and addressing Kâb, observed, You know my friendship for you which induces me to say that I have heard Abusûfeeân has declared he would draw you out

of your fortifications and impel you against Mohammed, whom if you conquer, the glory would come to the Koraysh, but if you were defeated they would suffer no harm. My counsel is that you do not join their army till you receive ten of their chiefs to be kept as hostages within your own walls, which hostages are to be detained until the Koraysh either conquer Mohammed or restore your league with him. Kāb replied, You have conferred the greatest possible favor on us, and we shall certainly abide your advice, and not leave our castle till we get the hostages into our hands. By thus deceiving both parties, Nāeem succeeded in exciting hostility between the Koraysh and Benee Kareezah.

The Koraysh lay more than twenty days before Mohammed's entrenchments, and then retreated without making an attack. There was some exchange of missiles, in the form of arrows and stones discharged by the adverse armies, and an important duel between Āly and a celebrated champion of the Koraysh, Amer-bin-Abdood, who was reckoned equal to a thousand mounted men, and had been sur-named Fāris-e-Yaleel the Horseman of Yaleel, from the circumstance of his repelling alone a band of one thousand robbers at Yaleel on the road to Shām. The robbers attacked his kâfilah at that place, and although his companions fled to a man, he routed and put to flight the whole banditti. At the head of a party he rode up to the ditch, and passing along to a narrow place, they leaped their horses over it. Amer then rode to and fro, chanting an ode and demanding an antagonist, while all the army of islām fled at his approach and took post behind the prophet. In this emergency Omar said to Abdurrahman-bin-Auf—Do you see this shaytân? no one will escape him with life. Let us deliver Mohammed to him to be slain, and rejoin our Koraysh kindred. Immediately the Most High sent down this verse: "God already knoweth those among you who hinder *others from following his apostle*, and who say unto their brethren, Come hither unto us, and who come not to battle, except a little; being covetous towards you: but when fear cometh *on them*, thou seest them look unto thee *for assistance*, their eyes rolling about, like *the eyes* of him who fainteth by reason of *the agonies of death*; yet when their fear is past, they inveigh against you with sharp tongues, being covetous of the best *and most valuable part of the spoils*. These believe not *sincerely*; wherefore God hath rendered their works of no avail; and this is easy with God."\*

Meanwhile Amer thrust his spear into the ground and rode around the arena, chanting an ode to this purport:—My voice is gone in calling so long for an antagonist: who of you all will fight with me? I stood when the brave feared the encounter, and was always a champion in great battles; verily, bravery and generosity are the

\* Surah 33 : 18, 19.



best qualities for young heroes. The prophet now demanded of his followers, Who will go and repel this dog? No one answered till the commander of the faithful sprang up and engaged to do it. But, said Mohammed, this is Amer-bin-Abdood! And I am Āly-bin-Abutālib! exclaimed the youthful hero. The prophet then with his own blessed hand bound a turban on Āly's head, and gave him Zoofakār and prayed to the Lord to preserve him on all sides from danger. Āly then rushed on the ground like a ravening lion, chanting an ode to this purport:—Be not so hasty, for the acceptor of your challenge has come, not weak to withstand thee, but true to his purpose, and clear-sighted in the way of truth which giveth salvation. I hope soon to raise the wail of mourning for you by a cleaving stroke whose fame shall long remain.

Who art thou? demanded Amer, that darest meet my fight in this arena? He replied, I am Āly-bin-Abutālib, the cousin and son-in-law of the prophet of God. Wallah! said Amer, your father was an intimate friend of mine, and I do not like to toss thee off the ground with my spear, and hold thee up between heaven and earth neither dead nor alive. Āly replied, My cousin, the prophet, has assured me that if you kill me I shall enter paradise, while you will be doomed to hell: and further, if I slay you I shall still gain paradise, and hell will still be your portion. Amer retorted sarcastically, Will the advantage in both cases be yours? this is a bad division of consequences which you talk of. Be it so, returned Āly; but I have heard that, laying your hand on the curtains of the Kābah, you declared that whoever should offer you three conditions respecting a combat, you would accept one of them. Name your conditions, exclaimed the champion. Āly resumed, My first condition is that you confess the unity of God and the prophetship of Mohammed; or second, that you retire and cause the Koraysh army to retreat, for if Mohammed's claims are true, his cause is sure, and this peaceful act will enhance your own dignity; but if he be a liar and no prophet, the wolves and wild Arabs are enough to overthrow his artifice. I reject both these conditions, replied Amer; the Koraysh women would reproach me with cowardice, and it would be published in poems that I dreaded battle and rendered no aid to the people that made me their chief. My third condition, then, added Āly, is that we fight on foot. Amer immediately leaped on the ground, and hamstringed his horse, observing, I did not suppose there was an Arab living that would dare to offer me this condition.

The infidel then aimed a furious blow at Āly which cut through his shield and wounded him in the head. As stratagem is lawful in war, Āly said to his adversary, As you esteem yourself the horseman of the Arabs, why have you brought with you a second to combat a youth like me? The champion on this looking behind him, Āly cut off both his legs at a blow, and in falling to the ground he raised such



a cloud of dust that the spectators did not know which was slain, and the hypocrites among the Musulmâns declared that Āly was killed. When the dust cleared away, Āly was seen on the breast of Amer, with his beard in his hand, in the act of cutting off his head, which he directly brought to the prophet, blood meanwhile flowing from the wound he had received on his own head. Blood likewise dripped from his sword, and he exclaimed triumphantly, I am the son of Abdulmutalib! death is better than flight for a young hero.

Another duel ended in the triumph of a Musulmân named Zobayr, but Omar engaging a Koraysh champion, called Zarâr, treacherously attempted to despatch his adversary with an arrow. Zarâr reproached and threatened him, on which Omar fled, his antagonist pursuing and pricking him in the back with his spear, saying, Let this remind you that I spared your life. Omar did not forget the favor, but when he became khaleefah gave Zarâr a government.

The compiler adds that the account of Āly's practising a stratagem in his combat with Amer, is stated in no other tradition, and most of the sunnee writers say nothing of it, but as it is related by Āly-bin-Ibrâheem it is here recorded. One tradition says that in challenging the Musulmâns, Amer tauntingly said, Where is your paradise to which your slain go! On this combat, Jâber, an Ansâr, observed, How much the killing of Amer resembles Dâood's slaying Jâloot! \* The sunnee writers affirm that immediately after the death of Amer, Abusûfeeân retreated to Mekkah, but Āly-bin-Ibrâheem and others declare that he remained fifteen days or more, and besieged the Musulmâns, who suffered much from cold and scarcity of provisions, until they were miraculously relieved by the prophet, as stated in the chapter of miracles. At length, at the prayer of Mohammed, the Most High sent a violent west wind, which overthrew the tents of the Koraysh and put them to flight. The entrenchment was made in the month of Ramazân, but the combats which ensued were in the following month, Shevâl. The length of the siege is variously stated at twenty, twenty-four, and twenty-seven days: God knows best which is right.

After the retreat of the Koraysh, Mohammed returned to Medeenah, and his daughter Fâtimah had just brought water to cleanse him from the dust of his campaign, when Jibrâeel, mounted on a mule, appeared, wearing a white turban and having a piece of the satin of paradise, embroidered with pearl and rubies, thrown over his shoulders. He too was covered with dust, which Mohammed rose and brushed away, the angel saying to him, The Lord be merciful to you! you have your armor off sooner than the hosts of heaven, who have pursued the Koraysh to Rohâ and given them much annoyance. The Lord now commands you to perform evening prayers to-day in

\* Goliath.

no other place but by the Bence Kareezah.\* I will myself precede you and shake their walls, and will crush the enemy like an egg dashed to atoms by a stone. Jibrâeel then went out, and in the form of a man called Dahyah, proclaimed among the Musulmâns that evening prayers must be performed at the quarter of Bence Kareezah. The Musulmâns hereupon assembled, and led by Âly bearing the great standard, marched to the attack. On their approaching the walls, Kâb-bin-Asayd appeared and reviled the prophet and his army. Mohammed replied, Ye brothers of apes and hogs, and worshippers of Tâghhoot,† do you revile me? it is a bad day for any people when we besiege them. Kâb answered, Verily, O Aboolkâsim, you were never known as a reviler. At this remark, the prophet dropped his staff and cloak, and retreated backwards several steps, through excessive shame. As the groves of date-trees around the walls did not allow him to take up the position he wished, he signed to them with his blessed hand, and they removed to the neighboring wilderness.

The siege lasted three days before the Yehoodees offered to capitulate, and then they asked to quit the country with life and liberty, and leave him their property, as their brethren the Bence Nazeer had done. The prophet replied that they must make an unconditional surrender and submit to any treatment he might choose to order. To this they would not agree, till, reduced to the greatest extremity, they at last made an absolute surrender after a siege of twenty-five days. The prophet ordered the men, who were seven hundred in number, to be separated from their families, and their hands to be bound. A deputation from the tribe of Aus now waited on the prophet and represented that the Bence Kareezah were their friends and allies, and had aided them in their wars against the Khazrej on all occasions. They therefore asked the boon of having all the prisoners delivered over to them, to be treated consistently with their former friendship and alliance, enforcing their claim by reminding the prophet that he had once delivered seven hundred men in coats of mail, and three hundred without arms, to Abdullah-bin-Aby, the Khazrej chief, and protesting that they were not inferior to him.

After they had pressed him long, he replied, Will you be satisfied that I make one of your own tribe arbiter in the case, and abide by his decision? They answered in the affirmative and asked who should be arbiter. He named Sâd-bin-Mââz, and all were satisfied with the nomination. Sâd, who had been severely wounded at Khandak, was brought on a litter, and the tribe of Aus crowded around him and begged him to decide in their favor. In expectation of speedy death he replied, This is not an hour for me to fear

\* Note 118.

† Note 119.

reproaches; on which the Aus cried out, Verily our allies of Kareezah are doomed! The women and children of the captive Yehoopees besought him in the humblest manner to decide favorably for them, to which he replied, Are you satisfied that I should give judgment concerning you? They answered in the affirmative, and he then went to the prophet and said, How do you command me to decide? According to your own judgment, said Mohammed. Sād rejoined, I decide then, O prophet of God, that the men be slain, the women and children held as slaves, and their property be divided among the Muhājerees and Ansārees. Mohammed rose and said, You have judged as God above the seventh heaven has decreed. The wound of Sād, which had been miraculously stanchèd at the prayer of the prophet, till he should see the fall of the Bence Kareezah, now opened afresh and bled till his pure soul joined the spirits of the prophets and their successors, and of the martyrs.

Mohammed ordered the captives to be brought into Medeenah and closely confined. He then had a pit dug, and brought out the prisoners one by one, and beheaded them, and cast them into the pit. Hy-bin-Akhtab, who, after the retreat of the Koraysh, had resolved to share the fortunes of the Bence Kareezah, and was taken prisoner with them, said to their chief, Kāb-bin-Asayd, What do you think they do with the men they are taking away? Why, are you so dull? answered Kāb; do you not know they put every man to death that they lead out from us? but be patient and firm in your faith. At length Kāb, who was a fine-looking man, was led out with his hands bound behind his back. Mohammed asked him if he did not now find the truth of what a certain learned Yehoopee had declared respecting his prophetship. Kāb admitted it was so, and added that were it not the Yehoopees would reproach him for turning through fear of death, he would acknowledge Mohammed a prophet and become a Musulmān; but, said he, I have lived in the Yehoopee religion, and I will die in it. He was then beheaded.

When Hy-bin-Akhtab was brought out, Mohammed said to him, Thou corrupt wretch! have you not sufficiently felt the divine power subduing your own? He replied, I will not reproach myself for being your enemy. I have tried every means in my power to overthrow you, but he whom God does not aid is defeated. As Āly was about to strike off his head he exclaimed, A noble falls by the hand of a noble. Some say Āly executed all the prisoners, addressing himself to the task morning and evening, and finishing it in three days; others maintain that he only beheaded ten, and the rest fell by other hands. Boys not fully arrived at puberty were spared. Of the women, Mohammed selected for himself, Marah the daughter of Hanākah; some say the woman's name was Keehānah.

The prophet and his companions went to attend the funeral of Sād. After he was bathed, sprinkled with aromatics, and shrouded,

Mohammed followed the bier, as chief mourner, barefoot and without his cloak, like one in great affliction, and alternately bearing on the right and left side of the bier. On arriving at the grave the prophet entered it himself, and with his own blessed hand deposited the body, which he enclosed with brick and covered over with stones, earth, and clay, after which the grave was filled with earth; Mohammed remarking, I know his body will corrupt and decay, but God loves the servant that does his work well. The mother of the deceased now called from the margin of the grave, O Sād, happy to thee be paradise! Be silent, said the prophet, and impute nothing unjust to the Lord: verily Sād is wrung by the grave in consequence of your impatience. On returning from the funeral the people inquired why he did so much more for Sād than he had ever done at the burial of any other. He replied, I walked barefoot and without a cloak because I saw angels doing the same; and I alternated from the right to the left side of the bier in order to bear it at the same place with Jibrâeel; and as for the writhing, that came on the deceased because his family were angry at his death. The prophet declared there were seventy thousand angels at Sād's funeral.

## CHAPTER XV.

### *Conquest of the Benee Mustalak: Truce with the Koraysh: Conquest of Khyber.*

IN the fifth or sixth year of the Hijret, the Benee Mustalak, whose station was at a well called Marcesecã, assembled under their chief, Hâris-bin-Zarâr, to march against the prophet. He advanced to meet them, and after some skirmishing between the archers, the Musulmâns charged and killed ten of the enemy, who were completely routed. The fruits of this victory were two hundred families taken prisoners, together with two thousand camels and five thousand sheep, all of which plunder Mohammed divided among his followers after taking a fifth to himself. ʼĀly brought him Javeereeah, the daughter of the chief, Hâris, and he retained her. After her father became a Musulmân, he waited on the prophet and represented that as his daughter was of noble birth it was not proper she should be held in the capacity of a slave. Mohammed replied, Go and tell her she may do as she pleases, which permission was applauded by Hâris. But when he urged his daughter not to disgrace her kindred by remaining in a servile condition, she replied that she had chosen God and his prophet for her portion. Her father reproached her, but she remained firm to her purpose. The prophet afterwards manumitted and married her. During this expedition ʼĀly drove a clan of Jins, like Zinkees,\* from a certain wâdy where they had taken up their abode.

Abdullah-bin-ʼAby having spoken ill of Mohammed and his companions, he was very angry, mounted his camel in the heat of the day, and, followed by his army, marched till the next morning, halting only for prayers. Abdullah declared he did not say what had been alleged, but on the next march Mohammed received the surah entitled Hypocrites,† convicting Abdullah. This divine communication made the prophet so heavy that his camel was near lying down under him. His object in this extraordinary march was to prevent discussion and strife among the people. About this time he declared that a great hypocrite had died at Medeenah. His camel being lost, the hypocrites scoffingly said, He pretends to describe absent matters, but does not know where to find his own camel.

\* Negroes.

† Surah 63.



Jibrâeel hereupon appeared and informed him that her bridle had caught by a certain tree to which she had wandered. On arriving at Medeenah, Abdullah-bin-Aby was prohibited by his own son from entering, till at last Mohammed gave him permission. A few days afterwards he fell sick, died, and went to hell. For the sake of Abdullah's son, Mohammed attended the funeral, for which he was reproached by Omar, who said, Why did you go to the burial of that hypocrite, since God has prohibited you from attending on such occasions? Woe to you! retorted the prophet; do you know what prayers I said over him? I prayed, O Lord, fill his stomach with fire, and his grave with fire, and bring him to the fire of hell. This Mohammed was obliged to disclose in self defence, Omar wrangled with him to such a degree.

It is related that in every military expedition the prophet made, he selected by lot one of his wives to accompany him. When he marched against the Benee Mustalak, the lot fell on Auyeshah, who consequently went with him. At a certain menzil, while the camels were loading for the march, she stepped aside, and on returning drew her hand across her bosom, and perceived that her necklace of Yemen onyx was gone, the string having broken. She went back to hunt for her necklace, and the army marched, it being supposed by those concerned, that she was seated safely in the litter, which was carried off as usual on her camel. Finding all were gone, she sat down on the camp-ground, presuming she should soon be sent for, and fell asleep. About the time she awoke, Safvân-bin-Mâtal arrived at the spot, and recognizing the prophet's wife, caused his camel to lie down, and turned aside till Auyeshah had mounted. He then led his camel till he overtook Mohammed's army, that had halted for mid-day repose. This accident gave occasion for slanderous reports. On returning to Medeenah Auyeshah fell sick, and meanwhile found the prophet very cool towards her. On recovering her health, she went, by permission, to visit her father and mother, the latter of whom informed her what ill surmises were afloat. She then understood the cause of Mohammed's coolness, and returning home wept the whole night.

The injurious reports led the prophet at length to send for Asamah-bin-Zayd and the commander of the faithful, in order to consult them about divorcing Auyeshah. Asamah, who understood Mohammed's affection for her on account of her youth and beauty, recommended him to keep her, as there was no evidence that she had behaved improperly. But A'ly remarked, God is not rigid with you in such matters. Women are plenty; if you are offended with Auyeshah, divorce her and take another; or if you prefer, make an investigation in the case by demanding the testimony of her maid-servant. The maid was accordingly called and testified to Auyeshah's perfect innocence. At the same time, the Most High sent this communication

repelling the breath of slander : “*As to the party among you who have published the falsehood concerning Auyeshah, think it not to be an evil unto you : on the contrary, it is better for you. Every man of them shall be punished according to the injustice of which he hath been guilty ; and he among them who hath undertaken to aggravate the same, shall suffer a grievous punishment. Did not the faithful men, and the faithful women, when ye heard this, judge in their own minds for the best, and say, This is a manifest falsehood ? Have they produced four witnesses thereof ? wherefore since they have not produced the witnesses, they are surely liars in the sight of God.*” \* This passage of the Korân is however differently applied by the sheeâhs and sunnees, the latter maintaining that it is a vindication of Auyeshah in the above case, but the former insisting that it convicts her of lying and slander in the instance of Mâreeah, the Kibtee, and mother of the prophet’s son Ibrâheem.

In the expedition of Badr-e-Saghrâ, or the little Badr, the prophet fell in with the clans of Ashjâ, and Bence Zumrah made peace with them, and although they came to entreat it, he sent them ten kharwârs, or loads of dates, saying it was proper to forward a present before proposing business. In this year, the fifth of the Hijret, the prophet married Zaynab the daughter of Hajish, and previously the wife of Zayd, who divorced her as a favor to Mohammed. It is said that the pilgrimage to Mekkah was made obligatory in this year. The sixth year was distinguished by several plundering excursions, in some of which much booty was taken.

The expedition entitled Hudaybeeah was made in the sixth year of the Hijret, although some declare it occurred in the preceding year. Mohammed having been admonished by a dream to perform a pilgrimage to Mekkah, he advanced with his companions to Hudaybeeah, which is near the sacred city. Here the Koraysh met him, having sworn by Lât and Uzzy not to let him enter Mekkah while they had power to turn their eyes. He sent a message to them, saying he had not come for war, but to perform the pilgrimage and offer sacrifices, the flesh of which they might enjoy. At last the Koraysh agreed to vacate the Kâbah three days in the following year, when Mohammed and his Musulmâns might perform the rites of pilgrimage unmolested, but would by no means permit him to enter Mekkah at the present time, as they would consequently be disgraced in the estimation of the Arab tribes. Most of the companions disliked this treaty, particularly Omar, who said to the prophet, Did you not assure us we should enter the sacred mesjid, and with others shave our heads ? He replied, I did not say it would be this year. I declared that God had promised me the conquest of Mekkah and freedom to perform the rites of pilgrimage.

\* Surah 24 : 11-13.

As the hypocrites clamored about the treaty, he said to them, If you are dissatisfied with it, then try your fortune by engaging the Koraysh. Accordingly they made an attack, but were quickly routed and put to flight, at which the prophet smiled and ordered Āly to advance against the Koraysh, on which they retired, but demanded if Mohammed was ashamed of the treaty. Āly said he was not, but still adhered to it. The unfortunate party that had attacked the Koraysh came and offered many excuses to the prophet, but he chided them sharply for their desertion and disobedience in many places. They acknowledged their own disgrace, and added, God and the prophet know best what should be done.

Hefes and Suhayl on the part of the Koraysh having reported that Mohammed agreed to a truce with them on condition that Musulmāns might profess islām at Mekkah free from molestation, the envoys were sent back to conclude the treaty. Mohammed called Āly and ordered him to write the articles. He accordingly began by writing, Bismillah-ur-rahman-urraheem :\* when Suhayl tauntingly observed, We know no Rahman, except a fellow of that name belonging to the Yemen. Write as our ancestors did, Bismeka Allahhuma.† Do so, rejoined Mohammed, for that form likewise contains the divine name. Āly then proceeded: This is the decree and treaty of peace concluded between Mohammed, the apostle of God, and the chiefs of the Koraysh. Suhayl again interrupted, saying, If we had acknowledged you to be a prophet, we had not then waged war against you. Write Mohammed-bin-Abdullah; do you blush at your own extraction, that you assume such a style? Mohammed replied, I am the prophet of God, although you deny it: then addressing Āly he said, Obliterate that expression, and substitute Mohammed-bin-Abdullah. Āly replied, I will never destroy your title as prophet. He therefore did it himself with his own blessed hand. The commander of the faithful then wrote, This is the treaty by which Mohammed-bin-Abdullah and the chiefs of the Koraysh make peace and establish a truce for ten years, during which period there shall be no war between the contracting parties, but they shall let each other alone, shall not plunder each other, nor practise fraud against each other, but shall lock up enmity and strife in a box not to be opened: on condition that all who please may enter into alliance with Mohammed and enjoy his protection, and all who please may form alliances with the Koraysh and enjoy their protection; with this proviso, that whoever without permission from his chief may resort to Mohammed, shall be delivered up, but if any of his party desert him they shall not be restored. Moreover it is stipulated that islām may be professed at Mekkah, and no one shall be disgraced, annoyed, or persecuted on account of his religion. Furthermore,

\* See Note 120.

† In thy name, our God.

Mohammed and his companions shall return this year, yet may come the next year and remain three days at Mekkah, but shall not enter the city armed, except with such weapons as travellers require, and swords shall not be drawn during their stay. This treaty was witnessed by ʿĀly-bin-Abutâlib and the Muhâjerees and Ansârees.

The prophet afterwards said to ʿĀly, You refused to expunge my name, but verily, you will be obliged yourself to yield in a similar instance to their children; which came to pass when ʿĀly concluded a treaty with Mâveeah at Sufayn, where his title of commander of the faithful was denied him. Two copies of the treaty with the Koraysh were written, one of which was kept by each of the contracting parties. After this truce the tribe of Khazauh formed a league with Mohammed, and the Benee Bekr with the Koraysh.

Mohammed now ordered his companions to slaughter their sacrifices, and shave their heads, but they refused, saying, How can we do so, inasmuch as we have not performed the circuits round the Kâbah, nor run the courses between Sefâ and Mervah? The prophet was sad at this refusal and mentioned the matter to his wife Umm-salmah. That mother of believers advised him to sacrifice his own camels and shave his own head, assuring him that the Musulmâns would follow his example. The sacrifices were then offered, although with doubts and heavy hearts. The prophet then exclaimed, God be merciful to those that shave their heads. Some who had not brought camels to sacrifice, besought him to implore mercy for the faulty, which he did, saying, God be merciful to those that shave their heads, and to those that err. When the ceremonies were concluded the prophet and his people started for Medeenah. At Tanâeem where Mohammed encamped under a tree, those that had opposed his truce with the Koraysh, came humbly to confess their faults, and begged the prophet to implore forgiveness for them. ʿĀly-bin-Ibrâheem relates that the truce was more advantageous to Mohammed than a victory over the idolaters would have been. Some time after this, a man slew some merchants, and brought the plunder to Mohammed, professing to embrace islâm. He accepted his confession of faith, but refused the plunder because it had been taken by stratagem.

Islâm now began to flourish at Mekkah. Among other converts, Abujundul, the son of Suhayl-bin-Amer, became a Musulmân, and being ill treated by his father, when the truce was negotiating at Hudaybeeah, he broke from his confinement, and with his chains on him rushed and threw himself among the Musulmâns, claiming their protection, which they were forward enough to offer; but Mohammed, as it was being stipulated in the treaty, surrendered him to his father, saying, If he be a true Musulmân God will deliver him. Two men being sent after a fugitive Musulmân to Medeenah, the prophet surrendered him to them. The men on their return stopped



with their prisoner two farsakhs from Medeenah. He observed to one of his keepers, That is a very fine sword of yours. Yes, said the man, and it has several times been well proved. Let me examine it, said the captive. The man giving it to him, he instantly struck off its owner's head, and assaulted the other man, who fled for his life to Medeenah, and entering the mesjid, had hardly told what had happened when the crafty Musulmân came up in pursuit. This is a fine occurrence to kindle war, said Mohammed, in case we should now protect the man. Accordingly he said to him, Take the clothes, arms, and horse of the man you have slain, and go where you please. Five other fugitive Musulmâns joined him, and they went to the sea-coast between Ays and Zeelmervah, in the land of Jahcenah, and betook themselves to plundering the kâfilahs of the Koraysh. This party was joined by Abujundul and seventy Musulmâns that fled with him from Mekkah, and the band continued to receive reinforcements till they numbered three hundred strong. Every Koraysh kâfilah they met, they plundered, killing all the men. The Koraysh now sent Abusûfcêân to beseech Mohammed to call in the band of robbers, offering to give up the stipulated condition of his surrendering fugitives. It does not appear, however, that Abusûfcêân succeeded in his mission, and the band continued their depredations.

An incident that occurred when the truce was concluded should not be passed in silence. Directly after the instrument was sealed a woman fled to Mohammed professing islâm, and when she was demanded by her husband, Mohammed declared that the stipulation in the treaty related only to men, and that women who were true believers might remain under the protection of the Musulmâns, provided the dower they had received was repaid to their infidel husbands. At Hodaybeeah, Mohammed was attended by fourteen hundred of his followers, and as they remained more than ten days, they suffered much for want of provisions till they were miraculously supplied by the prophet.

Twenty days after the prophet's return from Hodaybeeah he marched against Khyber,\* a strong and celebrated Yehoodee town. On approaching it he ordered a halt and offered the following prayer: O Lord, thou supporter of the seven heavens and all they overshadow, and who supportest the seven earths, and the demons, and everything that casts a shade, we entreat thee to deliver us this town and its people, and shield us from all harm it may offer us. He then ordered his men to advance in the name of God the compassionate, the merciful, and invest the town. The siege lasted more than twenty days. In this period Aly suffered a violent attack of ophthalmia, which for the time deprived him of sight. The

\* Note 118.



Yehoodces defended themselves with vigor, being protected by walls and a dry ditch. One day they threw open a gate, and a distinguished champion, named Marhab, at the head of a heavy column made a furious sortie on the Musulmâns. Mohammed sent a detachment of Muhâjerees and Ansâreees under Abubekr to attack the Yehoodces, but the Musulmâns were repulsed. The next day another sortie was made, and Omar was defeated in an attempt to drive back the enemy.

Mohammed now said, To-morrow I will give the banner to one who loves God and the prophet, and whom they love. He will not flee nor return till God by him conquers the foe. This declaration led every Musulmân to hope that he should be honored with the command the next day. However, when they waited on the prophet the next morning, he inquired where Āly was. They replied that he could not attend because he was suffering so severely from ophthalmia. Mohammed ordered him to be brought, and when he was led to the place he said, O prophet of God, my eyes are so inflamed that I cannot see, and the pain in my head is extreme. Mohammed caused him to lie down and put his head in his lap, when he rubbed saliva from his blessed mouth on Āly's eyes and head, saying, O Lord, protect him from the harm of heat and cold. Āly was then instantly cured, and Mohammed gave him the white standard, assuring him, Jibrâeel attends you on your right, Meekâeel on your left, Azrâeel in your front, and Isrâfeel in your rear. Victory advances before you, and fear already fills the hearts of your enemies, whose own books forewarn them that their destroyer will be Ilyâs, and when you announce yourself Āly, they will be over come, inshallah! Advance deliberately, and, before joining battle, summon them to embrace islâm. Verily if God should give religious guidance to a single individual of them through your instrumentality, it will be a more glorious conquest than if you should capture all the red camels of Muhemah.

Āly at the head of the Musulmâns then made an attack on the town, which Marhab came out to defend. He wore a coat of mail, and a helmet upon which was a large stone ring. The two champions, each chanting a boastful ode, engaged furiously, their first blows being mutually parried. Āly's second blow cleft the stone ring, helmet, and head of his adversary, who reeled and fell from his horse. The Yehoodces immediately sought shelter behind their walls, barring after them their gate, which was so massive as to require twenty men, or, according to another tradition, forty men to open and shut it. Aided by divine power, Āly seized the outer ring of the gate, and shook it so violently that the whole fortress trembled. The gate broke away, and Āly, using it as a shield, rushed into the town, which he soon overcame. He then hurled the gate

forty cubits distance, which seventy men, to satisfy their curiosity, tried in vain to lift.

Some say the conquest of Khyber was in the month of Zeelhejuh, the sixth year of the Hijret; others maintain that it was in the beginning of the seventh year. There were fourteen thousand Yehoo-dees in Khyber when it was taken. Among the captives was Safeeah, the daughter of Hy, whom Āly sent by Bilāl to Mohammed. Bilāl led her past her slaughtered kindred, which awful sight so overpowered her as almost to deprive her of life. Mohammed reproached him, saying, Perhaps mercy is quite eradicated from your heart, that you drag a woman by her slain relatives! The prophet emancipated and married Safeeah. A few days before, she had been married to a Yehooder, named Kenāmah, and subsequently dreamed that the moon fell into her lap. On relating this dream to her husband he struck her a severe blow on the face, saying, Do you want Mohammed king of Hijaz!\* The prophet noticed the mark on her face and inquired the cause of it, when she told him the above story. Some say, however, that the mark was caused by her falling from her seat when Āly shook the castle. Safeeah was a perfect beauty.

After Āly had cloven the Yehooder champion, Jibrāeel appeared before Mohammed in great amazement. The prophet inquired the cause. He replied, The angels of heaven shout, There is no hero but Āly, and no sword but Zoolfakâr; but my wonder is this:—I was once ordered to destroy the people of Loot,† and took up seven of their cities from the foundation in the seventh earth, and carried them on a single feather of one of my wings, so high that the inhabitants of heaven heard their cocks crowing. I held them there till morning, awaiting the next order of the Most High, and the weight of the seven cities was not even perceptible by me. But to-day, when Āly shouted Allah akbar! and gave Marhab that Hâshim-like blow, I was commanded of God to sustain the excess of it, lest it should cleave in twain the earth, the ox, and the fish. The blow fell vastly heavier on my wing than the weight of the seven cities, notwithstanding Meekâeel and Isrâfeel both caught Āly's arm in the air to check its force.

While at Khyber, the people of two neighboring places, one of which was called Fadak, submitted to Mohammed and surrendered to him all their property except their wearing apparel. The captives of Khyber represented to the prophet that they understood the cultivation of their fields better than any other people, and begged to remain, promising to give half the produce of their lands to Mohammed. He granted their petition, with the proviso that he should dispossess them whenever he thought proper. The same terms were bestowed on the people of Fadak.

\* The region including Mekkah and Medeenah.

† Lot.

Some say that the citadel of Khyber was taken by Mohammed's signing to the walls with his blessed hand, when they instantly sunk till the top was level with the earth, and the Musulmâns marched over and took the place.

Soon after the conquest of Khyber, when the prophet was quietly seated in the enjoyment of victory, Zaynab, a niece of Marhab the champion, brought a roasted shoulder of mutton powerfully imbued with poison to Mohammed, as a friendly offering. The prophet ate a morsel of it, and Beshar-bin-Burau did the same. Mohammed withdrew his hand, saying, Touch it not, for the shoulder tells me it has been imbued with poison. The woman being summoned, acknowledged the fact, but excused herself by saying that she concluded if Mohammed were a prophet he would know the mutton was poisoned, but if he were only a king they should get rid of him in that way. Such was the benevolence of the prophet that he forgave her, although Beshar presently died of the poison. When Mohammed was suffering his last sickness, the mother of Beshar visited him, when he said to her, I feel every year more and more the effects of the morsel I ate with your son at Khyber. And at length the prophet died a martyr by that poison.

Jâfer, the brother of Âly, who had been sent to Nejâshy, king of Habeshah, returned to Mohammed on the day Khyber was taken. He advanced twelve paces to meet Jâfer, embraced him, wept and kissed him, and said he knew not at which he ought most to rejoice, the fall of Khyber or the coming of Jâfer. He then taught him a prayer entitled the prayer of Jâfer, a repetition of which ensured full forgiveness of sin. When the prophet healed Âly of ophthalmia, he prayed that the hero might not suffer again from heat or cold, to both of which he was ever after impassive.

When Mohammed returned from the conquest of Khyber, he sent Asâmah-bin-Zayd against some Yehoodee towns in the vicinity of Fadak. In one of these places was a Yehoodee who fled from the Musulmâns, with his family, to the mountains, where, being overtaken, he repeated the creed of islâm, but Asâmah, not crediting his conversion, put him to death. When the detachment returned and reported their success, the prophet blamed Asâmah for slaying the confessing Yehoodee. But, said the officer, he repeated the kalemah merely through fear. Did you remove the veil of his heart and learn that? demanded Mohammed; what have you to do with his heart? Immediately the Most High sent down this verse: "O true believers, when ye are on a march in defence of the true religion, justly discern *such as ye happen to meet*, and say not unto him who saluteth you, Thou art not a true believer; seeking the accidental goods of the present life; for with God is much spoil."\*

## CHAPTER XVI.

*Mohammed makes a Pilgrimage to Mekkah: Sends Letters to a number of Kings, summoning them to embrace Islâm: Aly conquers the People of Yâbis.*

IN the seventh year of the Hijret, and a year after the treaty concluded at Hodaybeeah, the prophet and his companions set out on a pilgrimage to Mekkah, where, according to the stipulations of the treaty, they remained three days. The idolaters cleared the city for him, and ascended the surrounding mountains, from whence they watched the ceremonies of the Musulmâns. Mohammed ordered his followers to exhibit agility and strength in the courses between Merwah and Sefâ, in order to inspire the infidels with awe of their prowess. It is related that previous to this pilgrimage, the prophet had sent Jâfer-bin-Abutâlib to Mekkah, to solicit for him in marriage Maymoonah, daughter of Hâris and sister of Ummfazl, the wife of Abbâs. Maymoonah constituted Ablâs her agent, and he settled the conditions of her marriage with Mohammed.

In the sixth or seventh year of the Hijret, the prophet set the example to Musulmâns of wearing a ring on his finger. About this epoch, he sent six men with letters to as many kings, summoning them to imbrace islâm; namely, Khâtib-bin-Abubaltâh to Makukas;\* Dahyah-bin-Khaleefah to Kaysar, † emperor of Room; Abdullah-bin-Huzâfah to Kesry, ‡ emperor of Ajem; Amer-bin-Amayah to Nejâshy; Shujân-bin-Wahab to Hâris-bin-Abyshimr; and Saleet-bin-Amer to Hozet-bin-Âly. Makukas honored the letter he received, kissed it, and wrote in reply, that he had known another prophet was to appear, and that he respected the claims of Mohammed, to whom he sent four girls, one of whom was Mâreeah, afterwards the mother of Ibrâheem, and another, her sister Sereen. He likewise sent an ass named Âfeer or Yâfoor, and a mule called Dûldûl. Makukas did not become a Musulmân, yet Mohammed accepted his presents, observing. He has by this respect adorned his reign, but his kingdom shall not endure. The prophet kept Mâreeah for himself, and gave her sister Sereen to Hisan-bin-Wahab.

\* Note 121.

† Cæsar, emperor of Rome; i. e. Heraclius, of the eastern Roman empire.

‡ Khosroo, of Persia.

Kaysar, whose proper name was Herkul, appearing dejected one morning, his courtiers asked him the reason. He replied that he had dreamed that the king of the circumcised had arisen. His ulemâs answered, that they knew of no people but the Yehoopees who practised that rite : as to these, they are under your authority, and if you please you can order them all to be slain, and thus remove all ground of fear on this account. While this conversation was going on, a messenger from the governor of Busray arrived, bringing with him an Arab, whom he presented before the monarch with the explanation that the man brought news of several wonderful things which had occurred in his country. Herkul then commanded his interpreters to question the Arab about the events alluded to. On being interrogated, the man said, A person has arisen among us claiming to be a prophet ; some believe in and obey him, while others oppose him, and consequently the flame of war and slaughter blazes among us. Herkul demanded if this Arab was circumcised ; and finding that he was, exclaimed, Now the interpretation of my dream is apparent. The emperor immediately summoned his generalissimo, and ordered him to search the whole kingdom of Shâm for some relative of the new prophet, and if he found such a man, to bring him to the royal court. The commander-in-chief soon found Abusûfêcân, who visited Shâm for trade, and brought him to Herkul. Abusûfêcân's account of this matter as related by Ibn-Abbâs is, that after he had concluded the truce with Mohammed, he went with a company of Koraysh on a mercantile expedition to Shâm, where he was met by a party of mounted men, who, understanding his relationship to the prophet, carried him and his companions to Herkul.

Abusûfêcân was presented before the monarch, who was surrounded by all the great men of Room. Herkul then demanded through an interpreter, which of the Arab party was most nearly related to the man of their country claiming to be a prophet. Abusûfêcân answering that he was the nearest relative present, the emperor ordered him to be brought near, and the rest of the party to listen to what he said, and confirm it if true, and confute it if false. In relating the story Abusûfêcân observed, Had it not been that I was ashamed to be convicted of lying before the king, verily I had told him nothing but falsehoods. Herkul first demanded what was the family rank of the man claiming to be a prophet. Abusûfêcân replied that his lineage was the most noble among the Arabs. Has any one of your people ever before claimed to be a prophet ? No. Has any of this man's ancestors been king ? No. Do the chiefs and principal men follow him, or the poor and needy ? The latter class are his followers. Do his adherents increase, or diminish ? They increase. Are any who embrace his religion afterwards ashamed of it ? No. Before claiming to be a prophet, was he considered a liar among you ?



No. Did you ever witness anything like fraud in him? No; we have formed a truce with him for a period, and cannot tell if he will attempt stratagems against us in this matter; which, added Abusûfeeân, was all I could say on that subject. Herkul continued, Have you yet fought against him? Yes. What was the result? Our wars have been attended with alternate success. What does he enjoin on his followers? He requires the worship of God, and forbids associating anything with the Deity, and commands us to forsake the precepts of our fathers, to perform prayers, to bestow charity, and to be chaste and benevolent. Herkul then said to Abusûfeeân, If what you have stated is true, the prophet will soon be master of this place. If it were possible, I would go to him and would wash his feet.

Herkul then called for the letter addressed to him by Mohammed, which was as follows: In the name of God, the compassionate, the merciful: This is a letter from Mohammed-bin-Abdullah, the apostle and servant of God, to Herkul, chief of Room. The peace of God be on him that follows the true direction in religion. Now, know thou, I call on thee to imbrace islâm. Become a Musulmân, that you may be secure from punishment, both in this world and the next. Obey, that God may double your reward. If you do not accept the offer made you, on you will rest the sin of your subjects, who, in consequence of your example, do not believe. The letter concluded with this passage from the Korân: "O ye who have received the scripture, come to a just determination between us and you; that we worship not *any* except God, and associate no creature with Him; and that the one of us take not the other for lords, beside God. But if they turn back, say, Bear witness that we are true believers."\*

Disputation and confusion now arose in the court, and the Arabs were sent away. It is related that Herkul, after reading the letter, summoned his chief ulemâ, whose name was Askaf, who examined the epistle, and declared that its author was the prophet of whom Eesâ had announced the glad news. I acknowledge his truth, said Askaf, and yield him obedience. Should I do so, said Herkul, my royalty would be forfeited. Kaysar, indeed, wished to profess islâm. The Nasârâ† assembled to kill Askaf, who called Dahyah, the bearer of the letter, and charged him to tell his master that he had acknowledged the unity of God and the prophetship of Mohammed, but the Nasârâ did not regard his words. He then came out and was martyred by the Nasârâ.

It is related that Herkul sent a man to Mohammed, and charged him to observe what he sat upon, who sat on his right, and to get, if possible, a view of the seal of prophetship. On his return, he reported to the king that he found the prophet seated on the ground,

\* Surah 3 : 57.

† Christians.

water boiling up under his feet, and his cousin Āly sitting on his right. I had forgotten the seal, said the man, but he reminded me of it, and allowed me to see it between his shoulders. Herkul replied, He is the prophet predicted by Eesâ.

Kesry, on reading the prophet's letter, tore it to pieces.\* Mohammed therefore pronounced the curse on him that his sovereignty should soon pass away, which was verified. The letter was as follows: In the name of God, the compassionate, the merciful: This is a letter from Mohammed, the prophet of God, to Kesry, chief of Fârs: peace be to him that follows religious direction, and believes in God and the prophet, and testifies to the unity of God, who has no associate, and that Mohammed is his servant and apostle. I summon thee in God's stead, for I am the apostle of God to all people, to inspire fear in all that live, and to show divine evidence to infidels. Become, then, a Musulmân, that you may be secure from the wrath of God. If you refuse, all the sins of the Majoosees † will rest upon thee. Kesry was so enraged he tore the letter to pieces, exclaiming, Does my slave write me thus, and put his own name before mine! He then sent an order to Bâzân, his governor in Yemen, to despatch two strong men to seize the fellow in Hijâz that claimed to be a prophet, and had the audacity to write such a letter to the great king, and bring him prisoner to his presence.

Bâzân accordingly sent Bânubah and another man to apprehend Mohammed, to whom he wrote, saying, The command of the king of Ajem is that you go with these men to his presence. On their arrival at Medeenah, they waited on the prophet and said, The shâh-inshâh, ‡ Kesry, has commanded Bâzân to summon you to appear before his Majesty. If you go with me, I will intercede for you with the shâh-inshâh, so that no harm shall befall you; if you refuse to go, why then you know he will destroy you and your people, and desolate the country. It is related that they appeared with their beards shorn, and their mustaches hanging over their mouths. The prophet was disgusted at this fashion, and said, Who ordered you to appear in such a style? They replied, Our lord, Kesry. He rejoined, But my Lord has commanded me to wear a long beard, and to trim the mustaches even with the upper lip. He then ordered them to withdraw, and visit him the next day. When they waited on him, as directed, he said, My Lord has informed me that last night Kesry was slain. God has incited his own son Sheeruyah§ to kill him. Carry this answer to Bâzân: that my kingdom will extend throughout the earth, and the empires of Kaysar and Kesry will be conquered by my sect; and tell him if he becomes a Musulmân, I will leave him in the enjoyment of his present possessions. The messengers returned to Bâzân, and reported the prophet's answer,

\* Note 122.

† Magians.

‡ Note 123.

§ Note 124.

and declared they never witnessed such power of inspiring awe as he possessed, in any king, notwithstanding he lived like a poor and humble man. Bâzân said, This report does not denote a king, but a prophet; I will wait till his truth or falsehood is manifest.

After some days a letter from Sheeruyah reached Bâzân, saying, I have killed Kesry because he killed the chiefs of Fârs. Cause your people to take the oath of allegiance to me, and do not molest the man Kesry ordered you to punish, till you receive further commands from me. Bâzân and a party of Fârsees\* who were with him, now became Musulmâns. It is said that Feerooz was one of the two men sent to Mohammed, and that he became a Musulmân, and when Eesâ† the false prophet arose, Mohammed ordered Feerooz to put him to death. Some relate that an angel appeared three successive years to Kesry, with a staff, saying, Become a Musulmân or I will break this. Kesry replied, Behal! behal!—let it be, let it be. The third time the angel broke it, and that night Kesry was slain.

The prophet sent Amer-bin-Amayah to Nejâshy, with a letter respecting Jâfer-bin-Abutâlib and his companions. The king honored the letter, kissed it, and raised it to his eyes. He humbled himself at the message of the prophet so as to descend from his throne and sit upon the ground, and he became a Musulmân. It is related that he sent his son and sixty Habeshaees to wait upon the prophet, but the vessel in which they embarked foundered at sea, and all perished. Some affirm that this Nejâshy was not the same individual to whom Jâfer repaired, but we shall not canvass that question, as much has already been said about Nejâshy.

Hâris-bin-Shimr, of Ghasân, to whom Mohammed addressed a letter, did not believe, and his power soon passed away and he died in the year of the conquest of Mekkah.

Hozet-bin-Âly honored the letter he received, and proposed to share his kingdom with the prophet, who foretold that he would soon lose his dominions, and in the year Mekkah was taken he went to hell. The letter sent to Zeelkelau of Himyâr ‡ had a better effect, for he embraced islâm and marched for Medeenah with a large army to join the prophet. On his way he passed a recluse's cell, who, understanding his object, said, It is probable that the prophet has departed to the eternal world, for I was just now reading the book of Dânyâl, § and perused the account there given of Mohammed and of the period of his life, and when I made a calculation I found he must have departed this very hour. At this news Zeelkelau returned home, and the bearer of the letter to him, Jareer-bin-Abdullah, proceeding on to Medeenah, found the recluse's calculation had been perfectly correct.

In the sixth or seventh year of the Hijret, the prophet sent Alau-

\* Persians. † Note 125. ‡ Note 126. § The prophet Daniel.

bin-Khazramy to Menzer-bin-Shâzy, governor of Bahrayn, to summon him to embrace islâm or pay tribute. The country of Bahrayn was under the dominion of the emperor of Ajem. Menzer with the Arabs embraced islâm, but the Yehoodees and Nasârâ of that country agreed to pay tribute. Thus Bahrayn was conquered without war.

In the seventh year, morning prayers were once performed after sunrise, the party having overslept. It is related that in this same year the sun after setting was brought back at the prayer of Mohammed, for Āly to perform worship, he having been prevented from doing so at the appointed hour by the prophet's laying his head in Āly's lap and being detained there by a divine communication. It was in this year that Sheeruyah killed his father on the tenth of the month of Jamâdy-u-sâny, on Monday night, seven hours after sunset. In the seventh year, also, Makukas sent Mâreeah and his other presents to Mohammed. In the eighth year of the Hijret, the prophet married Fâtimah, the daughter of Sohâb. She manifested dislike for him, being prejudiced by Auyeshah and Hafsah. Mohammed therefore divorced her and sent her back to her family. In the eighth year, a member or rostrum was built in the mesjid for the prophet, previous to which he had leaned against a date-tree post in addressing the people.

The expedition entitled Motah was undertaken in the month of Jamâdy-ul-evvel, and eighth year of the Hijret, and was occasioned in the following manner:—In this year, the prophet sent Hâris-bin-Ameer with a letter to the governor of Busray. When Hâris arrived at Motah, Sherjeel-bin-Amer of Ghasân fell in with him, and learning that he was a messenger of Mohammed going to Shâm, ordered him to be beheaded. The prophet was much distressed at this news, and assembled a large army which he sent to that quarter. The sunnees declare that Mohammed constituted Zayd-bin-Hârisah emeer of the army, and in the event of his being slain, ordered the command to devolve on Jâfer-bin-Abutâlib, and if he also should fall a martyr, Abdullah-bin-Ravâhah should succeed, and in case of his falling, the Musulmâns were to elect a commander themselves. Shaykh Tabersee declares that Jâfer was appointed first emeer. When the army reached Mâân, news met them that Herkul, emperor of Room, had advanced to Mârib, where he was encamped with a hundred thousand men of Room, and a hundred thousand Arabs.

Another account says that the Musulmâns received intelligence that a vast multitude of Arab and Ajemee infidels were assembled and encamped in the eastern quarter. The Musulmâns were three thousand strong, and at length met the army of Room at a village called Ashref, in the district of Bulkâ, and retired to Motah, where the battle was fought. Zayd-bin-Hârisah, who bore the standard in the beginning of the engagement, fell with many others. Jâfer then raised the banner, and mounted on a red horse, fought till he re-



ceived many wounds, when he dismounted, hamstrung his horse, and fought on foot till he was slain. He was the first Musulmân that hamstrung his horse. Abdullah, who next took the command, was likewise slain, but Khâlid-bin-Valeed, who succeeded him, after continuing the action a short time, fled, and sent Abdurrahman-bin-Semrah to inform the prophet of what had happened. The messenger found Mohammed in the mesjid, and he ordered Abdurrahman to be silent, that he might himself announce what had occurred, which he did. The people wept at the mournful relation, but he said to them, Weep not, for my sect is like a garden whose possessor cultivates it well, builds houses in it, prunes its trees that they may be more fruitful from year to year. Verily when Eesâ shall descend among my sect, He will find a multitude of apostles like His own.

Another account declares that on the day the battle of Motah was fought, the prophet went to the mesjid and announced to the people what was transpiring on the contested field. Among other particular statements, he said that Jâfer, having his right hand cut off, raised the banner in his left hand, which likewise losing, he sustained the standard by pressing it to his bosom with folded and bleeding arms, till at length he fell a martyr. On leaving the mesjid he went to Jâfer's house, whose little son he took upon his lap and stroked his head with his hand. The mother observed that the prophet's manner seemed to denote that the child was an orphan. Mohammed then with tears declared that Jâfer was martyred; before which, said he, both his hands were cut off, and in exchange for them God has given him two emerald wings with which he now flies where he pleases among the angels of paradise. Some say the wings were ruby; however that may be, he is now called Jâfer-e-Tyyâr, or Jâfer the Flyer. The prophet ordered provisions to be sent for three days to the family of Jâfer, for which reason it became meritorious to follow his example in cases of bereavement. Jâfer was forty-one years old the day he was martyred, and fell covered with more than ninety wounds, all in front.

When the army returned from Motah, the prophet and his companions went out to meet them. Those who came out of the city cast dust in the faces of the defeated army, and reviled them by the name of runaways. Mohammed said, They do not deserve that reproachful epithet, and, inshallah, they will fight more successfully another time.

This, however, did not hinder the people of Medeenah from heaping such disgrace on the army as no other ever experienced. When they knocked at the doors of their houses, their own families would not open to them, but taunted them, saying, Why were you not slain with your comrades at Motah? Through shame the officers did not venture to leave their houses till Mohammed had consoled them, and accepted their apology for their defeat.



It is related, that the Most High sent a communication to Mohammed, signifying that He approved of four things pertaining to Jāfer. The prophet called him, and inquired what those things might be. Jāfer modestly replied, Were it not that God has notified you in the matter, I would not have divulged these four rules, by which I have lived : first, I never drank wine, because I knew if I did, my understanding would be destroyed. Second, I never lied, because a lie diminishes manfulness and probity. Third, I never had improper intimacy with another man's wife, for I knew if I did, I should suffer the same thing in respect to my own family. Fourth, I never worshipped an idol, because an idol can do neither good nor evil. The prophet clapped Jāfer on the shoulder, saying, It is proper God should give thee two wings, to fly among the angels. This same favor is said to have been conferred on Abbās, a son of Āly, who lost both his hands, and was slain in defending his brother, the imām Husayn.

It is related that twelve thousand mounted men, of the wādy of Yābis, assembled and covenanted upon oath, that they would not separate till they had slain Mohammed and Āly. Jibrāeel informed the prophet of the danger which threatened him, and ordered that Abubekr and four thousand men of the Muhājerees and Ansārees should be sent against the army of Yābis. Mohammed accordingly ascended the member or rostrum, and announced the communication made to him, and exhorted the people to engage in the expedition with vigor. He then gave Abubekr orders to summon the enemy to embrace islām, and if they would not accept it, to kill their fighting men, take their women and children prisoners, plunder their property, and destroy their houses and fields. Abubekr advanced by easy marches till he came up with the enemy, who sent a detachment of two hundred armed men, demanding who the Musulmāns were, and what was their object, and furthermore, to have a parley with their emeer. Abubekr, with a party of his men, appeared to parley with the infidels, whom he advised to embrace islām, but they swore by Lāt and Uzzy that were it not for some relationship between them they would kill him. Go back, said they, and reckon it a great favor that we have nothing to do with you, though we will slay Mohammed and his brother Āly. Abubekr hereupon represented to his army the vastly superior power and advantages of the enemy, and ordered a retreat. The army replied, You act contrary to the commands of the prophet. He rejoined, I know what you are ignorant of, and marched his men back to Medeenah. The prophet rebuked him for his disobedience and cowardice, and then announced to the people, that he was divinely commanded to send Omar with four thousand mounted men on this expedition. Omar's fortune was precisely like that of Abubekr, and he received the same rebuke.

The prophet now sent Āly with an army of Muhājerees and An-

sârees against the formidable foe. Āly made such forced marches that his men feared their horses would be quite exhausted, and themselves left behind through fatigue. He encouraged his army by saying the prophet had commanded him to advance in that manner, and had promised him victory. Āly encamped on approaching the enemy, and they again sent out their detachment of two hundred men, to demand who he was, and what was his object. He replied, I am Āly-bin-Abutâlib, the cousin and brother of the prophet, and his messenger to summon you to testify to the divine Unity, and to the apostleship of Mohammed; therefore, embrace islâm and share the prosperity and adversity of the Musulmâns. The infidels replied, You are just the man we wanted to encounter; get ready for battle, and be assured we shall slay you and your army. Let the only treaty between us be to meet in deadly onset to-morrow, at breakfast time. Woe to you! retorted Āly; do you think to frighten me by your superior numbers? I look to the aid of God, of the angels and the Musulmâns, and verily, there is no might nor power, but in the almighty God. The parley ended, and both parties retired to their respective camps. Āly ordered the horses to be attended to, barley to be given them, to have them saddled and in readiness.

At earliest dawn the Musulmâns performed prayers, and it was yet dark when Āly attacked the enemy, whom he utterly routed. According to the command of the prophet, he slew their fighting men, took their women and children prisoners, plundered their goods, destroyed their houses, and then returned to Medeenah. On the morning of the victory, Mohammed entered the mesjid, and announced Āly's triumph, and that only two Musulmâns were slain in the engagement. The prophet and people of Medeenah went out several meals\* to meet Āly and his victorious army on their return. Mohammed and Āly dismounted from their horses, the prophet embraced the hero, and kissed him between his eyes. It is related that the Musulmâns had never before taken such valuable spoils, except at Khyber. The battle was called Zât-ul-Salâsil—Master of the chains—from the circumstance that Āly chained his prisoners. The field of battle was five menzils or marches from Medeenah.

Mohammed asked some of the army what they had observed in their emeer during the expedition. They replied, We saw nothing bad in him, but his conduct was strange in one particular; in every prayer we performed with him he recited the surah, "Say, God is one God; the eternal God, he begetteth not, neither is he begotten: and there is not any one like unto Him." † Mohammed inquired of Āly for what reason he did this. He said it was because he had a very great affection for that chapter: and God loves you with a like warmth, rejoined the prophet. Verily, were it not that I fear a sect

\* Miles.

† Surah 112.

of my followers will say of you, what the Nasârâ affirm\* of Eesâ, I would this day declare some things in your praise, so that you would pass no company that would not gather the dust on which you tread, for the blessing it confers.

Another tradition says that Mohammed promised twelve palaces in paradise to any one who would defeat the people of Yâbis, and Āly accepting the offer, desired to hear a description of the palaces. Mohammed said they were built of gold and silver bricks, with a cement of musk and amber. The pebbles around them are pearls and rubies, the earth saffron, its hillocks camphor, and through the court of each palace, flow rivers of honey, wine, milk and water; the banks are adorned with various trees, and with pearls and coral. On the margin of those celestial streams are bowers consisting each of one entire, hollow, transparent pearl. In each of those bowers is a throne with emerald feet, and adorned with ruby. On each throne sits a Hooree arrayed in seventy green robes and seventy yellow robes of so fine a texture, and she is herself so transparent, that the marrow of her ancle, notwithstanding her robes and flesh and bone, is as distinctly visible as a flame in a glass vessel. Each Hooree has seventy locks of hair, every one under the care of a maid who perfumes the lock with a censer which God has created to smoke with perfume without the presence of fire. No mortal olfactory has ever breathed such incense as is there exhaled. My father and mother be your sacrifice! exclaimed Āly; I will undertake the expedition. One night on the march, the army lost their way, but at the prayer of Āly, their horses' feet elicited so much fire that their way became very plain.

\* Note 127.

## CHAPTER XVII.

### *Conquest of Mekkah: Defeat of the Havâzin at Hunayn: Expedition to Tabook.*

THE important event of the conquest of Mekkah occurred in the month of Ramazân, and in the eighth year of the Hijret. The majority of writers declare that this conquest was achieved on the thirteenth of the aforesaid month, but some maintain that it was on the twentieth. The cause of renewed hostilities with the Koraysh was this. At Hodaybeeah, the prophet concluded a truce with the Koraysh and took under his protection the tribe of Khazauh, while the tribe of Kanânah leagued with the chiefs of Mekkah. Two years after the treaty, as a certain wretch of the latter tribe was chanting a satire on Mohammed, a man of Khazauh rebuked him for it, and threatened, if he repeated the offence, to break his jaws. The other, not intimidated, chanted again his abusive ode, on which the man of Kkzauh struck him a violent blow on the mouth. Both parties calling their respective tribes to their assistance, a furious conflict ensued, in which the Kanânah, being the weaker, were driven into the Kâbah and many of their party slain. The Koraysh aided this tribe with animals and arms, and the Khazauh despatched a messenger to Mohammed to inform him what had occurred and call on him for help. The man in recounting the state of affairs chanted a number of odes,\* when Mohammed said to him, Enough! He then went to the house of his wife Maymoonah and called for water to perform ablutions, and while thus engaged, said, I shall not be assisted unless I render assistance. As he made preparations to march immediately on Mekkah, he prayed that the Lord would restrain the spies of the Koraysh, that he might enter their country before they were aware of his movements.

An attempt was made to inform the Koraysh of Mohammed's design, by a man named Khâtib-bin-Aby, who had become a Musulmân and fled to Medeenah, leaving his family at Mekkah. The Koraysh induced his family to write to him and inquire what Mohammed's plans were. In reply he wrote an account of the intended expedition, and gave the letter to a woman who concealed it in her

hair and started for Mekkah. Jibraeel immediately informed the prophet of all this, and he sent ʿĀly and Zobayr in pursuit of the woman. On overtaking her, they demanded the letter, but she began to weep, and swore she had no letter, and on searching her they could find none. Zobayr now observed that it was probable her oath was true; but ʿĀly replied, The prophet has not reported a lie on the word of Jibrâeel, nor that angel on the authority of the Lord of the universe. He then drew his sword and assaulted the woman and threatened to cut off her head if she did not produce the letter. She immediately took off her cap, and, undoing her locks, gave the letter to ʿĀly, who carried it to Mohammed.

He forthwith summoned the people to the mesjid, and ascending the member or pulpit, said, I have prayed God to conceal our designs from the Koraysh, which a man among you has endeavored to disclose. Let the writer of this letter rise; if he does not, God will abase him. All was expectation, but no man rose. Mohammed repeated the demand, and Khâtib, trembling like a date-branch in a strong wind, arose and said, O prophet of God, I wrote the letter, but have not become a hypocrite, or doubted your prophethip. Why then have you done this? demanded Mohammed. My family, said Khâtib, are in Mekkah, where I have no friends to protect them, and fearing lest they should be slain and you be defeated, I wished to do the Koraysh a favor on account of my family. Omar, who was worse than Khâtib, immediately rose and asked permission to kill the hypocrite. Mohammed replied, He fought at Badr, and perhaps he will repent and God forgive him; but now put him out of the mesjid; which they did, beating him at the same time on the back. Soon after, he permitted the culprit to come back, pardoned him, and prayed that God would give him grace not to repeat his offence. The Most High then communicated this verse:—O true believers, take not my enemy and your enemy for your friends, showing kindness towards them; since they believe not in the truth which hath come unto you, having expelled the apostle and yourselves *from your native city*, because ye believe in God your Lord. If ye go forth to fight in defence of my religion, and out of a desire to please me, and privately show friendship unto them, verily I well know that which ye conceal, and that which ye discover; and whoever of you doeth this, hath already erred from the straight path.”\*

It is related that when Abusûfeeân, who was then in Shâm, heard that the Koraysh had fought the Khazauh and broken the truce with Mohammed, he repaired to Medeenah and waited on the prophet, beseeching him to spare the blood of his kindred, and to renew and extend the truce. Mohammed replied, If you have not yourselves

\* Surah 6 : 1.



broken the truce, I still adhere to it. Abusûfeeân next applied to Abubekr and Omar, and begged them to guarantee the security of the Koraysh. They replied that no one could do anything without the permission of the prophet. He then went to his daughter Ummhabeebah, one of Mohammed's wives, and as he was about to sit down on the carpet, she drew it away, saying, The prophet of God has been seated on this carpet, and I will never allow you, an unclean idolater, to sit on it. At this severe repulse, he went to Fâtimah, Mohammed's daughter, and begged her to heighten her renown by confirming the treaty with the Koraysh and extending the period of the truce. She replied that she would pledge whatever the prophet did. He finally wished the young imâms Hasan and Husayn should be permitted to guaranty the safety of his tribe, but Fâtimah replied, that they would do nothing without the sanction of their grandfather. Last of all he applied to ʿĀly, who told him to go himself to the door of the mesjid and proclaim that he, Abusûfeeân, guaranteed the security of the Koraysh, and then start for Mekkah. On reaching home he reported the rebuffs he had met with, and as a last resort, what he had done at the suggestion of ʿĀly. At this, the Koraysh exclaimed, ʿĀly has hoaxed you; how can you be security for your own tribe?

The prophet constituted Abulabâbah-bin-Abdulmenzer governor of Medeenah, and commenced his march after the afternoon prayers, on Friday the second day of the blessed month of Ramazân, having first summoned the chiefs of the tribes and ordered them to assemble their people and join him at Mekkah. At the commencement of the march, the army observed the fast, but on arriving at Karâghul-Ghameem, he ordered the people to eat by day, setting the example himself, and declaring some who still kept the fast, disobedient.

The prophet had nearly ten thousand people with him, four hundred of whom were mounted on horses. The Koraysh were still ignorant of his advance, and Abusûfeeân and two other men came out of Mekkah with the view of procuring intelligence of him. Previous to this, however, Abbâs and Abusûfeeân-bin-Hâris and Abdullah-bin-Abyâmayah had left the city to meet the prophet at Senyet-ul-Akab. Abbâs was permitted by the commander of the guard to wait upon Mohammed, but his two companions were inhibited. Abbâs saluted him, saying, May my father and mother be your sacrifice! I have brought with me the son of your uncle, and the son of your aunt, both of whom are penitent. Mohammed replied, I have no need of them, they have acted dishonorably by me. Umm-salmah interceded likewise for these men, and at last he pardoned them and called them to his presence.

Abbâs now concluded that if the prophet entered Mekkah in anger and power, all the Koraysh would be destroyed. He then

mounted Mohammed's white mule and rode about the country, hoping to find some wood-carrier or milk-seller and send to apprise the people of Mekkah of their danger, that their chiefs might come and wait on the prophet and induce him to guarantee their security. It was now night, and Abbâs found himself near three men, one of whom he recognized by the voice to be Abusûfeeân, who was inquiring of his companions the cause of the numerous fires of which they had just got a view. One of the men replied that the tribe of Khazauh was encamped there. Abusûfeeân said that tribe was too small to have so many fires. Abbâs now announced himself to Abusûfeeân, and told him that the fires were at the camp of the prophet of God, who with ten thousand men was come to take Mekkah. What hope is left? rejoined Abusûfeeân. This, said Abbâs: that you mount behind me and go with me to Mohammed and obtain security for yourself and people.

Abbâs relates that the different parties of the army allowed him to pass, on recognizing that he was the prophet's uncle, but on passing Omar's tent, he, seeing Abusûfeeân, ran out exclaiming, *Al-hamdulillah!* you have now fallen into our hands; and proceeded hastily to Mohammed's tent, saying, Abusûfeeân is brought here without pledged protection, give me permission to cut off his head. This curse was always brave to kill chained and helpless prisoners, but at sight of an enemy on the field of battle he turned his back and fled. Abbâs then informed the prophet that he had given personal security to Abusûfeeân, and brought him there. Let him enter, said Mohammed. He accordingly approached and stood in the presence of the prophet with the appearance of extreme abasement. Mohammed said to him, Have you yet found time to testify to the unity of God and my prophetship? My father and mother be your sacrifice! \* responded the humbled chief; how great is your clemency! if there had been another god besides God, he would have heard our cry at Badr and Ohod; but with respect to your prophetship I have still some doubt. Abbâs exclaimed, Repeat the creed, or I will instantly cut off your head. Abusûfeeân complied, with a trembling, stammering voice, forced by necessity, and then went to lodge in Abbâs's tent, where he heartily regretted the course he had taken, and thought that he might have assembled the Arab tribes and put Mohammed to flight. The prophet knowing the train of his thoughts, shouted to him that if he had taken that way he would after all have been conquered.

The next morning, when Bilâl pronounced the azân, Abusûfeeân inquired what it meant. Abbâs told him it was the summons to prayers, and directed him to rise and perform the previous ablutions, the mode of which Abbâs taught him. They then waited on the

prophet, who was still engaged at his ablutions, and the Musulmâns were holding their hands to catch the water that fell from his hands, applying every drop they caught to their faces. Abusûfeeân observed, I never saw the emperors of Ajem and Room treated with such veneration. He then asked permission to go and put the Koraysh in fear, and call them to God and the prophet. Mohammed told him to go, and promised that all who would repeat the creed should be safe; with all who made no opposition, and all that sat down by the Kâbah without arms. Abbâs observed that Abusûfeeân was a man that loved distinction, and wished some favor to be conferred on himself. The prophet added, Whoever enters Abusûfeeân's house is safe, and whoever remains in his own house and closes his door is safe.

After Abusûfeeân had left Mohammed's camp, Abbâs said to the prophet that Abusûfeeân was a man full of stratagems, and as he saw that the Musulmâns were scattered about, he might form a plot against them. Abbâs was hereupon ordered to pursue and detain him at the entrance of the defile till the army of God should march out in his presence. On being overtaken, Abusûfeeân said, Do you practise deception on me? No, replied Abbâs, but wait till you have seen the army. When Khâlid-bin-Valeed appeared with his division, Abusûfeeân thought it must be the main body with the prophet himself, and so he thought at the appearance of each successive division, till at last came the great standard of the Muhâjerees and Ansâreees, borne by Sâd-bin-Abâdah, an Ansâree. These men were immersed in iron, and nothing of them was visible but their eyes. Your nephew has become a great king, exclaimed Abusûfeeân. He is not a king, but a prophet, returned Abbas, to which the other, through fear, assented. As Sâd approached Abusûfeeân, he accosted him in a threatening manner, and told his men they would that day avenge the blood of their slain. Abusûfeeân in alarm rushed through the ranks till he came to the prophet, and kissing his blessed stirrups, reported what Sâd had said. Mohammed replied that no violence should be offered to any that submitted peaceably, and ordered Aly to advance and take Sâd's banner and calmly and quietly enter Mekkah, which entrance he made with the happiest fortune.

Abusûfeeân, on being dismissed to announce the approach of the Musulmâns, ran his horse with all speed, and entered Mekkah by the lower road, as the dust of the victorious army was rising above the surrounding mountains. The Koraysh, who had not the least apprehension of their danger, asked him the news. He replied, Mohammed is at hand with an innumerable army; flee into your houses, and whoever enters my house is safe. When Hind, that cursed woman, heard this news from her husband, she tried to prevent the people from retiring, and endeavored to make them take arms and

fight the Musulmâns. Kill this base old fellow! cried she; God curse him! what a bad news-bringer he is. Woe to you! retorted Abusûfeeân, I have seen a power before which the emperors of Rome and Ajem and the kings of Kândah and Himyâr will soon become Musulmâns: be still; truth has triumphed and calamity is near.

Mohammed had given orders that in entering Mekkah none but those found in arms to oppose him should be slain, with the exception of several men whose names were specified, and two women that had chanted satires against him. He commanded that these proscribed persons should be killed, though found clinging to the curtains of Kâbah.

On entering Mekkah, Mohammed asked for the key of the Kâbah, and learning it was with Shaybah's mother, sent him for it. She at first refused to deliver it, but on being threatened with death, gave it up, and the prophet, calling Omar to rebuke him for having formerly doubted his word in reference to the conquest just achieved, opened the Kâbah and returned the key to Shaybah, with whose descendants it still remains. From Shaybah's posterity the lord of command, Mahdy, will recover the key, cut off and hang their hands on the Kâbah, and proclaim them thieves of that sacred place. The prophet found several portraits in the Kâbah, which he ordered to be effaced. Here the Koraysh chiefs who had been his persecutors waited on him, fearing they should be slain, but he assured them he should deal with them as Yoosuf\* did by his brethren. After reproaching them for the injury they had done him, he told them to go, for they were now free; and they left his presence as if they had revived from the dead and come out of the grave.

Shaykh Tabersee and others relate that there were three hundred and sixty idols in the temple, soldered to one another with lead. On the day of the conquest of Mekkah, the prophet took a handful of pebbles, which he hurled at these idols, saying, Truth has come and vanity is done away. By his miraculous power the idols all fell on their faces, and he commanded them to be carried out of the mesjid and broken to pieces. When the hour for noon-prayers arrived, he ordered Bilâl to go to the top of the Kâbah and proclaim the azân. At this sound, Akramah, a son of Abujahl, exclaimed, It offends me, that this fellow is braying like an ass from the top of the Kâbah: to this Khâlid-bin-Asayd replied, Thank God, my father is not alive to hear this noise. Abusûfeeân observed, I dare say nothing, for I fear these walls will report everything to Mohammed. The prophet summoned all these men, and by his miraculous power told them what they had said. Khâlid hereupon became a Musulmân, and the prophet made him governor of Mekkah. Three

\* Joseph.



Musulmâns were slain at the conquest, having entered Mekkah at a wrong gate and fallen into the hands of the idolaters.

The imâm Sâduk relates that on the day of the conquest, the prophet sat in the mesjid and received the fealty of the men of the city, by the form of shaking hands till the time of noon-prayers, and afterwards till the hour for evening prayers, after which he received the allegiance of the women. The Most High then sent this passage : "O prophet, when believing *women* come unto thee and plight their faith unto thee, that they will not associate any thing with God, nor steal, nor commit fornication, nor kill their children, nor come with a calumny which they have forged between their hands and their feet, nor be disobedient to thee in that which shall be reasonable : then do thou plight thy faith unto them, and ask pardon for them of God ; for God *is* inclined to forgive, *and* merciful."\* On hearing these terms, Hind replied, I reared a child to manhood, and you killed him. Ummhakeem inquired what those good commands were which he reserved for them. He answered, When calamities come upon you, do not strike your faces, nor scratch them with your nails, nor pluck out your hair, nor rend the covering of your breasts, nor put on black clothes, nor utter loud lamentations. The women inquired in what mode their pledges should be exchanged. The prophet replied, I will not extend my hand to that of a woman : bring a vessel of water. He then put his blessed hand into the water, and taking it out, ordered the women to put their hands into the water, saying, This is the form of pledge with you. It is said that this transaction with the women took place at Safâ.

The cursed woman, Hind, who bit Hamzah's liver at Ohod, had veiled her face and mingled with the other women, being afraid of the prophet. When he enjoined them to associate nothing with God, Hind observed, You are exacting a condition of us which you did not of the men. On commanding them not to steal, she said, Abusûfeeân is a miser ; I have taken some of his property, and do not know whether he will declare it lawful or not. Abusûfeeân, her husband, replied that whatever she had taken or might afterwards take was lawful. At this the prophet, recognizing the woman, smiled, and asked if she were not Hind, the daughter of Atabah. Yes, she replied ; pardon what is past, that God may pardon you. He then forbid them to commit lewdness. Will a virtuous woman do that ? exclaimed Hind, who was noted for that crime. At this Omar laughed, for in his youth he had been guilty with that very woman, and moreover her son Mâveeah was the fruit of illicit intercourse.

After the conquest of Mekkah, the prophet sent out detachments to various quarters in the vicinity, summoning the Arab tribes to embrace islâm, but giving no orders to fight. Some of these tribes

\* Surah 60 : 12.



became Musulmâns, others refused. In one of these expeditions Khâlid-bin-Valeed encountered a tribe against whom in his youth he was hostile, and to gratify that old enmity he killed many of them and took much spoil. Mohammed was highly offended at this, and sent ʼĀly to make all possible reparation to the tribe. During this year Akramah, the son of Abujahl, became a Musulmân. In this same year, the eighth of the Hijret, the prophet sent Khâlid to break Uzzy, the greatest idol of the Koraysh, ordering others to break Suau and Minât.

Mohammed, to disguise his designs on Mekkah, had made a feint of attacking the Havâzin, who made great preparations for defence, and having made Mâlik-bin-Auf, of the tribe of Nazar, their general, advanced with all their families, cattle, and property, to the wâdy of Autâs, where they encamped and engaged in festivities in anticipation of victory. Among them was a blind old chief named Dereed-bin-Asamah, who drew his hand over the ground where they had encamped, and asked what wâdy it was, and being told, he said it was a fine place to manœuvre cavalry, as the ground was neither too rough nor soft. He then inquired why he heard the cry of horses, cows, sheep and children. They replied that Mâlik-bin-Auf had brought the families and property as an inducement for the men to fight bravely. He then swore by the Lord of the Kâbah, that Mâlik was a mere sheep-feeder and knew nothing of war. He called for him and endeavored to persuade him to send back the families and cattle, admonishing him that he was to contend with a powerful enemy, and demanding if he ever knew a flying army stop for wives, children, and property. Mâlik rejected this wholesome counsel, telling the chief that he was very old and his understanding was impaired. Dereed, the old chief, then inquired for two tribes, their allies, and finding they had not joined the army, sighed at the ill fortune that brooded over them, and wished he were young again, to engage in the ensuing battle and pay the debt of heroism.

When the prophet heard that the clans of Havâzin were assembled in the wâdy of Autâs, he collected the tribes of islâm, incited them to the sacred war, and gave them assurance of victory and help from the Most High, who would cause them to triumph over their enemies, whose property and children and women should fall into their hands. The people were now eager for the contest, and preparations for the march were quickly made. Mohammed gave the great standard to ʼĀly, and ordered all succors entering Mekkah to join their respective colors. The prophet then marched with the ten thousand men he had led to Mekkah, and a division of two thousand who had joined him at that city. Half of this latter division were of the Bence Saleem, led by Abbâs-bin-Merâdas, and the other half of the tribe of Mazeenah. The prophet's army encamped on approaching the position of the Havâzin. Their commander-in-chief,

Mâlik-bin-Auf, hearing of Mohammed's advance, ordered his men to station themselves in front of their families and property, break their scabbards, and secreting themselves in ravines and behind trees, await Mohammed's advance and attack him on all sides while the morning was yet dark, and put him to rout. This order was followed by the declaration that Mohammed never had encountered any who understood the art of war.

After performing morning prayers the prophet commenced his march down the wâdy of Hunayn, which abounded in defiles and declivities. The Bence Saleem who composed the vanguard of Mohammed's army being simultaneously attacked on all sides by divisions of the Havâzins, gave way and fled, throwing the whole army into disorder and flight, with the exception of the commander of the faithful and a few of the companions of the prophet, before whom the fugitives rushed without paying any regard to him. Abbâs held the bridle of Mohammed's mule on the right, and Abusûfeeân-bin-Hâris-bin-Abdulmutalib on the left. The prophet cried to the fugitives, O company of Ansârees, where are you going? Come to me; I am the apostle of God! but no one turned back. Neseebah, the daughter of Mâzeenah, cast dust at the faces of the fugitives, saying, From God and the prophet whither do you flee! At length Ômar passed her, to whom she said, What is this which you do? He replied, Such is the providence of God. The prophet then ran his mule towards the commander of the faithful, who with drawn sword was bravely defending the Musulmân standard, which he held in his hand. As Abbâs was a tall man with a powerful voice, the prophet ordered him to ascend an adjacent hill and shout to the people, Where are you going? the prophet of God is here! Mohammed raised his hand towards heaven and said, O Lord, to thee belongeth praise and intercession, and thou art help. At this juncture Jibrâeel descended and assured Mohammed that he had offered the prayer at which the sea was parted for Moosâ to save him from Faroun. The prophet ordered Abusûfeeân to give him a handful of sand, which he cast at the idolaters, saying, Ugly be your faces! he then raised his head towards heaven and said, O Lord, if this company should be destroyed, no one will serve thee hereafter.

The Ansârees hearing the call of Abbâs, returned, broke their scabbards, and crying, Yes! yes!\* passed the prophet, but from shame did not approach him, and joined the standard of Aly. Mohammed asked Abbâs who they were, and being told they were the Ansârees, the prophet rejoined, Now the furnace of war is hot! At that moment angels descended to give the Musulmâns victory, and the Havâzin were routed and fled in all directions. The Musulmâns heard the clangor of angelic arms in the air, but saw no one.

\* *Labayk*, yes! here! or ready!—an Arabic response.

Thus the prophet triumphed over the idolaters, whose property, women and children fell into his hands. The Most High describes this battle in the following manner : " Now hath God assisted you in many engagements, and particularly at the battle of Honein ; when ye pleased yourselves in your multitude, but it was no manner of advantage unto you, and the earth became too straight for you, notwithstanding it was spacious ; then did ye retreat and turn your backs. Afterwards God sent down His security upon His apostle and upon the faithful, and sent down troops of *angels* which ye saw not ; and He punished those who disbelieved ; and this was the reward of the unbelievers."\* Traditions say that the engagements referred to in the above verses were eighty in number. On the word *sakeenah* † in the above passage, the imâm Rezâ observes that it is the name of a fragrant and agreeable wind of paradise, which has a human form and attends prophets. Āly-bin-Ibrâheem states that one of the prisoners asked the Musulmâns where were the party-colored horses whose riders were arrayed in white, and by whom the Havâzin were routed and slain, and in comparison with whom the Musulmâns were nothing. They replied, Those were angels whom God sent to our aid.

Shaykh Tabersee relates that before the prophet marched to Hunayn, hearing that Safvân-bin-Amayah had a hundred coats of mail, he sent to borrow them on the condition of paying their value if they were injured. From this circumstance, a pledge given for borrowed articles was made binding. Mohammed divided these coats of mail among his companions, and marched against the Havâzin at the close of Ramazân, or beginning of Shevâl, in the eighth year of Hijret. As the Musulmâns were so numerous, they had no doubt of being victorious. Abubekr remarked, This is a wonderful army, and we shall now triumph ; at the same time giving the people a significant wink. But the Most High willed them to know that victory did not depend on their numbers and arms, but on His own almighty aid. When therefore they engaged the enemy, they all fled with the exception of ten men, nine of whom were of the Benee Hâshim ; the tenth, Ameen, the son of Ummameen, fell a martyr. The commander of the faithful defended the prophet and repulsed all who attacked him. Another account says that all fled except seven of the sons of Abdulmutalib. Āly clove forty of the enemy exactly in twain, each at a blow.

Shaykh Tabersee declares that when the Musulmâns fled, and the prophet was left with only nine men about him, Mâlik-bin-Auf, the commander-in-chief of the Havâzin, rushed forward, shouting, Show me Mohammed ! and seeing him, made a furious charge, and was met by Ameen, whom he slew, but he could not force his horse

\* Surah 9 : 25, 26.

† Translated *security* by Sale.

against the asylum of prophecy. At that perilous juncture, Kaldah, the brother of Safvân-bin-Amayah, shouted, Now the sorcery of Mohammed is destroyed! Safvân, who had not yet become a Musulmân, ordered his brother to be silent, saying, God break your jaws! it is better that a Korayshee should be our king than a Havâzinee.

Shaykh Mufeed relates that it was yet dark when the Musulmâns fled, and the prophet turned his luminous face toward the fugitives, beaming like the full moon, so that all saw him while he demanded what had become of the covenant they had made with God. At this appeal they turned on the infidels, who were led on by a man mounted on a red camel and bearing a black flag on a spear. They slew every Musulmân they overcame. The enemy advanced with great impetuosity, but the black standard bearer, whose name was Abujardal, was met by Āly, who at one blow brought his camel to the ground, and with the next stroke clove him in twain. This put the Havâzin to rout, and the Musulmâns in turn pursued, led on by Āly, making great slaughter and taking many prisoners. After the sun had risen high, the prophet ordered it to be proclaimed that no more of the enemy should be slain, nor any of the prisoners be put to death. Two prisoners, however, were slain at the unmanly instigation of Omar, one of them being recognized by him as a spy; but the prophet was very indignant at this disobedience to his orders.

The fruits of this victory were four thousand prisoners, and twelve thousand camels, besides other property, of which God alone knows the amount. Mohammed sent the property and captives to Jârânah under Badeel-bin-Virkâ, while himself, with his army, pursued the infidels, one hundred of whom are said to have been slain in the battle.

When the idolaters were defeated at Hunayn, they broke into two divisions and fled to Autâs and Tâeef, against both of which places Mohammed sent detachments. The division sent against Autâs was successful after a sharp action, but the other came back, saying they had found a bucket which could not be drawn from the well. Upon this the prophet himself immediately marched on Tâeef, which he took after a siege of more than ten days. The people of Tâeef, on being conquered, became Musulmâns. After this conquest the prophet retired with his army to Jârânah, where he divided the booty taken at Hunayn among his Koraysh followers and the Arabs, and gave none, or but very little, to the Ansârees. His reason for such a division was to attach firmly to him those who had recently become Musulmâns. For this purpose he gave a hundred camels to Abusûfeeân-bin-Harb, and the same number to his son Mâvceah. Several other individuals enjoyed the same share. A man by the name of Abbâs-bin-Merdâs, receiving only four camels, was so enraged that he complained of the prophet by chanting an



extemporaneous ode. Mohammed, hearing of this, ordered Āly to go and cut out Abbās's tongue. Accordingly he led away the confounded man, who earnestly asked him if he really intended to cut out his tongue. I shall obey the prophet's order, replied Āly, who now led him into the camel-yard and bade him take four camels and rank with the Muhājerees, or a hundred camels and be classed with those that had received that number. At Āly's advice he contented himself with taking four camels.

The Ansārees were much offended at this division of the spoils, and said, The prophet was for us in the day of his necessity, but now, when he has gained his own kindred to his cause, he forgets us. On being informed of these reproaches, the prophet ordered the Ansārees to be assembled by themselves, when he came to them in anger, attended only by the commander of the faithful, and thus addressed them: When you were all on the brink of hell fire, did not God, by me, give you salvation? and when you were at swords' points with each other, did not the Most High, through the blessing of my presence, inspire union and love in your hearts? To which they responded, Yes. You were few and degraded when I came to you, and now, through my influence, you have become numerous and honorable. In this way he enumerated the many favors he had conferred upon them. As they continued silent after he had concluded his address, he said, Why do you not answer me? They replied, What answer can we make you, O prophet of God? All our fathers and mothers be your sacrifice! all that we enjoy is from thee. Mohammed rejoined, You might indeed say to me, Your people charged you with falsehood and expelled you from among them, but we acknowledged your truth and gave you an asylum; you came to us fearful, and we gave you assurance. At this, the whole company wept aloud, and the old men came to the prophet and kissed his blessed hands, and feet, and knees, saying, We are satisfied to have God and his prophet; do what you please with our own property. He then said, You were vexed with me for dividing the plunder among those that have recently embraced islām, in order to attach them firmly to the faith, and make them your efficient coadjutors, while to you belonged the more excellent riches of the faith. Are you not content that others should take sheep and camels, while the prophet is your portion? He then declared the Ansārees peculiarly his own, the ark of his mysteries, and said if all the world were to go to one wādy, and the Ansārees to another, he would certainly continue with them. He concluded by imploring pardon for them and their posterity. The next year the Ansārees received a very large share of plunder.

As the prophet was preparing to march, the people still clamored for booty, and he plucked some hair from a camel and told them that he was not enriched by the spoils they had taken to the amount of



those few hairs, except the fifth, which of right belonged to him, and even this he would give up to them.

In the month Zeelkâdah he marched back to Mekkah, and performed the rites of the pilgrimage entitled Umrah. He appointed Mââz-bin-Jibel emeer of Mekkah, or, as some say, Atâb-bin-Asayd, constituting Mââz his associate to instruct the people of Mekkah in the faith.

The imâm Sâduk declares that the prophet was never in greater danger than at Hunayn, for most of the nomadic tribes were opposed to him in that battle. A daughter of his nurse Haleemah was there taken prisoner, and on being brought to the prophet, said she was his sister, the daughter of his nurse, and that she was now a prisoner. He spread his cloak for her to sit on, and conversed with her a long time, asking her many questions. He did not take as much notice of her brother, assigning as a reason, that the daughter had been more dutiful to her parents than her brother. At her intercession he freed the prisoners.

It is related that in the eight year of the Hijret, in the month of Zeehejah, Ibrâheem, the son of Mohammed by Mâreeah, was born. Seven days after the birth, the prophet gave the customary entertainment, shaved his son's head and buried the hair, giving its weight in silver to the poor. It is said that in this same year his daughter Zaynab died; and he sent Kâb-bin-Ameer on an expedition to Shâm, who, with his party, were all slain.

In the summer a kâfilah from Shâm arriving at Medeenah, with carpets and provisions for sale, gave information that the army of Room, commanded by the emperor Herkul\* in person, who had been joined by many of the Arab tribes, had arrived at Hams, the main body of the army having advanced as far as Bulkâ, their object being to attack the Musulmâns. The prophet immediately made preparations to march to Tabook, and summoned all the tribes of Medeenah and Mekkah, with others, to the sacred war. He ordered that those who had property should assist the poor in the expedition. Great and general contributions were made to defray the expense of outfit and charges of the war. After leaving the city and encamping at Saynat-ul-Bidan, he made the following address to his army: Praise and thanksgiving be to God: O ye people, verily the truest word is the book of God; the best discourse is that of piety; the best of sects is that of Ibrâheem, and the best of religious observances are those of Mohammed. The most excellent utterance is praising God, the best of narratives are those of the Korân, the best of works are those which are moderate, and the worst of deeds is heresy. The best of religious directions are those of the prophets, and the best death is martyrdom. The worst of the blind are those of a

\* Heraclius.

blind heart, who wander after receiving religious instruction ; the best works are those which confer advantages in the future world. The hand that gives is better than the hand that receives, and a small competence is better than great wealth, which makes men forgetful of God. The worst who ever ask for pardon are those that do so at death, and the most degraded of penitents are those that appear as such at the judgment. There are those who do not, except rarely, assemble for worship on Friday, and some only occasionally think of God, but the worst of all that commit faults with the tongue are liars. The most perfect independence is that from appetite, and the best of necessities is fearing the wrath of God.

The beginning of wisdom is to fear God, and the best thing that comes to the heart of man is assurance in the faith. Doubt in religion is infidelity, and distance from the truth is the part of ignorance. Stealing from public spoils is the portion of hell fire, drunkenness is a flame of hell, poetry is of Shaytân, wine is the gatherer of all sins, and women are the nets of the devil. The worst of arts is that of women, and the worst of frauds is defrauding orphans. He is of a fortunate mind who receives admonition from the state of others, and he is ill-starred whom God knows to be such before his birth. Every one of you will at last go to a narrow cell, toward which all your acts tend. The worst device is that of lying. Whatever is to come soon arrives. Enmity to believers is corruption, fighting them is infidelity, and slandering them is sin against God. Their property is as sacred as their blood. Whoever trusts in God will be sufficiently assisted, and to the patient and persevering God will give the victory. Whoever pardons the faults of others, God will pardon his ; whoever quells his anger, God will give him a great reward ; whoever is patient under calamity, God will bestow on him a good recompense. Whoever wishes to make known his good deeds to men, God will make him abject in their estimation. Whoever fasts will receive a double reward, but God will punish all that sin against him. The prophet then repeated several times, O Lord, pardon me and my sect, and turning to his followers, said, I ask forgiveness of God for you and for myself. He then incited them to fight manfully for the faith, and all, after hearing this address, were eager for battle.

There was, however, a party of hypocrites who would not go to the war, and among them a man named Jed-bin-Kays, to whom Mohammed said, Will you not go? perhaps you may take a daughter of Room prisoner. The wretch replied, It is well known that there is no man fonder of women than myself ; but what I fear is, that on seeing the daughters of Room, I shall not be able to restrain myself within proper bounds : do not therefore expose me to such temptation, but allow me to remain at Medeenah. Jed then advised his neighbors not to march, saying there was nothing to be gained by

it but fatigue. His son reproved him, and admonished him that presently some verses would be communicated from heaven denouncing his infidelity, and which men would read and curse him down to the judgment day. This apprehension was soon realized, for directly the Most High sent down this verse: "There is of them who saith *unto thee*, Give me leave to *stay behind*, and expose me not to temptation. Have they not fallen into temptation at home? But hell will surely encompass the unbelievers."\* Jed further observed, Mohammed thinks an engagement with the armies of Room is like the battles he has already fought, but not one of his army will return.

Āly was left in command at Medeenah, which arrangement was so scandalized by the hypocrites, that at last the commander of the faithful took his arms and overtook Mohammed at Jeraf. The prophet asked him why he had come. Āly replied that the hypocrites declared that he had been left, lest he should bring misfortune on the expedition. That is false, said Mohammed; and are you not satisfied with being my brother, and holding in respect to me the rank of Haroon to Moosâ,† and to be khaleefah among my people, as there will never be a prophet after me? Thus consoled and reasoned, Āly returned to Medeenah.

Mohammed now ordered his army to be numbered, and it was found to be twenty-five thousand strong, besides slaves and servants. He then commanded the believers to be counted, and there were twenty-five persons who had not opposed him in that expedition.

An attempt was made to cut off Āly on his return from camp to Medeenah, but the plan was frustrated by Āly's horse, that miraculously spoke and warned the hero of the slightly-covered pit dug for his destruction, but which he passed without harm, the frail covering miraculously becoming firmer than the adjacent ground. A plot was laid in this expedition by twenty-four men to assassinate the prophet. On arriving near the place where they intended to put their plan in execution, he summoned these men, and told them that the faithful spirit, Jibrâeel, had informed him that a party of hypocrites at Medeenah had plotted the death of Āly, who had been miraculously delivered. When these twenty-four men heard this announcement they whispered to one another that Mohammed must be wonderfully expert in magic, or some carrier-pigeon have brought him the news.

The band of assassins then agreed to go and congratulate the prophet on Āly's escape, and thus lull his own suspicions, and enable them more easily to execute their purpose. They waited on him accordingly, and inquired who was the most exalted, Āly or those angels privileged to approach near the Deity. He replied that the angels enjoyed their exaltation by loving Mohammed and Āly.

\* Surah 9 : 49.

† Aaron to Moses.

When Adam gave names to all creatures, the angels perceived that he excelled them in knowledge, and when they witness the temptations and troubles and miseries under which good men labor, they know themselves inferior in goodness. The Most High addressed them, saying, O my angels, neither the allurements of sense lead you astray, nor hunger impairs your strength, nor fear of enemies troubles you. Shaytân has no power to ensnare you, for you are under my protection. But whoever of the sons of Adam holds fast his faith under the trials and calamities of life, endures what you never suffer, and treasures up for himself a number of blessings, consisting of nearness of approach to me, which you have not acquired.

The Most High made it evident that the good and pious were more excellent than the angels, and then commanded them to adore Adam because he was the progenitor of this race which is the best of creatures. Still this adoration was not paid to Adam, but he was the Kebablah of the angels, towards which they prostrated themselves in adoration of God. The act was only a recognition of Adam's rank and greatness, for religious prostration must be made to none but God alone. Iblees disobeyed the Most High, and was destroyed for his disobedience, which originated in pride against Adam, who disobeyed God by eating the fruit of the tree,\* but was not destroyed, for his disobedience was not in pride against Mohammed and his sacred family. Accordingly God addressed him, saying, O Adam, Shaytân disobeyed me in respect to thee, and was proud against thee, therefore he was destroyed; but if he had humbled himself before thee, according to my command, and had ascribed to me exaltation, greatness and glory, verily he had been saved as you were. You disobeyed me in eating the fruit of the tree, but on account of humbling yourself before Mohammed and his family, you were saved and delivered from your fault and shame and dishonor. Adam took refuge in the name of the spirits of Mohammed and his family, and enjoyed the utmost degree of safety and pardon through them.

The prophet ordered his companions to commence their march in the first part of the last half of the night, directing at the same time a herald to proclaim his command, forbidding any one to ascend the mountain called Akabah † or pass that place before himself. He then ordered Huzayfah to advance to Akabah, and notice who passed in disobedience of his command. The man replied that he perceived marks of some ill design among the officers of the army, and he feared he should be slain for his fidelity, if found at the appointed place alone. Mohammed answered, There is a large rock at the assigned place; when you reach it, say, The prophet of God commands thee to open for me, that I may enter thy centre, then to shut thy-

\* Note 130.

† Note 131.



self again, leaving a passage for air and whence I may see all that pass Akabah. All this was soon accomplished, after which the twenty-four hypocrites came along on their camels, with footmen before them. Some of the hypocrites said, If any person is found here, kill him, that he may not tell Mahommed what he has seen, and prevent him from ascending Akabah till daylight and frustrate our plot. Finding no one, they took their positions, some on the hill, some at the base, and others in the public road. When all was arranged, they said to one another, Do you not see how ready every thing is for the death of Mohammed? and even he labors to accomplish it by forbidding the people to ascend Akabah before himself, that he may fall into our hands alone, and give us ample opportunity to execute our design before his companions come up.

The Most High brought all these remarks to the ear of Huzayfah, whom the rock now miraculously directed to go and tell the prophet what he had seen and heard. At the same time the rock opened to let him escape, and the Most High transformed him into a bird, and he flew to the presence of the prophet, and on alighting was restored to his former shape, and related what had happened and named all the conspirators. The prophet remarked, The Most High will accomplish His own decrees respecting the preservation of Mohammed, although all the world league against him. He then ordered Huzayfah and Salmân and Amâr to accompany him and trust in God. One led his camel, which another followed and urged on, while the third marched by his side. On reaching Akabah, the conspirators rolled down from the hill some bottles they had filled with sand, in order to make Mohammed's camel shy and throw him, but by divine power they bounded high in the air and passed over the camel without frightening her. The prophet now ordered Amâr to ascend the hill and with his staff beat the camels of the conspirators. Those camels shyed and cast their riders, some having their arms broken, and some their legs, and others their ribs, and they carried the marks of those fractures to their graves. Abubekr, Omar, Abusûfeân, and his son Mâveeah, were among those conspirators.

On arriving at Tabook, it appeared that the report of the emperor of Room's advancing against Mahommed was false. From this place he sent out a detachment that took several places and considerable booty. In some books it is recorded that he remained two months at Tabook. It was his practice to conceal his real destination in his expeditions, sometimes by announcing that he was going to another place; but on this occasion so much preparation was required that the destination of the army could not be kept secret. This expedition occupied the months of Rejeb, Shabân, and Ramazân, in the eighth year of the Hijret. It was attended with many miracles, but no battle. When provisions grew stale and scarce the prophet miraculously provided his army with a fresh sup-



ply. But he did not pray that a table should be sent down from heaven for his followers, lest it should be followed with a calamity, as in the days of Eesâ. For Mohammed said, When the people of Eesâ asked him to bring them a table from heaven, the Most High decreed to fulfil their request, but declared he would punish any of them who should be an infidel after the descent of the table, with such a punishment as had never before been inflicted in the universe. Accordingly after the miracle had been realized and many remained still in unbelief, the Most High transformed them into the shape of hogs, monkeys, bears, cats, and other kinds of creatures of the land, sea and air, to the number of four hundred species of animals. Mohammed, he continued, is too benevolent thus to expose you to the wrath of God.

A flying bird now appeared, and Mohammed said to some of his companions, Tell that bird that the prophet of God commands it to fall to the earth; which was no sooner said than done. He then addressed the bird, saying, By divine power become great. The bird immediately expanded to the size of a hill, so large that ten thousand people at the command of the prophet stationed themselves around it. He then ordered all the feathers to fall off, and the bird was instantly left bare. Next, by a word the flesh was separated from the bill, claws, and bones, which last, at another word, were changed to cucumbers, the feathers at the same time becoming different kinds of vegetables. The prophet then directed his followers to use their knives and begin the repast. A certain hypocrite remarking to another man, that Mohammed declared the birds of paradise had the flavor of roast meat on one side and grilled on the other, and wondering why he did not give them something of the kind on earth, all which the prophet perceiving, said to the people, Whenever you put a morsel into your mouths, pronounce, In the name of God the compassionate, the merciful, and blessings on Mohammed and his family, and you will enjoy the flavor of whatever food you desire, which was fully realized. When a wish was expressed for water, he told them to take a morsel and pronounce as before, and they would find the deliciousness of milk and any sherbets\* they might wish, which was likewise fulfilled. He then commanded the bird to return to its original state and fly away, which it did, leaving no trace on the ground of the miraculous feast.

It is related that many messages passed between Herkul and Mohammed while the latter was at Tabook. The prophet forewarned his people that on a certain night a hurricane would arise, which proved true, the tornado blowing one man away to a distant mountain, and killing another, whom Mohammed raised to life.

\* Beverages made of sugar, water, and acid—as lemonade, etc.

## CHAPTER XVIII.

*Controversy about Mohammed at Nejrân : Deputation to Medeenah and proposed Appeal to God : The Nasârâ decline it and submit to Tribute.*

IBN-ASHNÂS relates that after the sayyid of creatures had conquered illustrious Mekkah, and the Arab tribes had become his followers and subjects, he sent messengers to all the people of the world, particularly to the emperors of Ajem and Room, summoning them to embrace islâm, pay tribute, or prepare for war. When the heralds of the prophet delivered these terms to the Nasârâ\* of Nejrân† and all in that region, namely, to the Benec Abdul-Dân, Benec Hâris-bin-Kâb, and others who agreed with or differed from them in the Nasarânee religion ; that is, to the tribes of Arnseeah, Saluseeah, Deenul-Mulk, Maruneeah, Abâd and Nestoreeah, they were all thrown into alarm, notwithstanding their great numbers. The people of Nejrân assembled to consider this business in their great keenesah, or church, the floor of which was covered with carpets, and the walls hung with silks and brocades. They erected the great gold cross adorned with gems, and which the emperors of Room had sent to them.

The assembly was first addressed by Abukhâmid-Haseen-bin-Alkemah, surnamed Abuhârisah, the wisest man among them, and a hundred and twenty years old. He used to bind a cord on his forehead to prevent his eyebrows from hanging down over his eyes and obstructing his sight. He rose, and leaned on his staff to address the people. He possessed knowledge of the Lord of the universe and a share of the remnant of prophetic wisdom, and was of the number of those that acknowledged the unity of God and held the faith of Eesâ. It was also true that he believed in Mohammed, but he concealed this fact from his infidel countrymen. He began by saying, Be careful, ye children of Abdul-Dân, to preserve the blessings of peace and prosperity, which God, to whom be praise, has conferred upon you. Lose not these favors through carelessness and precipitancy. Verily, what is not done you may do, but an act once accomplished cannot be recalled. Safety lies near moderation and carefulness, and truly self-restraint is better than precipitation, and parleying long is better than making a hasty onset.

\* Christians.

† A town of Yemen.

Karz-bin-Sayrah, chief of the Benee Hâris, now rose, and turning to the old chief who had just spoken, said, O Abuhârisah, at the tidings we have heard your heart has become like one surprised by a lion, and whose reason has been overthrown. You talk to us in proverbs, and would frighten us with the prospect of war. But know you not how important it is to advance the truth of the beneficent Lord, though at the expense of the evil you dread? Religious war indeed is no small matter, and its necessity rarely occurs; but corruption of the true faith of Almighty God is a just cause for such a war. Can you hinder any of the people from joining us who are the pillars of government, since we have always been victorious? and what fault can you attach to us? Karz ended his harangue in such a passion, that without perceiving it he severely wounded his hand with an arrow head he was holding.

Aukib, whose proper name was Abdul-Meseeh-bin-Sherjeel, chief of his tribe, and without whose advice they did nothing, next rose, and turning to Karz, said, May your face be white, and your place respected, and your party be honorable, and no mischief befall those that enjoy your protection. You have alluded to those whose front is soiled with the dust of battle, and to the honors which warriors have won, and to those they inherit from illustrious ancestors of ancient renown. But every time has its appropriate counsel, and although there be men for all times, yet every one is more suited to his own period, than to eras which preceded him. Wars furnish different fortunes; some are destroyed, and others gain the rank of conquerors. Safety is the best of garments, and calamities do not come without cause, and the greatest cause of calamity is forsaking the path of safety.

Next rose up Sayyid, whose proper name was Ahtem-bin-Nâmân, one of the wise men of Nejrân, equal to Aukib in rank, and was of the tribe of Aumilah and allied to the tribe Lahm. He turned toward the last speaker and said, Be your work prosperous and your fortune exalted. Verily, whatever shines has light, and there is light in every word of truth, but by the Lord the giver of understanding, no one perceives the light except those endowed with vision. Verily, you have all three in your speeches wandered over mountains and plains. Each one according to his own abilities has exhibited an inviting way, and an indisputable matter if assigned to its own proper place. True it is, the chief of the Koraysh has summoned you to a mighty enterprise; canvass the matter well and give your minds.

Karz, who was of an impetuous temper, resumed and said, Shall we abandon our faith, which is linked to our very existence,—the faith in which our ancestors lived, and for which we are honored by the kings of the world? Or shall we sink to the degradation and baseness of paying tribute? No, wallah! neither of these will we

do, but will draw our keen swords from their scabbards, and not sheathe them again till many women are made widows and our blood is poured out in the presence of Mohammed. We will fight him till God, to whom be praise, gives the final victory to whom He pleases.

Sayyid rejoined, Have mercy on yourself and us all; a single sword drawn by us will be the signal for their attack. All the Arab tribes are the followers of Mohammed, and have given into his hand the bridle of their obedience, and his command is obeyed in the city and wilderness. The emperors of Ajem and Room are his inferiors; who, then, are you to wage war against him? All of you that engage him will be annihilated and your name forgotten; you will be like straws on a torrent, or a morsel of flesh dashed on a rock.

In the assembly was a man named Jaheer-bin-Surâkah, of the Nasârâ religion, but a heretic, though he ranked high in the estimation of Nasârâ kings. Sayyid addressed him, saying, Give your opinion of the matter before us, for this is an assembly in which important events are to be decided. He rose and spoke to this effect: My counsel is that you yield in part to the demands of Mohammed, and gain time to send envoys soliciting help to all Nasârâ kings, especially to Kaysar, of Room. Send to the kings of the blacks, sovereigns of Noobah, Habeshah, Alvah, Ran, Râhat, Merees and Kayt, all of whom are Nasârâ. In the same manner send to Shâm and the rulers on that side, and to the kings of Ghasân, Lahm, Juzâm and Kazauh, and all others of your religion and kindred and friends, and having marshalled them all,\* and the Nasârâ Arabs of Yemen, attack Mohammed, who will then be unable to withstand you, and you will soon annihilate him and the sedition he has kindled, and you will become great and renowned, like the Kâbah of Mehkah to which the world repairs in pilgrimage. This is the counsel to be followed, and no other is good.

All were pleased with the counsel of Jaheer, and the assembly was about to adopt it and dissolve, when Hârisah-bin-Asâl, of the true faith of Eesâ, arose, and turning to Jaheer, began by chanting an ode to this purport: How long will you attempt to obstruct the way of truth by falsehood, when truth cannot be concealed, and by the power of truth you may remove mountains? It is vain to think of entering a house except by the door. Then turning to the assembly, he said, Listen, ye children of wisdom: verily, he is happy who listens to wholesome advice, and turns not away from the words of truth. I would inspire you with the fear of God, and remind you of the words of hazret Eesâ. He then explained the testament of Eesâ, and His commands to His successor Shimoon-bin-

\* Note 132.



Yohanâ, and His prediction of what should happen in His sect, namely, that they would turn to vain religions. God, to whom be praise ! said to Eesâ, O son\* of my handmaid, take my book with all your strength, and explain it to the people of Surecâ† in their own language. Tell them I am the Lord, besides whom there is no Lord ; I am the Living and never die, immutable in my existence. I am the Lord who created all things from nothing. I am perpetual, without defect, and unchangeable. Verily, I have raised up my prophets, and given them my books in mercy to my creatures, for their religious guidance, and to preserve them from error. Verily, I will send the chosen of prophets, Ahmed, whom I have selected of all my creatures, even Fârkaleet, my friend and servant. I will send him at a time when the world shall be destitute of religious guidance, and will raise him to the prophetship in his native land, Mount Fârân,‡ in sacred Mekkah, the place of his father Ibrâheem. I will send new light to illumine blind eyes, open deaf ears, and enlighten foolish hearts. Happy he who lives in the era of that prophet, hears his words, believes in him, and obeys his law.

The bright world now darkened in the eyes of Sayyid and Aukib, who now feared they should lose their rank and dignity, which was founded on the religion of Eesâ, if these predictions should be published ; therefore, Aukib turned to the speaker, saying, Restrain yourself ; more reject your counsel than approve it, and many are the speeches which draw down calamity on those that utter them. Sayyid said, I always thought you great and excellent, one to whom men of understanding inclined, but beware lest you lead the people to a mirage, instead of water. Mohammed, the leader of the Koraysh, has but a short time to remain on earth. After he is cut off, a period will pass, at the close of which will arise, in wisdom, a prophet with the sword, who will become king of a great empire. His sect will extend from the east to the west, and of his posterity a pure king will arise, who will conquer all others, and the people of every faith will embrace his religion, and his kingdom will extend over all that night and day encompass. The period I have mentioned will be long : it has not yet arrived ; hold fast, then, your present religion, and embrace not a faith which will soon pass away. We are now attached to this religion, and to-morrow belongs to those who may see it.

Be silent, interrupted Hârisah, that is, Abuhârisah ; what will he do to-day who thinks not of to-morrow ? Fear God, that He may attend your cry, for there is no refuge in the universe but Him. Both you and Aukib are our leaders in religion. Let your understanding be your guide, adopt whatever your reason approves, and patiently bear its results. Choose what the Most High will bless,

\* Note 133.

† Syria.

‡ Note 134.



and counsel not to your own dishonor, for whoever gives the bridle to his passions, will be hurried on to destruction, but he who considers the end of his work, is safe from disappointment. After rebuking Aukib for saying the majority were against him, Hârisah, he turned again to Sayyid, and continued, There is no sword which does not sometimes fail, and no wise man whose wisdom is not sometimes lame ; and happy is he who turns from his error to the right way, but calamity awaits him that obstinately clings to his mistake.

You asserted that after Eesâ, two prophets will arise : where in the divine books is this written ? Do you not know what hazret Eesâ declared to the Benee Isrâeel, saying, What will be your state when I go to my Father and your Father, and after a certain period the truth speaker and the liar shall come ? Who are they ? inquired the Benee Isrâeel. He replied, A prophet of the posterity of Ismâeel will arise, and a liar of the Benee Isrâeel will come. The truth speaker will be raised up for mercy and war, and his sovereignty will last while the world endures. The title of the liar is Meseeh Dujâl,\* the anointed liar, whose reign will be short, and the Most High will slay him by my hand when I shall again return to the earth. Beware, said Hârisâh, of the example of the Yehoopees, who were admonished that two Meseehs would come, one in mercy and religious guidance, the other estranging from the right way. The Yehoopees rejected the true Christ or Meseeh, and charged him with falsehood, but believed in the Meseeh of error, namely, Dujâl, of whom they are in expectation, and have excited sedition, and cast the divine books behind their backs, martyred the prophets of God, and killed those that adhered to the Most High. Then God blinded their vision after they had seen an account of their bad deeds, and took away royalty from among them, because of their tyranny and corruption, and subjected them to abasement and degradation, and doomed them to hell.

Aukib now demanded of Hârisah how he ascertained Mohammed to be the prophet predicted in the divine books. Perhaps it is your cousin, Musaylemah,† master of Yemâmah, who also claims to be a prophet, and is descended from Ismâeel. Both he and Mohammed have followers who testify to their prophetship, and do you know of any material difference between them and their claims ?

Hârisah replied, Yes, verily, the difference between them is greater than between heaven and earth, or between clouds and dust. The prophets and apostles sent by God are attended by certain marks and proofs which establish an assurance of their truth in the hearts of their Lord's servants. But Musaylemah, ruler of Yemâmah, is a liar. Your own messengers that visited him brought back a sufficient refutation of his claims ; whereas, Ahmed, the prophet of Me-

\* Note 135.

† Note 136.

deenaar, is accompanied with signs which distinguished the preceding prophets. When he came to Meenaar most of the wells were dry, and those which had any water, it was brackish, but all were filled with sweet water on his casting saliva, or water he had gargled, into the wells. Ophthalmia and wounds were instantly healed by his saliva, and many other miracles were wrought by him. All this was reported to Musaylema, who had sent some men as spies to Mohammed. On their return they asked him to do what the prophet of Meenaar performed. Reluctantly enough he was constrained to make the attempt, and went with his followers to a well which had a supply of fresh water, which immediately dried up when he cast saliva into it : and another good well, into which he cast gargled water, became brackish. A person having sore eyes was brought to him for cure, and was made blind by the saliva of Musaylema ; and a wounded man, by the same application, became leprous. After these judgments, Musaylema said to his people, You have done ill by my prophetship in demanding miracles before I received a divine communication authorizing me to perform them. But as I am now allowed to work miracles on your bodies, come, and whoever has true faith in me shall be healed, and whoever doubts shall be worse than before. They replied, We do not wish you to do anything to us, lest the people of Meenaar should reproach us.

At this story Sayyid and Aukib laughed excessively, and said, What relation has light to darkness, or truth to falsehood, between which there is not so much difference as between these two men. But Aukib in apology for Musaylema said, If he does wrong in claiming to be a prophet, he has yet done well in reclaiming his people from idolatry to the worship of the true God.

Hârisah resumed, I adjure you by the truth of Him who spread out the earth and enlightened the sun and moon, to say, if in the divine books there is not a place where God,—to whom be praise !—declares Himself the Lord, besides whom there is none else, saying, I am the awarder in the day of awards. I have sent my books and raised up my prophets for the salvation of my servants, and to deliver them from the snares of Shaytân. The prophets are among my creatures like the stars of heaven, guiding men by my communications and laws. Whoever yields them obedience obeys me, and whoever opposes them opposes me. Verily, I and the angels and all creatures have cursed him who denies my Godhead, or associates creatures with me, or charges me or my prophets and apostles with falsehood, or declares he has received a divine communication when I have sent him none, or conceals my divinity, or claims to be himself divine, or leads my servants astray, or obscures from them the way of truth. Verily, he worships me acceptably who serves me in the manner prescribed by my servants ; but whoever

forsakes this way, all the service he renders me has no other effect than to remove him the farther from me.

Aukib assented to what Hârisah had said, but Sayyid, being a warrior, observed, As for this Korayshee, our belief is that he is a prophet to his own people, the children of Ismâeel, but he claims to be raised for all creatures. Are you sure, said Hârisah, that Mohammed is really a prophet to his own people? Yes, answered Sayyid. Do you testify to his apostleship? said the other. Who can reject the proofs he brings? replied Sayyid: Yes, I testify and have no doubt of it, as it is declared by all the celestial books, and all preceding prophets have predicted his coming. Hârisah now hung down his head and laughed, and drew his finger on the ground, and when Sayyid asked him the reason, he said he was wondering. Perhaps what I said, continued Sayyid, occasioned your wonder and laughter. Yes, answered Hârisah, is it not wonderful that a man claiming to be wise and learned should say that the Most High has chosen for the prophethip, and specially appointed to the apostleship, and aided by His own Spirit and wisdom a man who is a liar, who says he has received a divine communication when he has not, and mingles truth with falsehood, like soothsayers, sometimes lying and sometimes speaking the truth? At this Sayyid was abashed and ashamed, and saw that he had exposed himself to this cutting reproach.

Aukib now took up the discourse, and after reproving Hârisah for saying a great deal, and not all in the most courteous manner, proceeded to declare, The Most High has exalted us above kings in the Nasârâ religion, and consequently over all mankind. You ought then to respect the rights of those you address. You have mentioned the signs and miracles of the brother of the Koraysh, and on this subject have said much and said it well. We are indeed certain on this point, and testify that all the signs and miracles have met in him except one, which is to the others as the head to the body; if he is found to possess this also, we will believe in him more readily than yourself; but till that is exhibited, all other proofs are vain. What is that sealing miracle? inquired Hârisah.

Aukib continued, He finds safety who embraces the truth whenever he discovers it. You and I and all the ulemâs of the divine books know that the past and the future is contained in them, and is manifested to all in the plainest manner, attended both by promises and threatenings. These books declare that Ahmed the prophet will come, who is the seal of the prophets, and whose sect will extend throughout the world and reign a long period. Among his followers a sect will arise, who will violently take the sovereignty from those that are nearest related and dearest to the prophet, whose words the usurping party will forsake, and tyrannize

many years, during which period royalty will assume the place of the khalâfat.

The royal power of the usurpers will increase till every house in the peninsula of Arabia shall contain some favoring their cause, and others fearing their power, which shall at last be broken and transferred to others who will rule over them and their servants. Bad morals will then prevail, and sovereigns rule by violence, and establish their power by conquest, but will at length lose territory on their frontiers, and infidels will subdue them, and their calamities shall so increase that they will prefer death to life. Their great men in this period will be unworthy of their rank. Nothing but the name of religion will be left to them, and believers, who will be but few, will be treated like strangers, and most of them be reduced to despair of divine relief. But the Most High will at last recompense them for their sufferings, and succor them in their despair, by a man of the posterity of their prophet Ahmed.

The deliverer will be revealed whence they know not. The heavens and angels will bless him, and the earth and all that dwell therein will rejoice at his appearance. The earth will yield him her blessing, her ornaments and treasures, till it is restored to the state in which it was in the time of Adam. In his period poverty and sickness will be unknown, with all the train of calamities which preceded his era. Tranquillity will reign in all cities. Poison will be taken away from all that have it, and stings and claws from all that possess them, so that a young girl may fearlessly play with the viper. Lions will associate with cattle, like herdsmen, and the wolf accompany sheep like a protector. The Most High will make that personage whom He raises up the conquerer of all religions, and give him the keys of all climates, to the extremity of Cheen,\* till at last not an individual shall remain without the pale of the true religion.

When Aukib closed his speech, Hârisah highly complimented him, and applauded his remarks, which he declared to be accordant with what God had revealed in His books. But, continued he, what is that important matter you were to explain? Aukib resumed, What you believe respecting Ahmed the Korayshee, is only error. Why, said Hârisah, have you not acknowledged that his claims to apostleship have been attested by miracles? Yes, replied Aukib, but between Eesâ and the judgment, two prophets are to appear, the name of one of which is derived from that of the other; one is Mohammed, and the other Ahmed. Moosâ has announced the advent of the first, and Eesâ has proclaimed the coming of the second. This Korayshee is raised up for his own people, but after him a prophet will appear whose empire will be great and his period long. The

\* China.



Most High will sent him to complete the faith, attended with proofs to all people, for, after Mohammed, seditions will arise, so that all religions will be eradicated. Then that prophet will be sent to arrange and restore religion, and subdue all opposing sects. After him just kings will reign wherever night and day pervade, and will inherit the earth like Adam and Nooh, the heirs and masters of the world. These kings of so exalted rank will yet, in humiliation, wear the dress of mendicants. They will be the dearest of all creatures, and by them the servants of the Lord will enjoy prosperity. To the last of them, after a long period, Eesâ will descend. After them there shall be no good in life, for there will be various companies without understanding, or like sparrows in reason, in whose period the judgment will occur in the age of the worst of creatures.

Hârisah now inquired of Aukib if he was sure and had no doubt the two names he had mentioned belonged to different individuals. He replied that the truth of this was more evident to him than the sun; on which Hârisah, in some metaphorical remarks, reflected on the use the other made of his reason. Aukib demanded what Hârisah referred to in speaking so roughly.

Hârisah then swore by the truth of the Lord, by whom the heavens and earth are supported, that the two names under discussion belonged to one and the same person and prophet: to him respecting whom Moosâ-bin-Imrân threatened the people, and whose advent Eesâ-bin-Maryam announced, and whom, before them, Ibrâheem in his book foretold.

After some laughter on the part of Sayyid, and personal remarks in return by Hârisah, the former took up the argument and adjured the latter if he did not know what the book Zâjerah declared, which had been translated from the language of Surecâ into Arabic. This, said he, is the book of Shimoon-bin-Hamon-ul-Sefâ, who was the successor of Eesâ. His book has been transmitted from hand to hand, till it has reached the people of Nejrân. After mentioning many other things, it declares that when a certain period shall elapse, men will wander in error and cut asunder the ties of mercy and kindred, and the precepts of the prophets will be obliterated. The Most High will then raise up the Fârkaleet,\* and send Him in mercy and justice to the people, to separate between truth and falsehood. They inquired of hazret Eesâ, saying, O Meseeh of God, who is Fârkaleet? He replied, Fârkaleet is Ahmed, the seal of the prophets, and heir of all their wisdom. By him the Most High will send mercy in the period of his life, and show him mercy after his death, on account of his pure and sacred descendant. That prophet will be raised up in the end of time, when all the cords of religion are broken, and the lights of the prophets extinguished,

\* Paraclete, or Comforter.



and in a short period he will restore the faith of islâm, as at the first. The Most High will establish his empire, and righteous kings after him, till his kingdom shall extend throughout the earth.

Hârisah replied, All you have said is true, and in truth there is nothing to fear : but who is that personage you have described ? He must have offspring, said Sayyid. True, rejoined Hârisah, and he is no other than Mohammed. That is the point in dispute, returned Sayyid : have not our own messengers and other travellers assured us the two sons of Mohammed, namely, Kâsim, the son of a Koraysh woman, Khadeejah, and Ibrâheem, the son of Mârecah, the Kibtee, are both dead, and he is now left without a son, like a sheep with a broken horn, and tending to destruction ? If Mohammed had a son, your reasoning would have some probability ; for in the book of Shimoon it is written, The son of that prophet shall conquer the world. But since Mohammed has no son, he cannot be the one whom Eesâ foretold.

Hârisah commenced his reply with an oath that admonitions were many but those who heed them few, and proofs are obvious, were there only eyes to see them. As those who have inflamed eyes cannot look at the sun, on account of the agony it would give them, so those of weak understanding cannot comprehend weighty arguments. Then turning to Sayyid and Aukib, he continued : If Mohammed has no child, do not follow him ; but if it should appear that he has offspring to succeed him, would you doubt that he is the heir and seal of the prophets, and that his religion will overcome all others ? They promptly answered, No : on which Hârisah exclaimed, Allah akbar !\* truth is manifest, and falsehood put to flight. Verily, it is easier to remove the ocean and shiver all the rocks to peices, than to put to death the living truth of God. Know ye that Mohammed is not without offspring, and is therefore the seal of the prophets, in the period of whose sect the judgment will come. From his posterity will arise that righteous king you described, and who will be sovereign of the east and the west. He will conquer by the orthodox Ibrâheemic faith, which repels and subdues all idolatrous religions.

The opponents now assented that if Mohammed had offspring, Hârisah had won the cause in debate, but told him his mode was fox-like ; and they insisted on seeing the evidence on the disputed point. Hârisah replied he would soon free them from doubt, and impart health to their hearts. He then turned to Abuhârisah-bin-Alkemah, an old shaykh and eminently learned man, and said, O illustrious father, I beseech you to bestow contentment and joy on our minds, by bringing forward the book entitled Jâmâh, or the Collection. Sayyid and Aukib now proposed to adjourn to the

\* God is great.

next day, as it was near noon of a summer's day, and they declared themselves quite exhausted. This is said to have been the fourth day of the debate. The assembly accordingly adjourned, with the agreement that the next day the books of Zajerah and Jâmâh should be produced, and a decision be made accordant with those authorities.

The next day all the people of Nejrân, with the devotees and ulemâs, attended to hear the debate and what was produced from the book Jâmâh on the subject. At sight of the vast expectant company, Sayyid and Aukib felt ashamed, for they knew that the book appealed to was against them. They therefore, being of the class of incarnate demons for fraud and stratagem, objected to continuing the debate in the presence of such an assembly, and said further that all were tired of Hârisah's long speeches, and for themselves, they had proved their position and urged every argument against their opponents: why then should there be tedious repetitions? But Hârisah insisted on making appeal to the book Jâmâh, which the people seconded by loud acclamations, supposing from the confident manner of Sayyid and Aukib, that the authority quoted would certainly be found in their favor.

Hârisah now sent a servant to bring the Jâmâh, which was a very large and weighty book, and the servant brought it in on his head. At sight of it Sayyid and Aukib almost died of grief, for they knew it contained a history of the prophet of God, of his character, family, times, and posterity, what should happen in his sect, his companions, and all events down to the judgment day. Sayyid and Aukib now had some private conference, in which they deprecated the popular disgrace that threatened them, and which they tried in vain to avert by adjourning the assembly. Meanwhile Hârisah introduced in a secret and silent manner, a party who had just returned from a visit to Mohammed.

The three disputants now turned their attention to the Jâmâh, and first produced from it the book of Adam,\* which related to the kingdom of the Most High, what he has created, and what he has decreed in heaven and earth respecting things temporal and eternal. This book, which contained all sciences, was transmitted by the father of mankind, to Shays. All the assembly gave the strictest attention to the book, in the second chapter of which was written: In the name of God the compassionate, the merciful: I am the Lord, besides whom there is no Lord, self-existent in my nature. I created the universe, and the life of all is derived from me. I have decreed one period to succeed another, and in everything have made the true and the false manifest, and according to my own counsel have given causes their power. Every difficult

\* Note 137.

thing is subject to my power. I am the great, beneficent Lord, and the gracious giver. I give and forgive, my mercy outruns my wrath, and my favor outstrips punishment. I have created my servants to worship and serve me, and have manifested perfect, divine evidence to all. Verily, I will send them my prophets and my books, from the epoch of the first of mankind, Adam, to the era of Ahmed my prophet, on whom I will send salvation and mercy, make in his heart a place for my blessings, and by him complete the list of my prophets. Adam inquired, Who are thy prophets, O Lord, and who is Ahmed, on whom thou bestowest such exaltation and greatness? The Lord of the universe replied, They will all be of thy posterity, and the last of them will be Ahmed. For what, said Adam, dost thou raise them up and send them? The Most High declared, On account of my unity, and to make known my oneness I send them. I will communicate by them to mankind, three hundred and thirty religious dispensations, and will perfect them all for Ahmed. I have decreed that whoever comes to me according to one of these dispensations, with faith in me and my prophets, shall enter paradise.

The next passage of the book was to this purport: The Most High caused Adam to know the prophets and the rest of his posterity. His attention was fixed by a light or spirit among them, that illumined all the east, and increased till it likewise filled the west and towered to heaven. This he recognized to be the Mohammeden light, and the fragrance shed by that luminous spirit perfumed the world. Around this spirit he beheld four others, that in fragrance and splendor resembled it more than any others of his posterity. Next he saw the spirits of those specially aided by the five luminous spirits, and bearing a similitude to them, and around these, again, a multitude like the stars of heaven, of various degrees of brilliance, but all inferior in splendor to those they surrounded. Then blackness like a dark tempestuous night arose round the whole horizon. The darkness, on nearer approach, proved to be innumerable multitudes of horrid shapes and hideous features, emitting the most putrid odors.

Adam, confounded at these wonderful sights, said, O Knower of all secrets and Forgiver of sins, the Lord of omnipotent power and victorious decrees, who are those blessed towering lights surrounding that eminent one? The Most High replied, They are thy heirs, those who eagerly take my mercies and are near me as intercessors, and whose intercession for sinners I will accept. This great light is Ahmed, the best of them and of all creatures, whom I have chosen according to my own knowledge, and separated his name from one of my own titles; I am Mahmood, and he is Mohammed. The light which resembles him is his vizeer and successor, by whom I impart strength to Mohammed, and I bestow on that one my

blessings. This other light is the best of my handmaids, the heir of my knowledge, and daughter of Ahmed my prophet. These two other lights are the grandchildren of Mohammed, and the successors of the others in knowledge and perfection. The lights which surround these are their descendants, the heirs of their wisdom. Verily, I have chosen them all, and made them pure and innocent, have bestowed blessings on them all, and imparted to them my perfect mercy, and have made them the cause of illumination to the universe.

Looking down this train of luminous spirits, Adam beheld one that shone like the morning star. By the blessing of that favored servant of mine, declared the Most High, I will take away the chains from the necks of my servants, remove calamity from them, and fill the earth with light, mercy and justice, after it has been overflowed with cruelty, anarchy and tyranny. Adam rejoined, O Lord, verily he is great whom thou exaltest, and he is ennobled whom thou dost dignify, and whoever thou dost exalt is worthy of the rank: but why are these thy servants so highly exalted?

The Lord of the universe declared, I am the Lord, besides whom there is no Lord. I am the forgiving and benevolent, the great and beneficent God, and omniscient over all. I know every thought, and the time and manner of every event, and the circumstances of that which will never transpire had it pleased me to give it existence. Verily, on examining the hearts of my servants, I have found none more obedient to me and benevolent to my creatures, than the prophets, for which reason I bestowed on them my wisdom and apostleship, and laid on their shoulders the burden of the doctrine of prophecy. For these I decreed a company peculiarly belonging to the prophets, to whom they are aids and successors and leaders among the people, who by their instrumentality shall be turned from crooked paths to the right way. When I looked among the prophets, I found no one that obeyed me better, or who was more benevolent toward my creatures, than Mohammed, my chosen, and best of my creatures. I chose him in my wisdom, and exalted his name by my own. Those others I found peculiar to him, and resembling him in heart; therefore I united them to him, and constituted them heirs of my books and of divine communications, the abodes of my wisdom and light. I swore by my own nature that I would never punish any by fire who should not have sinned against the doctrine of my unity, and who should have seized the cord of these my favorites' love.

Abuhârisah now directed them to look into the book of Shays, which had been transmitted as a heritage to Idrees. The book was written in the ancient Sureeânee character. Here it was recorded that when Idrees was in the house of his devotions, in the land



of Koofah, his people assembled around him, and he addressed them saying: One day a dispute arose among the offspring of Adam, on the question, who was the most exalted creature; some maintaining that this dignity belonged to Adam, others insisting that the honor must be the property of the angels who had never disobeyed the divine commands, particularly the archangels Jibrâeel, Meekâeel and Isrâfeel. Some declared that Jibrâeel must be greatest of all, as he was entrusted by the Most High with divine communications. They came at length and referred their dispute to Adam, and told him what they had said on the subject. He replied, I will tell you, my children, who is most exalted before God. Verily, when spirit was breathed into me, and I sat up, the great divine empyrean was beaming in my sight, and on it was written, There is no God but God; Mohammed is the prophet of God. This I found written all over heaven, so that there was no blank left the size of a parchment page. The name of every believer was written on the empyrean, twelve of which names Adam repeated, and said, O my children, Mohammed and those twelve persons are dearest and most exalted of all creatures with the Most High.

Abuhârisah next referred to the book of Ibrâheem, and notwithstanding the objections of Sayyid and Aukib, who said that quotations enough had been made, insisted on having the testimony of that book brought forward. It was written: The Most High chose Ibrâheem for friendship, exalted him with favors, and made him the keblah of those who should come after him, and established in his posterity the prophetship and imâmate, and possession of the divine books. The Most High gave him by inheritance an ark which related to science and wisdom. In that ark Ibrâheem found cells to the number of those prophets sent to teach all mankind, and to the number of their respective vizeers. He broke into all the cells and came at length to that of Mohammed, the last of the prophets, on whose right hand was Aly-bin-Abutâlib represented in a gigantic portrait beaming with light, with his hand resting on the girdle of Mohammed. On the portrait was the inscription, This is the similitude of the vizeer of Mohammed, and who is aided by divine victory.

Ibrâheem inquired, O my Lord and Master, who is this illustrious creature? The Lord of the universe answered, This is my servant and chosen, who will open the chapters of knowledge and wisdom, and he is the seal of the prophets, and whose successor, the heir of his wisdom, is represented by this portrait. Ibrâheem asked, Who is the opener and the seal? The Lord declared, He is Mohammed, my chosen, whose spirit I created before all other creatures. He is my great teacher among creatures, and I created him a prophet, and chose him when as yet Adam was an unfinished body of clay. I will raise him up in the end of time, that he may perfect



my religion, and I will complete in him my apostleship. This is Āly, his brother and faithful witness. I have put brotherhood between them; I have chosen them, and sent salvation on them, and have encircled them with my blessings, and made them immaculate. I chose with them their offspring before I created heaven and earth. My choice was made from a knowledge of the goodness and purity of their hearts, for I am omniscient to know the character of my servants.

Ibrâheem then looked and saw twelve portraits dazzling with light and beauty, and bearing a resemblance to Mohammed and Āly, and whose names he inquired. The Lord replied, This is the light of my handmaid, the daughter of my prophet, Fâtimah, of spotless purity, whom, with her husband, I have constituted the parents of the offspring of my prophet. These two lights are Hasan and Husayn; this is such an one, and so on, till He came to the lord of command, Mahdy. Then He said, This is my light, by whom I will spread my mercy among mankind, manifest my religion, and guide my servants, when they despair of my attending their cry. Ibrâheem pronounced blessings on them, and said, O Lord, send salvation on Mohammed and his family, as thou hast chosen and perfectly purified them. The Most High added, Blessed to thee be the exaltation I have conferred on thee in making Mohammed and his chosen ones of thy posterity, and descendants of thy first son Ismâeel. Rejoice, O Ibrâheem, for the invocation of blessings on you shall be connected with the same act in their behalf. My doctrine and mercy shall be continued to my creatures till their period ends and I be heir of heaven and earth, for all shall die, after which I will raise up creatures in my own justice, and bestow divine equity and mercy upon them.

Some followers of the prophet on hearing these accounts of him were so overjoyed that their souls were near flying away.

The attention of the assembly was now turned to the books of Moosâ, and in the second book of the Torât was found written this declaration of the Lord of the universe: I will send, of the children of Ismâeel, a prophet, to whom I will communicate my own book. I will raise him up with a true and righteous dispensation for all my creatures, will bestow my wisdom on him, and assist him by my angelic hosts. His offspring shall be of his blessed daughter whom I will give him in blessing. From that daughter I will cause two sons to spring, whom, like Ismâeel and Ishâk,\* I will multiply exceedingly in two great branches, from which I will establish twelve imâms for the preservation of that which I will complete by the instrumentality of Mohammed, who is the seal of the prophets, and in the period of whose sect I will set the judgment.

\* Ishmael and Isaac.

Hârisah now exclaimed, The morning of truth appears for all who have eyes to see, and the way of truth is obvious to any that approve the religion of truth. Is there still in your hearts any disease of doubt of which you would be healed? Sayyid and Aukib made no reply. Abuhârisah rejoined, Take the last crowning evidence from the word of your Sayyid, hazret Eesâ—peace be upon Him!

Attention was now directed to the books of the Injeel\* which hazret Eesâ had brought. In the fourth book of these divine communications was written: O Eesâ, son of a pure woman without husband, hear my word, and strive in the executions of my commands. Verily, I created thee without father, and made thee a sign to the universe. Then serve and trust me. Take this book, and strive with all your might in its performance, and in expounding it to the people of Surecâ. Tell them that I am the Lord, besides whom there is no Lord: I am the Living, and the life of all is derived from me; and I am without change or variation. Believe in me and in my prophet whom hereafter I will send, who shall come in the end of time and be a mercy to the universe. He will be raised up for mercy and religious war, and shall bring my servants into the way of truth by the sword. He is the first and last; that is, he is the first of all in respect to the creation of his spirit, and the last in his manifestation as a prophet, and is raised up for all creatures, and in his period the judgment will occur. Announce the glad tidings of his advent to the children of Yakoob.†

Hazret Eesâ replied, O King of all periods, and Knower of all secrets, who is that righteous servant whom I love before seeing him? The divine response was, He is my chosen prophet, who shall fight with his own hand, and whose word and acts accord with each other, and what he manifests is like what he conceals. I will send him a new light, that is, the Korân, by which I will enlighten blind eyes, and cause deaf ears to hear, and make foolish hearts understand. Blessed is he, and blessed is his sect. His name is Ahmed, and he is the chosen one of the offspring of Ibrâheem and of Ismâeel. His soul is like the moon, and his forehead is luminous. He will ride camels. His eyes will sleep, but not his spirit. I will raise him up among an untaught people who have no share in knowledge, and his kingdom will endure till the judgment takes place. His birth will be in the city of his father Ismâeel, even Mekkah. His wives will be many, but his children few, and his posterity will descend from an immaculate daughter, who will have two illustrious sons, both of whom will be martyred, and from whom the prophet's descendants will spring. Toobâ is for these two sons, and those that love them, take refuge in their protection, and aid them.

\* Note 138.

† Jacob.

Hazret Eesâ inquired, O Lord, what is Toobâ? He responded, Toobâ is a tree in paradise whose trunk and branches are gold, and its leaves beautiful garments. Its fruit resembles the breasts of virgins, and is sweeter than honey, and softer than butter. The tree is watered by the fountain of Tesneem, and were a crow to fly from the time it is first fledged to old age, it would not reach the top of that tree. So immense is Toobâ, that it shades, by some of its branches, every abode in paradise.

These convincing accounts respecting Mohammed, drawn from the Jâmâh, abashed Sayyid and Aukib, and gave the palm of victory to Hârisah. The Nasârâ of Nejrân now gathered around their humbled champions, and asked them what they intended to do, and what was to become of their religion. They declared that they had not abandoned their faith, and exhorted the people to continue firm in the same, until the religion of Mohammed should be better known, for which purpose they would themselves proceed immediately to Medeenah. On this journey Sayyid and Aukib were accompanied by fourteen Nasârânees of Nejrân, eminent for knowledge and rank, and seventy of the principal men of the Benee Hâris-bin-Kâb. Kays-bin-Haseen and Yezeed-bin-Abdumadân, who were ulemâs belonging to the cities of Hazramoot, and were then at Nejrân, started with the party for Medeenah.

On approaching Medeenah, Sayyid and Aukib, who wished to make a display of their grandeur, caused their companions to halt, wash and refit themselves, before entering the city. The whole party arrayed themselves in costly silk garments of Yemen, and perfumed themselves with musk. They then mounted their horses and carried their spears upright, and being more portly in person than the other Arabs, they attracted great admiration on entering Medeenah. They found the prophet in the mesjid, where they were introduced to him. When the hour for their prayers came, they turned their faces towards the east, and performed their devotions, which some of the Musulmâns wished to prohibit, but Mohammed ordered that they should be left to their own way for three days, during which time they might gain some knowledge of him and his faith.

After three days the prophet summoned his visitors to embrace islâm. They replied, O Aboolkâsim, we have found in thee every characteristic of the prophet who should arise after hazret Eesâ, all which are described in the divine and glorious books, with one exception which outweighs all the rest. What is that important characteristic? inquired Mohammed. They replied, We have read in the Injeel that a prophet will come after Mesech,\* bearing witness to His truth, and having faith in Him; but you call Him worthless

\* Christ.

and false, and think Him a servant. The narrator here observes that their whole dispute with Mohammed respected Eesâ.

Mohammed replied, It is not as you say, but I declare His truth, and have faith in Him, and testify that He is a prophet of the Most High. Yet I say He is the servant of the Lord of the universe, and not the master of His own advantage or harm, nor of His own life or death or resurrection, but that all these things are from the Most High. They answered, Can a servant do what He did? Has any prophet by his own power wrought such miracles as He manifested? Did he not raise the dead, give sight to those born blind, and heal the leprous? Did He not tell what was in the hearts of men, and what they had stored in their houses? Can any but the Most High do these things, or one who is truly the Son of God? They said much to this effect, ascribing infinite glory to Eesâ—peace be upon Him!—but the Lord of the universe is uncontaminated by such words, in His own holy and glorious exaltation.

Mohammed replied, What you asserted, that my brother Eesâ raised the dead, and healed the blind and leprous, and told people what was in their hearts and houses, is true; but He did all these things by the power and permission of the Most High, whose servant Eesâ is not ashamed to be, nor is he aspiring. Verily, Eesâ had flesh and blood, and He ate and drank, which all are characteristics of a creature; and His Lord is the sole Lord, and in truth there is no similitude of Him, and no likeness to Him. They rejoined, Show us one who like hazret Eesâ had no father. Mohammed replied, In respect to his creation, Adam is more wonderful than Eesâ, for he became a creature without father or mother. But no one mode of creation is more difficult than another with the Most High, whose power is such that whatever He wishes to create, He says to it, Be, and it is. The prophet then recited this verse: “Verily, the likeness of Jesus in the sight of God is as the likeness of Adam: he created him out of the dust, and then said to him, Be; and he was. *This is the truth from thy Lord; be not therefore one of those who doubt.*”\* They said, Our faith respecting Eesâ remains unshaken, and we will not forsake it, nor acknowledge that what you say concerning Him is true. Now therefore let us make an appeal to God, and let his curse be on either of us that lies, and let the truth be speedily manifested.

The passage entitled *mubâhlah*, or divine appeal, was now sent down, namely: “And whoever shall dispute with thee concerning him, after the knowledge which hath been given thee, say *unto them*, Come, let us call together our sons and your sons, and our wives and your wives, and ourselves and yourselves; then let us make imprecations, and lay the curse of God on those who lie.”†

\* Surah 3 : 52.

† Surah 3 : 53, 54.

Mohammed communicated this passage to them, and it was agreed that the appeal should be made the next day.

Sayyid, Aukib, and their companions now retired to their quarters without the city, and said to one another, Let us see if Mohammed appears to-morrow with a multitude, or with a chosen few. If he comes with men of worldly rank and riches, we shall be victorious; but if he comes with a small party of righteous persons fearing God, which is the manner of the prophets, then take warning by it and avoid the trial.

Mohammed ordered a place between two small trees to be swept, and a black cloak to be spread on the trees, where at the appointed hour he took his position. Aukib and Sayyid made their appearance, with their two sons, Zaghat-ul-Muhsin and Abdulmunâm, and their wives, Sârah and Maryam. They were attended by the Nasârânces that came with them from Nejrân, all in splendid array. All the people of Medeenah came out with banners, and making their best display, to see the issue of the ordeal.

The prophet remained in his house till the morning was considerably advanced, when he proceeded to the place of divine appeal, attended by Âly and Fâtimah, and their two sons the young inâms, Hasan and Husayn. These five illustrious persons placed themselves under the cloak which had been spread upon the trees. Sayyid and Aukib appeared and demanded of the prophet if he would make the appeal with only that young man and woman and those two boys, and not with the principal men of his sect. He replied that he was so ordered by the Lord. At this declaration the color of Sayyid and Aukib turned sallow, and they went back to their companions, who inquired of them what had happened, to which they made no reply. A young ulemâ of their party now exclaimed, Woe to you! beware you do not engage in the ordeal; call to mind what you read in the Jâmâh respecting Mohammed. Verily, you know he is true. It is not long since your companions were transformed into apes\* and hogs, therefore fear God. As they knew the young man wished them well, they were silent.

Menzer-bin-Alkemah, a brother of Abuhârisah, now took Sayyid and Aukib aside, and after assuring them of his sincere friendship, which they professed not to doubt, warned them that all who had ever engaged in an ordeal with a prophet had been destroyed; reminding them at the same time that all who had any knowledge of the divine books knew that Mohammed was that prophet whom all the others had announced, with descriptions of him and his family. And even now, open your eyes to the alarming portents of nature. The sun is changed in appearance, the trees droop, the birds lay their heads and spread their wings on the ground, through divine fear, not-

\* See page 304.



withstanding they are sinless, and this is only because they see signs of impending wrath. Observe, besides, the trembling of the mountains, and smoke covering the earth ; and although it is the clear season of summer, see fragments of black clouds beginning to appear. Look moreover to Mohammed and the members of his family, how they have raised their hands in prayer, and are waiting for you to accept the trial by imprecation. Be assured, then, if one word of imprecation proceeds from them, we shall never return to our families and possessions again, but all be destroyed. Sayyid and Aukib now trembled and were almost bereft of reason, on which Menzer continued, If you become Musulmâns you will be safe in this world and the next ; but if you want the world and cannot forsake the rank you enjoy among your people, I have nothing to say to you on that subject, except that you did not wisely in voluntarily leaving your own city and challenging Mohammed to a divine appeal. If you intend to retreat from the appeal, do it speedily, and make peace with Mohammed, for your situation is like that of the people to whom Yoonas\* was sent, who repented when the signs of divine wrath appeared.

Sayyid and Aukib now commissioned Menzer to negotiate for them with Mohammed. The deputy accordingly waited on him and addressed him, *As-salâm alayka*, O prophet of God ! I testify that besides the Lord of the universe there is no Lord, and that thou and Eesâ are both servants of God, and sent by Him to mankind. Thus Menzer became a Musulmân, and then laid the object of his mission before Mohammed, who on his part empowered Âly to conclude peace with the Nasârânees of Nejrân. It was stipulated that they should pay an annual tribute of two thousand good robes, and one thousand miskâls of gold, one half to be delivered in the month of Moharrem, and the other half in the month of Rejeb.

Âly now introduced Aukib and Sayyid, who were greatly abashed, to the prophet, in whose presence they ratified the treaty to their own humiliation. Mohammed, in declaring his acceptance of the treaty, said that if his opponents had joined issue with him in the appeal by imprecation, the whole wâdy would have been filled with fire and all the Nasârânee party would have been instantly destroyed.

The prophet and his sacred family now returned to the mesjîd, where presently Jibrâeel met them, saying, The Most High sends you salutation, and declares that His servant Moosâ, with Haroon and his children, made a divine appeal against Kâroon, † who, with all his party and property, were swallowed up by the earth. And if you, O Ahmed, with your family, had met in ordeal all other creatures, verily the heavens had been rent in pieces, the mountains torn to atoms, and the earth had sunk. The prophet immediately fell in adoration, and rendered thanksgiving to God.

\* Note 139.

† Note 140.

The compiler remarks that accounts of this appeal, transmitted down from hand to hand by shecâhs and sunnees without much contrariety of statement, in many respects prove the prophethip of Mohammed, the imâmate of Âly, and the exalted rank of those under the cloak. First, if the prophet had not had full confidence in his own truth, he would not have been so bold in making a divine appeal, nor would he have exposed those dearest to him to imminent danger. Second, he forewarned his opponents that if they joined issue with him in the ordeal, the wrath of God would descend upon them, and he strove to bring on the appeal, which, if he had not been perfectly confident of success, would have only exposed his own falsehood, a result which no sensible man would have risked. Third, the Nasârânees avoided the ordeal, when, had they not known Mohammed to be in the truth, they certainly should not have feared the imprecations of him and his family. This retreat was injurious to their own rank among their people, and besides, they submitted to the humiliating terms of tribute. Fourth, all accounts declare that the Nasârânees hindered one another from joining issue in the ordeal, by saying, The truth of Mohammed is manifest, and it is evident that he is the promised prophet. Fifth, from this narrative it is evident that Âly the commander of the faithful, and Fâtimah, and Hasan, and Husayn, next to the prophet, were the most exalted of mankind, and dearest of all to Mohammed, as indeed is admitted by our opponents, the sunnees; for instance, by Zamakhshary, Bayzâvy, Fakhrâzy and others.

Zamakhshary, who is the most zealous sunnee of them all, in the book entitled *Keshâf*, says, Since the prophet challenged his enemies to a divine appeal, in order to make it evident which party was true and which false, of what use was it then to bring to that trial women and children? I answer, His doing so proves more perfectly his own confidence and faith in his religion, than if he had made the appeal by himself alone. For, in bringing them to the ordeal, he exposed those dearest to him—parts of his own liver—and those of all mankind he loved best, to divine curse and destruction, which he never would have done had he not been sure that his enemies were the liars, and he wished them and those most dear to them to be destroyed if they joined issue with him in the trial. He named wives and children to be parties in the trial, because they are dearest of all and cleave to the heart more than any others, and often it happens that a man will expose himself to death in order to protect them, for which reason they have been sometimes taken with an army to prevent flight,\* and therefore the verse communicated respecting the ordeal required their presence. To the above Zamakhshary adds, This is the most weighty proof possible of the exaltation of the people

\* See page 294.

of the cloak, or those who were privileged to sit under it with the prophet.

Thus far the sunnee: Now if it be evident that they were the dearest of mankind to the prophet, every man of sense must see they were the best of creatures, and in that time, next to him in excellence, for it is obvious that his love was not graduated by consanguinity, but that those dearest to God were most beloved by himself. Now if they are better than others, it is not proper that others should take precedence of them.

Sixth, this account proves that the imâms Hasan and Husayn were the children of the prophet, for in the verse the Most High says, "Our sons and your sons," and Mohammed introduced none but these in the ordeal. Fakhr-râzy observes that the shecâhs from this verse maintain that ʿAlî-bin-Abutâlib is superior to all the prophets except Mohammed, and more exalted than all the companions of Mohammed, for the Most High has declared in this text, "Let us call ourselves and yourselves;" the reference here not being to Mohammed, for he makes the challenge with respect to others, since a man does not call himself. This term must therefore mean another than the prophet, and it is agreed on all hands that no one but a woman and children was there present except ʿAlî-bin-Abutâlib, who therefore must here be denoted by the term soul or self. And as no two souls can be one and the same, the prophet must hear speak metaphorically, and a meaning which lies near the literal acceptance of a word is preferable to a sense which is remote. In the case under consideration, the comparison holds in every point, except that ʿAlî does not share with Mohammed in the prophetship. And since Mohammed is superior to all other prophets, ʿAlî must therefore be superior to the companions of other prophets. Fakhr-râzy states this as being held by the shecâhs, and answers it in the following manner:—It is conceded that Mohammed is superior to ʿAlî, and in the same way it may be proved that all the prophets are superior to all those who did not enjoy the gift of prophecy.

But this sunnee gives no answer to show that ʿAlî is not superior to the other companions of the prophet, for the plain reason that he had none to give. And what he says respecting the superiority of the other prophets over ʿAlî is obviously futile, for the shecâhs are not agreed that superiority rests solely on the ground of prophecy, which is maintained by the sunnees. Most of the shecâh ulemâs insist that the commander of the faithful and the other imâms are superior to all the other prophets, with which view the authority of the imâms themselves coincides. Eighth, most of the shecâh and sunnee traditioners refer to the declaration of the prophet, that the party he brought to the ordeal were next to himself the dearest of creatures before God. More will be said on this subject in the book relating to the eminence of ʿAlî, although what has here been stated is suffi-

cient for one who sincerely seeks the truth. Verily God is the director in the right way.

Among the events which occurred after the divine appeal and to the period of the prophet's farewell hej, or pilgrimage to Mekkah, are the following:—Mohammed summoned a certain man named Amer-bin-Mādy to embrace islām, and as a motive declared that at last a sound would be uttered at which all the dead would return to life, and all the living die, whom a second sound would also restore to life and both classes be formed in one line. The heavens at that awful signal would fall in pieces, the mountains crumble to atoms, and the flames of hell blaze forth with inconceivable fury. Amer became a Musulmān, and being afterwards demanded by the avenger of blood for having slain a person, the prophet decided that he could not now be punished for an act committed in his former state of ignorance, since he had become a true believer. This man belonged to the Bence Zubayd, against which tribe Mohammed sent Āly, who plundered them and appropriated to himself a girl that should have been reserved for the prophet, to whom a complaint was therefore made against the commander of the faithful, by one of the companions; but Mohammed declared that whatever was his was likewise Āly's.

The prophet now sent Āly to Yemen on a mission in which, six months previously, Khālid-bin-Valeed had failed. The commander of the faithful read Mohammed's letter to the people, and in one day the tribe of Hamadān became Musulmāns. Āly communicated this news to the prophet, who was greatly rejoiced and fell in adoration and thanksgiving to God, and on rising said, The mercy of God be on the tribe of Hamadān. The conversion of all Yemen followed that of this tribe. To this account Shaykh Tabersee adds that Mohammed sent Āly to convert the people of Yemen, take tithes of their property for religious purposes, and teach them the laws of islām. He was also commissioned to collect the tribute from the people of Nejrān.

The prophet ordered Āly to summon the people of Yemen to embrace islām before proceeding to hostilities, and enforced the order by the declaration, that if God by his instrumentality should bring one man into the right way, it would be better for him than the possession of all the sun shone upon, and to be the imām of such a person was preferable to being his sole heir. In relating his success, Āly said that at first the people of Yemen came out against him in full armor, but as previously directed by the prophet, he addressed the mountains and trees, which responded to him, and the Yemencees, terrified at the miracle, received him with the greatest reverence and embraced islām. When ordered to go on this mission, Āly seemed to decline by saying he was young and did not know how to judge. The prophet gave him a slight blow on the breast, saying, O Lord,



guide his heart! ʿAlī affirmed that he never afterwards had the least doubt respecting any judgment he pronounced.

It is related that in the ninth year of the Hijret the Arab chiefs and tribes came to the prophet and were ennobled by islām. It is said that in this year the envoys of the chiefs of Himyār came to Mohammed with letters certifying that those princes had embraced islām. It is likewise said that a woman of the region of Medcenah was this year stoned, by order of the prophet, on confessing four times that she had committed adultery.

This year, as stated by Shaykh Tabersee, the verses entitled Limitation of Reproach were sent down, namely: "But *as to* those who accuse women of reputation of *whoredom*, and produce not four witnesses *of the fact*, scourge them with fourscore stripes, and receive not their testimony forever; for such are infamous prevaricators; excepting those who shall afterwards repent and amend; for *unto such will God be gracious and merciful.*"\* After this communication Ausim-bin-Ady said, O prophet of God, if one of us sees a man with his wife and tells it abroad, he will receive eighty stripes; and if he goes to bring four witnesses, the guilty man will have perpetrated the crime and gone. The prophet replied, The verse is thus communicated. Ausim acquiesced, but on his way home met Halâl-bin-Amayah, who swore he had found Shareek-bin-Simhâ in the act of adultery with his wife. Ausim then returned with Halâl to Mohammed, who, after hearing the story, summoned Halâl's wife and stated the charge made against her. The woman replied that Shareek sometimes came to their house to learn the Korân of them, and that her husband often left them together, and she did not know if he were excited by jealousy or by inability to provide for her, to charge her falsely with so heinous a crime.

The Most High now sent down the verses of malediction, namely: "They who shall accuse *their wives* of adultery, and shall have no witnesses *thereof* besides themselves; the testimony which *shall be required* of one of them *shall be*, that he swear four times by God that he speaketh the truth: and the fifth *time that he imprecate* the curse of God on him, if he be a liar. And it shall avert the punishment from *the wife*, if she swear four times by God that he is a liar; and if the fifth *time she imprecate* the wrath of God on her, if he speaketh the truth."† According to this communication the prophet divorced Halâl and his wife, and declared that the unborn child belonged to its mother and had no father, and that the woman should not be accused of adultery. He then said if the child should possess certain characteristics, they would prove it was the husband's child, but if it had certain other marks the child must

\* Surah 24 : 6, 7.

† Surah 24 : 8-10.



be Shareek's. The birth proved the latter true, for the child bore the greatest possible likeness to Shareek.

Among other events of this year, Nejâshy, in the mercy of God, died in the month of Rejeb, and the prophet at Medeenah performed prayers for him the same day. A light was constantly seen in his tomb. Ummkulsoom, a daughter of the prophet, died in the month of Shâbân, the same year. In the tenth year of the Hijret, parties from the tribes of Salâmân and Muhârib came to the prophet during the season of his farewell pilgrimage, and became Musulmâns. The chiefs of Azud, Ghasân, Aumer, and the tride of Zubayd, with Abdulkays and the chiefs of Kandah, this year embraced islâm, as did likewise the chiefs of the Benee Haneefah, in which tribe was Musay-lemah,\* who on returning to his own region claimed to be a prophet. The tribe of Baheelah likewise became Musulmâns. Some other chiefs however visited Mohammed this year with the design to slay him.

\* See Note 136.

## CHAPTER XIX.

*Mohammed's last Pilgrimage : He inaugurates <sup>Ally</sup> his Successor : Falls sick after his Return to Medeenah.*

It is related that the prophet after his flight to Medeenah remained there ten years, during which period he had not performed the hej, and only one umrah.\* The Lord of the universe now commanded him to summon his followers to perform the hej, or pilgrimage, and to come on foot and on lean camels from all sides far and near and be ready to secure advantage both for this world and the next. He therefore caused it to be announced every where that he should perform a pilgrimage, and ordered all who were able to be present. Multitudes hereupon assembled at Medeenah, diligently observing and copying the example of the prophet in respect to the mode of pilgrimage. He started four days before the close of the month Zeelkadah, and the company arrived at Zeelhaleefah soon after meridian. Here Mohammed commanded the people to remove the hair of the axilla and pubes, to perform ablutions, leave off all sewed garments, and bind on themselves unsewn cloths. After these preparations they performed the noon-prayers in the mesjid of Sejerah. This service being ended, the pilgrimage † was commenced, or rather it was begun by the prophet himself. When the company arrived at Baydá, near the first meel, ‡ the people formed in two columns, occupying each side of the road, and Mohammed, between the lines, introduced the hej by shouting, *Labayk!*—Yes! O thou who hast no associate, thine are praise and thanksgiving. He pronounced labayk a great many times, particularly on seeing a mounted man, on ascending or descending an eminence, at the end of night, and after prayers. The number of camels he took with him for sacrifice is variously stated at sixty-four, sixty-six, and a hundred.

The prophet made his entrance into the illustrious city of Mekkah on the fourth day of the month Zeelhejah, and entered the sacred mesjid by the gate of the Benec Shaybah. He stopped by the door and rendered thanksgiving and praise to God, and pronounced blessings on his father Ibráheem. He then went to the black stone § and drew his hand over it and kissed it, after which he made seven

\* See page 214.

† Note 141.

‡ Arabic—mile.

§ Note 142.

circuits around the Kābah, and performed two rukāts of prayer behind the place of Ibrāheem. This done he went to the well of Zemzem and drank of its waters, and said, O Lord, verily, I have asked of thee that wisdom which profiteth and that healing which is sufficient for all ills. He recited this prayer facing the Kābah, and came again to the black stone, over which he drew his hand and kissed it, and then started for Sefā, reciting this passage of the Korān : “ Moreover Safā and Merwah are *two* of the mountains of God : whoever therefore goeth on pilgrimage to the temple of *Mecca* or visiteth *it*, it shall be no crime in him if he compass them both.”\* He then ascended Sefā, and turning to the quarter of Yemen, rendered praise and thanksgiving to the Most High, and prayed as long as one would be in deliberately reading the chapter entitled the Cow.† He then descended from this mountain and ascended Mervah, where he continued as long as he had done on Sefā. After this he went again to the latter mountain and prayed and returned to Mervah, and thus continued to pass from one to the other till he had visited each seven times.

When this task was performed, and while he was yet standing on Mervah, he turned to the people and recited ascriptions of praise and thanksgiving to God. He then signed behind himself and said, This is Jibrāeel, and he commands me to order all who have not brought sacrifices with them, to withdraw by themselves and change their hej to an umrah, which if I had foreknown, I would not have brought a sacrifice myself, but would have done as many of you now must ; yet as I have sacrifices to offer, it is not proper for me to make the change. Omar demanded, How is it possible for us to quit the hej when the water of its ablution drips from our heads? The prophet answered, You will never believe in a proper hej. Another man then arose and said, O prophet of God, we understand the rules of our religion but as if we had been this day created ; tell us, then, if what you have ordered is peculiar to this year, or pertains to every hej. The prophet replied, This order is perpetual. He then closed his hands by intersecting his fingers together, and said, The umrah has entered the hej, to be united with it till the day of judgment.

At this juncture, the commander of the faithful entered Mekkah on his return from Yemen, and going directly to his house found his wife Fātimah rejoicing and adorned in variegated garments breathing perfume. In astonishment he inquired the cause of this premature joy, to which she replied that the prophet had so commanded. Āly immediately waited on Mohammed, who made him his associate in the sacrifices.

The imām Sāduk says that the prophet and his companions in

\* Surah 2 : 153.

† Surah 2.—A very long chapter.

coming to Mekkah encamped at Abtah near noon on the eighth of the month Zeelhejah. He there gave orders for the ablutory rite of the hej to be performed, and the pilgrim ceremonies to be commenced. He then advanced with his companions and cried, Labayk! till he reached Minâ, where the prayers for noon, evening, night, sleep and dawn, were performed. On the morning of the ninth day the prophet and his companions advanced to Mount Arafât.\* One of the many defections of the Koraysh was this, that they refused to advance further than Mashâr-ul-Harâm, saying they belonged to the sacred place and would not leave it. The rest of the people advanced to Arafât, and on their return to Mashâr the Koraysh joined them and proceeded with them back to Minâ. The Koraysh had hoped that the prophet would be influenced to keep with them, but they were disappointed, for the Most High communicated to him this verse: "Therefore go in procession from whence the people go in procession."† Those referred to in this text are Ibrâheem, Ismâeel and Ishâk, and the prophets who succeeded them, all of whom visited Arafât.

The prophet halted and pitched his tent at Nemrah, opposite the trees called Arâk, and the people pitched their tents around his. When the sun began to decline from the meridian, Mohammed performed ablution and came to Arafât, where he ceased to cry Labayk. He advanced to the place which is called the mesjid of the prophet, where he addressed the people who assembled around him, enjoining them what to do and prohibiting what they should not do. Noon and afternoon prayers were there performed with one azân, but at different times. He then went to the place Vokoof, or the standing place, and as the people crowded to approach him he reproved them for it, and told them the proper standing ground of Arafât was extensive.

The people remained at Arafât till after sunset, with the exception of some hypocrites who started sooner, when Mohammed and his followers mounted to return. He ordered them to proceed slowly, which he enforced by saying to the people that the hej was not performed by racing horses, nor running camels. Fear ye God, and perform the rites properly: do not run over poor people on foot. He held in his own camel so strongly, that the camel's head was drawn back to the saddle. On returning to Mashâr-ul-Hirâm, the prayers for night and sleep were there performed, as were likewise morning prayers the next day, the prophet having passed the night in that place. He sent the women by night to Minâ, ordering them not to throw stones at the pillar of Shaytân in Akabah till sunrise, at which hour he left Mashâr-ul-Harâm and proceeded to Minâ, and then threw seven stones at the pillar.

\* Note 143.

† Surah 2: 195.

Some traditions say that Āly had brought no camels for sacrifice, others declared he had thirty-four or thirty-six. However that was, the number offered by him and the prophet was one hundred, from each of which Mohammed ordered him, on slaughtering the animals, to separate a piece of flesh and put all the pieces in a stone pot. Of the soup prepared from these pieces, the prophet and commander of the faithful ate, thus tasting of the hundred camels. The skins, blankets, and ornaments of the camels were not given to the butchers, but all were bestowed in charity on the poor.

The prophet having shorn his head, went the same day and performed the circuits of the Kābah, and the task of running between Mervah and Sefâ, after which he repaired to Minâ, where he remained till the thirteenth day of the month, on which day he three times repeated the ceremony of throwing seven stones at the pillar in Akabah; the stones were projected from the middle finger and thumb. He then returned to Mekkah.

It is related that on the second day the prophet was at Minâ, this surah was sent down to him: "When the assistance of God shall come, and the victory: and thou shalt see the people enter into the religion of God by troops: celebrate the praise of thy Lord and ask pardon of him; for he is inclined to forgive."\* By this communication he knew his last pilgrimage had come. He considered that chapter a proof that the faith was established, and that he was now released from human work. The Most High commanded him to offer ascriptions of praise, and make intercession for himself. He then mounted his camel and said, O ye people, all the blood you shed in the state of your ignorance is pardoned. Verily this is like the day on which God created the heavens and the earth, and established years and months, of which the number of the latter was twelve. Of these twelve four are sacred to peace; namely, the month of Rejeb, formerly called Mazar, and which falls between Jamâdy and Shâbân, and the three months of Zeelkadah, Zeelhejah, and Moharrem. There is no greater infidelity than changing the sacred months. This had been practised by the Arab tribes till the year of the farewell hej, when the sacred months were made unchangeable.

The prophet continued, O ye people, Shaytân forever despairing of being worshipped in your country in the form of idolatry, is satisfied to be served in another way. Let all, then, turn from Shaytân and trust in God. Verily, your women are prisoners taken by divine entrustment, and made lawful to you by religious rites, and you mutually owe each other certain duties, and in the number of their obligations are these: that they defile not the conjugal bed, nor disobey you respecting good works. If they are dutiful in

\* Surah 110.



these things, give them their food and clothing according to their rank, and do not beat them. O ye people, I leave among you the book of God, which, if you properly regard, you will never go astray; then hold it fast. As this day and month and city are honorable and sacred, so has the Lord of the universe made your own blood sacred, and likewise your property, neither of which must you take from each other. Let those present report to those absent. Verily, after me there will be no prophet, and no sect succeeding you. He then raised aloft his blessed hands, and said, O Lord, be thou witness that I have imparted to them what was necessary.

It is related that the prophet performed four umrahs, and the imâm Sâduk affirms that he made the *hej* twenty times secretly, and on each occasion dismounted to urinate at the pass of Mashâr-ul-Harâm, because that was the place where idols were first worshipped, and whence a stone was taken that was graved for the Koraysh into a great idol called Hubel, and which the commander of the faithful at last threw down from the Kâbah. The prophet ordered this stone idol to be buried at the gate of Benee Shaybah, for which reason it became meritorious to enter that gate trampling over Hubel. Ten, or, according to others, seven of these secret pilgrimages, were performed before Mohammed assumed the prophethip. He commenced the performance of prayer when he was four years old, on a journey with his uncle Abutâlib to Busray.

When Omar became khaleefah, he prohibited two things which Mohammed had allowed; namely, forming a connection\* with a woman for a limited period, and performing the pilgrimage by proxy.

When the ceremonies of the pilgrimage were completed, the prophet, attended by Āly and the Musulmâns, left Mekkah for Me-deenah. On reaching Ghadeerkhom† he halted, although that place had never before been a menzil or stopping-place for kâfilahs, because it had neither water nor pasturage. The reason for encamping in such a place was that illustrious verses of the Korân came powerfully upon him, enjoining him to establish Āly in the khalâfat. He had previously received communications to the same effect, but not expressly appointing the time for Āly's inauguration, which, therefore, he had deferred lest opposition should be excited and some forsake the faith. If the company of pilgrims had passed Ghadeerkhom, they would then have dispersed to their several quarters; therefore the Lord of the universe willed them to be assembled in this place, that all might hear what should be said to the commander of the faithful, and evidence in the case be complete, and no Musulmân have any excuse for not acquiescing in the appointment.

\* Note 144.

† Note 145.

This was the message from the Most High: "O apostle, publish *the whole of* that which hath been sent down unto thee from thy Lord: for if thou do not, thou dost not *in effect* publish any part thereof; and God will defend thee against *wicked* men, for God directeth not the unbelieving people."\* Being thus peremptorily commanded to appoint Āly his successor, and threatened with penalty if he delayed when God had become his surety, therefore the prophet halted in this unusual place, and the Musulmâns dismounted around him.

As the day was very hot, he ordered them to take shelter under some thorn-trees. Having ordered all the camel-saddles to be piled up for a member or rostrum, he commanded his herald to summon the people around him. Most of them had bound their cloaks on their feet as a protection from the excessive heat. When all the people were assembled, the prophet ascended the member of saddles, and calling up to him the commander of the faithful, placed him on his right side. Mohammed now rendered thanksgiving to God, and then made an eloquent address to the people, in which he foretold his own death, and said, I have been called to the gate of God, and the time is near when I shall depart to God, be concealed from you, and bid farewell to this vain world. I leave among you the book of God, to which, while you adhere, you will never go astray. And I leave with you the members of my family who cannot be separated from the book of God till both rejoin me at the fountain of Koser. He then, with a loud voice, demanded, Am I not dearer to you than your own lives? and was answered by the people in the affirmative. He then took the hands of Āly and raised them so high that the white † of his armpits appeared, and said, Whoever heartily receives me as his master, then to him Āly is the same. O Lord, befriend every friend of Āly, and be the enemy of all his enemies; help those that aid him, and abandon all that desert him.

It was now nearly noon, and the hottest part of the day, and the prophet descended from the member and performed two rukâts of prayer, by which time it was meridian; and the azân having been proclaimed, the prophet and Musulmâns made the noon prayers, after which he went to his tent, beside which he ordered a tent to be pitched for the commander of the faithful. When Āly was seated in the tent Mohammed commanded the Musulmâns, company by company, to wait upon Āly, congratulate him on his accession to the innâmate, and salute him emeer and emperor of the faithful. All this was done by both men and women, none appearing more joyful at the inauguration of Āly than did Omar.

Hasân-bin-Sâbit now came to the prophet and asked permission

\* Surah 5 : 71.

† Note 146.

to recite an ode, embracing what Mohammed had done and said at Āly's inauguration to the imâmate and khalâfat. Permission being granted, he ascended an eminence and with a loud voice chanted an ode which is quoted by both sheeâhs and sunnees, and which the prophet himself approved saying, O Hasan, you will always be assisted by the Holy Spirit while you aid us by your tongue. This condition intimated that Hasan would not continue firm in Āly's interest, which was verified after the prophet's death.

It is related on the authority of both sheeâh and sunnee traditions, that when the prophet had imparted all the precepts of his faith to his people, except the indispensable duty of pilgrimage and the public appointment of Āly to the khalâfat, Jibrâeel was sent down, and on the authority of the Lord of the universe commanded these two institutions to be made. The prophet as above related, summoned his followers to make the pilgrimage, on which he was attended by seventy thousand people, agreeing in number with the companions of Moosâ, from whom that prophet took a pledge of obedience to Haroon, but they violated it and worshipped the calf and heavenly bodies; and so it happened in respect to the Musulmâns that fell to idolizing Abubekr and Omar. The injunction to inaugurate Āly was repeated at various times. At length in returning from his last pilgrimage he was commanded by the Most High to turn to the right of the road, to the site of the Mesjid of Ghadeer, about three meels from Hejfah, where were a number of thorn-trees under which he ordered a place for himself to be swept.

The traditions we are now following declare that Mohammed here ordered a member of stones to be built, which he ascended and said, God is worthy of praise and adoration, being exalted in His own unity, and glorious in sovereignty. His greatness is manifest to all His creatures, His omniscience extends to every thing, and His omnipotence rules over all. Forever is He Lord of His own greatness, and worthy of all praise and adoration. He created the high heavens and levelled the low earths. He is most holy and infinitely free from all defect, the Lord of angels and Ruh.\* He is gracious to all His creatures, and bestows favors upon all whom He causes to approach the gate of his glory. He sees all eyes, but they see not him. He mercifully sustains His creatures, and is the Lord of knowledge and dignity. His mercy extends to all, and every thing is under obligation to His favor. He punishes according to justice. His vengeance does not hastily arise, and He punishes less than is deserved. He knows the secrets of all hearts, and nothing is concealed from Him. Nothing to him is secret or doubtful. He encompasses all things, and is almighty over all. Nothing

\* Note 147.

resembles Him. He created all things when as yet there was nothing. He is eternal and without decline. He rules justly among men. There is no Lord besides Him. He is almighty to execute whatever He decrees, and all His works are in wisdom. He knows every trifling thing that is done, and is the creator of the minutest atoms. In what is visible and manifest it is impossible to describe a single part of the perfection He displays. His mode of being is unknown, and nothing is understood of His mysteries but what He reveals. I testify, by his holy nature, to mankind, that He is the Lord besides whom there is no Lord, and no other existence is worthy of worship. He has filled the world with manifestations of His holiness, purity, light and presence, and from eternity to eternity He enlightens all. He is the Lord who executes His own decrees without the counsel of any intelligent being, and has no associate in ordaining His works, and there is no contrariety in His counsels. He created all things without a model, and brought them into being without any one taking trouble concerning it. He created man from non-existence, and besides Him there is no Creator. He firmly established His works, and bestowed good gifts on His creatures. He is the Just who never oppresses, and the Most Merciful to whom all things return. I testify that He humbles all things before His greatness by His own terrible majesty. He is universal King, who built the heavens and guides the sun and moon for the benefit of His creatures, which luminaries shall circulate till an appointed time. He draws the curtain of night over the face of day, and the curtain of day over the face of night. He is the crusher of every enemy and the destroyer of every shaytân.

There is nothing correspondent to Him or like Him. He is One, the only God of all creatures, to whom alone they can appeal in their necessities. He is neither paternal nor filial in His nature, and is not subject to accident. He is worshipped in His unity, and is the great Lord. He purposes, then performs; wills, and then commands, and knows and numbers all things. He causes to die, and after death restores to life. He makes rich and makes poor. He causes to laugh and to weep. He brings near and removes far off. Sometimes He prohibits, and sometimes permits. Sovereignty is his peculiar prerogative. He is worthy of the best worship. All are in His hand, and He is almighty over all. He is victorious and forgiving, the hearer of prayer, and the great Giver of favors. He numbers the respirations, and is the Preserver of jins and of mankind, and nothing is difficult or troublesome to Him, nor do the importunities of solicitors weary Him. He is the protector of the good, and bestows favors on the prosperous. He is the Lord of believers, and the Preserver of the universe; that Lord who is entitled to the praise of all His creatures, both in the time of their prosperity and in the season of their greatest calamity.

I believe in Him, and in His angels, books, and prophets. I hear His commands, and obey them, and hasten to do whatever pleases Him, and accept whatever He pleases to send, such is my desire to perform His mandate, and such my fear of His vengeance; for He is the Lord from whose wrath there is no refuge, though oppression is not to be apprehended from Him. I profess myself His servant. I claim Him for my protector, and communicate what He has imparted to me, in fear, if I should not, great punishment would overtake me, which none, though most skilled in stratagem, could avert, for there is no Lord besides Him. Verily, He has declared to me that if I do not perform what He has commanded, I shall be unfaithful in His apostleship; verily, He guarantees me security from human harm, and He is able to avert the mischief of all enemies. He manifests mercy to His friends.

God, O people, has communicated to me a command which I have committed no fault in not imparting to you hitherto, and that I will now deliver to you. Three times has Jibrâeel visited me with a salutation from my Lord, and commanded me that I should stand in this place and declare to all, both white and black, that ʿĀly-bin-Abutâlib is my brother, and heir, and khaleefah, and the leader after me. His rank and relation to me is like that of Haroon to Moosâ, except there is no prophet after me. He is constituted over you, with authority to command, next to God and His prophet. This is the meaning of the passage which the Most High has communicated to me in the Korân: "Verily, your protector is God and his apostle, and those who believe, who observe the stated times of prayer, and give alms, and who bow down *to worship*."\* Mohammed then declared that ʿĀly prayed and bestowed charity while bowed in prayer, and in all things endeavored with pure intentions to please God. I asked Jibrâeel to intercede with God for me that I might be excused from communicating this message, knowing the devout were few and hypocrites many. I knew what stratagems were practised, and the plots of those deriding islâm, and whom the Most High has described in His book as those who say with the tongue what is not in their heart, which they think a light matter although it is grievous. They have carried their injurious treatment of me so far as to name me in derision the Hearer, because ʿĀly was always with me and I looked to him and attended to what he said. If I pleased I could name the individuals to whom I refer, or describe them so that they would be known; but I deal with them in mercy and will not subject them to disgrace.

I know the Most High will not be satisfied unless I perform what He has commanded. Know ye, then, O people, that the Lord of the universe has ordained ʿĀly your prince and ruler, your imâm

\* Surah 5 : 60.



and leader, and has made obedience to him obligatory on Muhâjerees and Ansârees, on citizens and on inhabitants of the desert, on Arabs and Ajemees, on free and bond, small and great, white and black, on all who worship God in the unity of His nature. Over all these the authority of Āly extends and his orders reach. Whoever disobeys him is accursed, and all that render him due obedience shall enjoy the mercy of God. And whoever testifies to his truth and rights, hears and obeys him, God will pardon.

O ye people, this is the last time I am to stand in such an assembly; then hear my words, obey my injunctions, and receive the commands of your Lord. Verily, God is master of your life and is your Creator, and next to Him His prophet Mohammed is your lord, empowered to command, to guide your counsels and declare what is necessary. Next to me, Āly is your prince and leader, in following the commands of the Lord of the universe, and after him the imâm-ate, in my posterity of his sons, has authority to rule till the day you meet God and the prophet at the judgment. Nothing is lawful or unlawful but what God has made so, of all which He has given me knowledge, and I have communicated the same to Āly-bin-Ābutâlib. There is no science which God has not imparted to me, and I have conferred it all on Āly, who is the imâm mentioned in the text, "I have bestowed all things on the imâm that makes manifest."\* O ye people, stray not from him, be not cold toward him, nor proudly reject his princely authority over you. He will guide you to the truth. He will put away error, and no evil doer shall hinder him in the way of God. He is the first person of the sect who believed in God and the prophet, for whom he exposed his own life. With the prophet he served the Most High, when besides them none of mankind worshipped God. Reverence him, for God has given him exaltation, and receive his inauguration as ordained of the Most High. He is the imâm appointed of God, and God will accept the repentance of no one that rejects the authority of Āly. God has made it obligatory on Himself to pardon none who act contrary to His commands respecting Āly, and will punish such with great and eternal punishment, which shall never end. Beware ye, then, of opposing him, which if you do, you will become kindlings of that terrible fire of which human beings and rocks of brimstone are but the kindling fuel; which fire God has prepared for the unbelieving.

O ye people, I swear by God that the past prophets and apostles announced the glad news of my advent, and I am the seal of the prophets and apostles, and the conclusive proof of God to all creatures inhabiting heaven and earth. Whoever doubts these things is an infidel, like those in an idolatrous state of infidelity; and he who doubts my slightest remark doubts all I have said, and such

\* Surah 36 : 11. See Note 148.

backslide to hell. From His own infinite exaltation God has bestowed on me a portion ; besides Him there is no Lord, and to Him alone belongs my praise forever, in all circumstances. Render exaltation to Āly, for next to me he is eminent above all mankind. By our blessing the Most High sends sustenance to His creatures, and saves them from destruction ; he who rejects me is doomed to the wrath of God.

Verily, Jibrâeel has informed me from the Lord of the universe that whoever is inimical to Āly and does not acknowledge his imâm-ate, the curse and wrath of God will rest upon him. Let then every soul see to it what he sends before him for the future ; and fear ye God and oppose not Āly, lest your feet should tremble after being firmly established in the faith : verily, the Lord of the universe sees what you do. Āly stands in a very near relation to God. Be counselled by the Korân, and understand its verses ; look to its commands and follow not its resemblances. Verily, its verses will not be explained to those who harm Āly, and no one will be able to expound the Korân but he whose hand I will take and draw up to myself. I will raise his arms and show him to you all, namely, Āly-bin-Abutâlib, my brother and heir. Verily, Āly and the pure of my posterity are the lesser weight I place among you, and the Korân is the greater, and these two mutually sustain each other and will not be separated till we are reunited at the fountain of Koser. My family are the faithful of God among His creatures, and His rulers on earth.

Verily, I have now delivered the message entrusted to me, and performed the command of God, and what was necessary have caused you to hear, and what was sent down to me I have published. What I have said is imparted from God. Verily, there is no commander of the faithful besides this my brother who is standing by my side, and the exercise of royalty over believers is unlawful to any after me except him. The prophet here took Āly in his arms, and raised him up till his feet reached Mohammed's knees. On first ascending the member he had called Āly up to him and placed him one step lower than himself. He now added, Āly is my brother and heir, the repository of my knowledge, my khaleefah over my sect, my substitute in interpreting the book of God to men, the summoner of men to God, and the doer of that which pleases the Most High. He fights the enemies of God, and is the friend of those who obey God. He forbids sinning against God, and is the khaleefah of the prophet of God, the commander of the faithful, the leader in the true way, and the slayer of those that break treaties and commit violence, and of those that forsake the faith. Know ye, that what I have said will not be changed, for by the command of my Lord I declare it. O Lord, do thou love those that love Āly,

and be the enemy of all his enemies, and let thy curse and wrath be against those that reject his authority.

O Lord, thou didst declare to me that the imâmate belongs to Āly thy friend, and now I have declared it to men, and ordain him for what thou dost will, to perfect thy religion for thy servants, and consummate thy favors in their behalf, for whose benefit thou didst approve the faith of islâm. And thou didst declare that whoever should seek another faith than islâm should never be accepted, but shall be classed with the wicked in the future world. O Lord, I take thee to witness that what thou hast communicated to me concerning this matter, I have declared.

O ye people, verily, the Lord has perfected your faith by the imâmate of Āly. Whoever then does not imitate him and his sons the imâms after him, till the judgment, the Most High will reject his works and he will remain forever in hell without mitigation of punishment. This is Āly-bin-Abutâlib, the greatest helper and the worthiest and dearest of you all to God and myself. Rejoice in him, for every approving text\* of the Korân relates to him, particularly the surah † entitled “Man,” which celebrates none but him. Āly is the helper of the faith of God, the champion of the prophet, the most devout of those who do well, one who guides and has found divine guidance for himself. Your prophet, O people, is the best of the prophets, and his heirs the best of all who have been coadjutors and successors of the prophets. Envy was the cause of Shaytân’s ejecting Adam from paradise; do not then envy Āly, lest your works prove vain and your feet turn from the way of faith. Adam was sent down to the earth for one fault, notwithstanding he was the chosen of the Lord of glory; what then will be your punishment if you knowingly disobey God? Some of you are indeed the enemies of God, though verily none but a wretch will be the enemy of Āly, and none but a devout person will love him, and none but a believer of purified faith will believe in him. The surah ‡ entitled “The Afternoon,” was communicated in reference to Āly.

O ye people, I have taken God to witness that I have imparted to you the message committed to me, which faithful delivery embraces the whole duty of a prophet. Fear ye God as He should be feared, and die only in the faith of islâm. Believe in God and His prophet, and in the light sent down to him, namely, Āly-bin-Abutâlib. Light from the Lord of the universe circulates from me to Āly, and to his posterity the imâms of the truth, till the advent of Mahdy, who will take possession of the truth of God, and of every truth that has been in us whom the Lord of the universe has constituted His proof and argument to transgressors, hypocrites and sinners of every class and to all worlds. O ye people, I cause you to know that I am

\* Note 149.

† Surah 76.

‡ Surah 103.

the prophet of God, whose apostles have preceded me : should I die or be slain, would you renounce the faith and become infidels? This would not indeed harm God, for you should not fancy that your islâm or faith lays Him under any obligation to you, lest He be wroth with you and send upon you a severe punishment. Verily, He will reward infidels at Serât.\*

O ye tribes of Musulmâns, after me will arise several who will call men into the way to hell, and who shall receive no help at the judgment, but be doomed to the lowest perdition. Verily, I have committed the khalâfat to my posterity, to be held by them till the judgment. I have communicated what was commanded, that it may be a witness to all present and absent and those not yet born. Let those present communicate it to the absent, and fathers to children, down to the judgment day. My khalâfat will soon be seized by violence, and changed to a royalty, and God will curse those that do it. The Lord of the universe will not leave you till He separates the unclean from the pure ; that is, hypocrites from believers. The Most High has not given you to understand what is secret, and till sedition arises, hypocrites and the faithful shall not be known from each other. The Most High gave me His commandments and prohibitions, which I have imparted to Āly ; then obey him that you may be safe both in this world and the next. I am the appointed way of God, which He has commanded you to follow, and Āly after me, and then my sons of his seed, the imâms, who will guide to the truth, and according to the truth judge among men ; and being the friends of God no fear shall rest upon them, nor shall they be grieved in the day of judgment. They are the army of God, and the host of God are the faithful. The enemies of Āly are wretches that have transgressed the truth, and are the brothers of demons, who teach one another false doctrines which they have adorned for purposes of mutual deception. The friends of Āly and his offspring are those believers whom the Most High has mentioned in the verse, " Thou shalt not find people who believe in God and the last day to love him who opposeth God and his apostle ; although they be their fathers, or their sons, or their brethren, or their nearest relations."† They shall enter paradise in innumerable multitudes, while their enemies will be doomed to hell. As they are cast into that abyss of woe, it will be demanded of them, if they were not warned by those inspiring the fear of God, and they will answer, yes ; but that they gave the lie to the warning. Great is the difference between hell and paradise.

O ye people, I am the prophet, and Āly is my heir, and from us will descend Mahdy, the seal of the imâms, who will conquer all religions and take vengeance on the wicked. He will take fortresses

\* See Note 74.

† Surah 58 : 22.

and destroy them, and slay every tribe of idolaters, and avenge the blood of the friends of God. He will be the champion of the faith of God, and the water-drawer from the bottomless sea of divine knowledge, and the rewarder of all according to their merit, and will requite every fool according to his folly. He is the approved and chosen of God, and the heir of all knowledge. He is most valiant in doing right, and on him the Most High has laid the business of the sect, and on whom benedictions have been bestowed by all his predecessors. Evidence abides with him, and after him is no proof, and there is no truth nor light but with him: none will be successful against him, for he is the vicegerent of God on earth, the lawgiver of God among mankind, and the faithful of God in public and private. O ye people, I have explained to you and caused you to understand, and after me Āly will cause you to understand. I call on you to ratify the appointment I have made, by shaking hands with me and Āly in proof of your acknowledgment of his imāmate. Whoever breaks this covenant the evil will be his own, and whoever performs it God will reward him.

Verily, hej and umrah are enjoined; then make the pilgrimage to the Kābah, for all that do so are enriched thereby, and those that neglect it are impoverished. No believer has stood on Mount Arafāt but God has forgiven all his past sins, and on finishing the hej his account with God begins anew. God helps hājees,\* and will recompense them for their expenses, and will not cancel the reward of well-doers. Make the pilgrimage to the Kābah devoutly, and perform all its rites. Attend to prayer and give charity as God has commanded you. If you forget the laws of islām, Āly will explain them to you. Things lawful and unlawful are too numerous for me to explain them to you now. I have already pointed them all out to you; do not change them, but keep them in mind and bequeathe them to your children. The Korān assures you that after Āly-bin-Abutālib his sons are to be imāms, who, as I have declared, descend from me and Āly. O ye people, avoid transgression against God, fear His wrath, and the judgment, the events of which day are great. Remember the accounts of that day, and the scales in which actions are weighed, and the account to be taken before the Lord of the universe, and forget not favor and wrath divine. All that produce good works in the judgment shall find favor, but the bad shall have no portion in paradise. Certain traditions make it evident that by bad works in this passage the prophet meant enmity to the commander of the faithful.

O ye people, you are too numerous to ratify what I have done by the form of shaking hands, and the Most High has commanded me to receive your verbal acknowledgment and allegiance in regard to

\* Pilgrims.



the sovereignty of ʿAlī-bin-Abutālib and his successors the imāms proceeding from me and him. Say, then, We are hearers and obeyers; we are satisfied, and will do according to what you have communicated to us from our Lord and your Lord concerning ʿAlī and his sons, and we covenant with you in this thing with our hearts and souls and tongues and hands; in this faith we will live and die and rise in the judgment; we will not change nor nullify it, we have no doubt nor misgiving respecting it; we will not turn back from our covenant, nor break our compact, but will obey the injunction you have given us concerning the imāmate of the imāms after him whom you have declared his sons and yours. The first of them are Hasan and Husayn, after whom the Most High has ordained them to be the sons of Husayn. Say ye, We render obedience to God and to thee, and to ʿAlī and to the imāms his offspring in all things you have enjoined in the covenant you have taken from us in their behalf, and we will not make void the pledges we have given, and there is nothing in our hearts inclining us ever to turn from this faith; to all which we take God to witness who is an all-sufficient evidence; and thou also art our witness to this compact, as well as all known to us and unknown who obey God, and likewise the angels of the Most High; but the testimony of God is greater than all.

O ye people, what will ye do? Verily, the Most High knows every thing that transpires, and the secrets of all hearts are manifest to Him. Whoever finds the right way, finds it for himself; but whoever wanders from it, the harm is his own. Whoever pledges himself in this covenant, does it with God, and the hand of His mercy is upon those that are faithful in it. Fear ye God and covenant with ʿAlī, the commander of the faithful, and with Hasan and Husayn and the imāms after Husayn, who are a kalemah\* abiding till the judgment. God will destroy every one that practises guile, and have mercy upon all those that perform this covenant: such will receive a great reward from the Most High, while the injury done by those that violate this covenant will recoil on themselves. O ye people, say what I have directed you, and salute ʿAlī in the imāmate and sovereignty of the faithful, and acknowledge your obedience, and render thanksgiving to God who has guided you when you could not guide yourselves.

More respecting the exaltation of ʿAlī is declared in the Korān than I can enumerate in one place and assembly. Whoever obeys God and the prophet and ʿAlī and the imāms of his posterity, will be saved with a great salvation. And those that take precedence in entering paradise, and rank highest there, are those that anticipate others in first covenanting with ʿAlī, acknowledging his authority, and saluting him commander of the faithful. Such will be admitted

\* Word or Creed.

to approach near the Deity, and will secure to themselves great mercy in the paradise of felicity. Say the word, that God may be satisfied with you; but if you and all the inhabitants of earth prove infidels, it will occasion no harm to the Lord of the universe. O Lord, pardon the believing men and women who believe in what I have said and commanded, and be Thou wroth with infidel men and women who reject what I have enjoined, and destroy them: praise be to the Lord of the universe!

All the companions of the prophet now raised their voices aloud and said, We have heard and obeyed what God and his prophet have commanded us, with our hearts, and souls, and tongues, and hands, and all our members. The whole multitude closed around the prophet and the commander of the faithful, and covenanted with them by shaking hands. The first who did this was Abubekr, then Omar, and others, among whom it is probable was Osmân, all of whom signed an accursed league to deprive Āly of his office. After these men had pledged themselves to the covenant, the Muhâjerees and Ansârees and all the people did the same. This formal and individual ratification of the covenant with the prophet and Āly lasted three days, till at length all pledged their faithful allegiance. Mohammed then said, I thank the Lord who has given us exaltation over the universe. This form of pledging allegiance to the khaleefahs by shaking hands was continued even by those who forcibly seized on the office.

One tradition declares that previous to Āly's appointment to the khalâfat, he was alone with Mohammed a day and night, during which time the prophet taught him all things. As this happened when it was Auyeshah's turn to receive a visit from Mohammed, she was curious to know what the prophet was communicating to Āly, and pledged herself to keep the matter secret if Mohammed would tell her; but she violated her promise and told Hafsah, another of the prophet's wives, and both related the affair to their respective fathers, Abubekr and Omar, who formed a conspiracy to supplant Āly by accomplishing the death of Mohammed. However, they failed in this design, but after Mohammed's return to Medeenah they entered into a league, the first article of which was to set aside Āly from the government of the Musulmâns. Their league was written in the month of Moharrem, in the tenth year of the Hijret, and they sent and buried it in the Kâbah, where it remained till the khalâfat of Omar, who took it away.

On the prophet's return to Medeenah, he went to the house of his wife Ummsalmah, where he remained a month, without visiting his other wives. Auyeshah, instructed by her father, tried to allure him to her house, lovingly complaining of his absence from her, but he replied by taxing her with betraying the secret about

Āly's khalâfat. He then ordered all his wives to be called, and commanded them to render obedience to Āly as his successor, whom he charged to protect and support these his wives while they yielded him obedience, but if they disobeyed him to discharge them. All were silent but Auyeshah, who said to the prophet, You never commanded us authoritatively: to which he replied that she had disobeyed him and would oppose Āly at the head of a party.

After dismissing his wives, Mohammed assembled the hypocrites or opposers who had leagued against Āly and who were four thousand in number. He made Asâmet-bin-Zayd their emeer and ordered them to retire to the frontier of Shâm, but at their request allowed them to remain some days and prepare for the journey, for which he bestowed on them what was necessary. He made great efforts to fit them out and clear Medeenah of them, and sent Asâmet to encamp a fursakh\* from the city, when he was suddenly attacked by the sickness which carried him from the world. After the prophet was taken ill the hypocrites postponed their departure. Mohammed then ordered Kays-bin-Sâd, with others of the Ansârees, to compel the hypocrites to leave the city, which was immediately done. Asâmet was likewise ordered to march forthwith, but Abubekr and Omar induced him, after starting, to return to the camp a fursakh from Medeenah, and there await the issue of Mohammed's sickness, which was becoming more severe. Meanwhile Auyeshah continued to send word of the progress of the disease, and at last directed her father to return to the city with Omar and such other persons as he thought proper to bring with him, for there was no hope of Mohammed's recovery. Accordingly they entered Medeenah by night secretly, and the next morning Āly being in attendance on the prophet, who was very sick, Auyeshah sent to Abubekr to go and perform prayers with the people, as neither Mohammed nor Āly would be present.

On going to the mesjid, Abubekr found the people waiting for the prophet or Āly to lead their devotions. Abubekr told them that Mohammed being very sick had sent him to conduct their worship. But a man rose and said, Who sent you from the camp of Asâmet? I do not believe what you say. Bilâl then ran to ask the prophet the truth of the matter, and knocking loud at the door, Fazl-bin-Abbâs went out and inquired what he wanted. Bilâl said that Abubekr was in the mesjid, and entering the house told Mohammed what had happened, who the night previous had declared that Abubekr had entered the city. The prophet then ordered the people around him to carry him to the mesjid, saying, By the Lord in whose hand my life is, a great calamity has fallen on islâm. Mohammed leaned one hand on the shoulder of Āly, and the other on the shoulder of Fazl, and dragged

\* About four miles.

along his feet with great difficulty, till at last he entered the mesjid and went to the mahrâb, or place of the leader of prayer, and drew away Abubekr, who, with the other hypocrites, hid himself among the people. Mohammed now performed prayers in a sitting posture, and being so weak that his pronouncing Allah akbar! was not heard by the people, Bilâl repeated it after him.

When prayers were over the prophet looked around, but Abubekr was not to be seen, on which he said, O ye people, are you not amazed at the conduct of Abubekr and his companions, whom I sent away with the army of Asâmet and commanded them to go to Shâm? He then ordered his attendants to lead him to the member or pulpit, and he sat down on the first stair, when, after rendering thanksgiving and praise to God, he said, O ye people, verily, the command of my Lord has been communicated to me respecting a thing you must follow. I have placed you on the luminous and straight way, and have made the faith so obvious to you that its very night is light as day. Act not then contrary to it after I am gone, as the Bence Isrâeel did. I make nothing lawful or unlawful for you which the Korân does not. I leave among you two principal things, which while you adhere to, you will never go astray: namely, the Korân and my family, both of which are my khaleefah and cannot be separated till they rejoin me at the fountain of Koser, where I shall demand how you regarded them. Verily, on that day a number will be put away from my fountain, as when you water camels you drive away the strange ones. Some of them will say, I am such an one, and such an one; then will I answer, I know you, but after my departure from the world you became reprobates from the faith, therefore distance from the mercy of God and nearness to his wrath is your portion.

The prophet then descended from the member, and went to his sacred house, and till he departed to the eternal world Abubekr remained concealed in Medeenah. The Ansârees did what they did in opposing the rights of the family of Mohammed, to which the Most High had ordained them, and this was the reason that other wretches took the khalâfat violently. After doing this to one khaleefah of God, then the other khaleefah, which was the book\* of God, they mutilated and changed and made it what they pleased.

It is said that Ibrâheem, the son of the prophet, died in the month Rabeâ-ul-evvel, in the tenth year of the Hijret, and was buried in Bakeeâ. In the eleventh year of the Hijret, two hundred people came from Yemen and embraced islâm, which was the last party that visited him for such a purpose. In the same year, at the command of God, the prophet went to Bakeeâ and implored pardon for the dead buried there, and said, Happy be your state, you have escaped the sedition which will arise after me.

\* See Note 149.

## CHAPTER XX.

*Sundry Accounts relating to Mohammed's Manners, Family, and Relatives: Story of Sâlman the Persian: Sketch of Abuzer and Mikdâd.*

THE prophet often associated with poor and ill-clad people, which offended some of his fastidious followers. A Yehooder boy frequently visited him and was sometimes sent by him on errands. Failing in his attendance, Mohammed inquired the reason, and learning that the boy was sick, went to see him. Finding him near his end, he told him three times to say the kalemah or Mohammedan creed, the boy each time looking to his father, who at last told him to do as he pleased. He immediately repeated the creed and died. Mohammed performed the funeral rites and returned thanks to God that he had saved a child from hell.

It is related that Mohammed raised Bilâl to life by sprinkling a handful of water on him, he having been killed by a girl he loved, and whom he had solicited in vain of her father in marriage.

On a certain occasion, Mohammed sent a detachment to attack a town, the inhabitants of which made a sortie by night on the Musulmâns, when from the mouths of four of their number who were praying and reciting the Korân, a light proceeded exceeding the splendor of day, and darkness meanwhile surrounding the enemy, the Musulmâns slew and took them prisoners and captured their town.

An old man coming to Mohammed, said, I am very poor and have a large family; can you help me? The prophet looked to his companions, and a man rose and said, I was lately in similar circumstances, but God has favored me. He then took the old man to his house, and filling a great purse with gold and silver, presented it to the man, who said, Do you give me all this? Yes, said the man; to which the other replied, I am neither jin nor human, but an angel come to prove you; may God give you a good reward for your generosity.

A very poor but devout man named Jueber was married at Mohammed's order to the daughter of a rich noble, who gave his indigent son-in-law fine clothes, house and furniture; but for three nights succeeding his marriage he continued to pray and recite the Korân without once noticing his bride. The father of the woman hereupon complained to the prophet of his cold treatment. Mo-



hammed summoned the man, who said the devotion he had rendered to God was very little in comparison with the favor he had received, but that he would remove all cause of complaint on the score of affection. Jueeber was afterward martyred in battle.

Mohammed compassionating a very poor and devout man, gave him two dirhems, which Jibrâeel had brought from paradise for that purpose, telling him to trade with them, which he did, doubling the cost-price at every sale. Soon he became rich, and opened a shop by the mesjid; but as he did not attend prayers, Mohammed asked him the reason. He replied, Shall I leave my goods to spoil here? I have sold to this man and must receive pay, and must cancel the account of such another of whom I have bought. The prophet now felt more troubled for the man than in his former state of poverty, and Jibrâeel asking him which of the two conditions he thought best for the man, he said the first; because his worldliness had dissipated his concern for eternity. Then, said the angel, recover the two dirhems from him. Accordingly Mohammed went to him and asked him if he would not repay the two dirhems. Yes, said he, and I will give you two hundred. The prophet answered that he only wanted the two, which the man gave him, after which his property went as it came till he was again left a poor and devout man.

A man complained several times of his neighbor to the prophet, who directed him to be patient. At last he told him on the next Friday, when the people were coming to prayers, to put his goods out of his house, and tell all who passed that he was moving away from his troublesome neighbor, who, on its being done, was so much chagrined, that he came and pledged himself to give no further annoyance to the plaintiff.

A rich man in a fine dress being seated by the prophet, a poor man in dirty clothes came and sat by the former, who carefully drew aside his garments, but after some conversation with Mohammed on the subject, he offered half his fortune to the poor man, who refused it, saying he feared it would make him as proud as the one who had despised him.

A certain person priding himself on his ancestry, said he was the son of so and so, enumerating nine generations of infidels, to which Mohammed rejoined, You will number the tenth with them in hell.

A man having a date-tree to which he passed through another man's house, and as he did this without asking leave, the owner of the house complained to the prophet, who offered to buy the date-tree, and promised to give the owner one in paradise in exchange for it, but all offers being refused, Mohammed ordered the tree to be grubbed up and thrown down before the unreasonable man.

A woman who performed circumcision on females, calling on the prophet, he inquired if she still practised in that way; she replied

in the affirmative, but that she would abandon it if he so commanded. He told her to continue practising the rite. The sister of this woman, who was a hair-dresser, was directed not to tie borrowed locks to the hair of the females.

The imâm Sâduk relates that Khadeejah bore the prophet Kâsim and Tâher, alias Abdullah, and Ummkulsoom, and Rokeeah, and Zaynab, and Fâtimah, who was married to the commander of the faithful. Zaynab married Aboolaus-bin-Rabeeah; and Osmân-bin-Afân married Ummkulsoom, but before she was taken to his house she departed this life. When Mohammed was about to march to the battle of Badr he gave Osmân his other daughter, Rokeeah. Mâreeah, the Kibtee, bore to the prophet his son Ibrâheem. The other wives and maids of Mohammed bore him no children. Of his three sons, Kâsim was the eldest, from whom the prophet was surnamed Aboolkâsim. Kâsim was born before Mohammed's assumption of the prophetship, and his second son, Abdullah, was born after that event, for which reason he was surnamed Tayyib and Tâker, the good and pure, which titles some have mistaken for the names of two other sons whom they ascribe to Mohammed. Kâsim and Abdullah died at Mekkah, and Ibrâheem at Medeenah.

The daughters of the prophet were four in number, all born of Khadeejah. The first, Zaynab, born before Mohammed's assumption of the prophetship, and before it was unlawful to give a daughter to an infidel, was married to Aboolaus, who was taken prisoner at Badr, and afterwards became a Musulmân. The second daughter, Rokeeah, was betrothed to Atabah, the son of Abulaleb, but being divorced before the consummation of the marriage, she was afterwards married to Osmân, at Medeenah, where she died. The third daughter, as above stated, had been affianced to this same Osmân, who was a sad infidel. It is the belief of many, however, that Rokeeah and Ummkulsoom were the daughters of Khadeejah by a former husband, and some maintain they were the children of her sister, for the prophet would never have given his own daughters to any but a Musulmân; to which it may be replied, that Osmân was a professed Musulmân, and the prophet himself performed the funeral service of Abdullah-bin-Aby, a notorious infidel. Mohammed's fourth daughter was Fâtimah, the illustrious wife of the commander of the faithful. Rokeeah died in consequence of the brutal beatings she received from her wicked husband.

The prophet's son Ibrâheem died in the eighth year of the Hijret, aged one year, ten months and eight days.

It is related, on the authority of the imâm Sâduk, that the prophet married fifteen wives, with thirteen of whom he cohabited, and that nine of them were bound to him by the ties of wedlock when he left the world. The two with whom he never associated, were Umrah and Shinyâ. The first of the remaining thirteen, was

Khadeejah, the daughter of Khuaylid; the next, Soodah, the daughter of Zamah; the third, Ummsalmah, whose proper name was Hind, and she was the daughter of Abuâmayah. His fourth wife was Auyeshah, the daughter of Abubekr; the fifth, Hafsa, the daughter of Omar; the sixth, Zaynab, the daughter of Khazeemah; the seventh, Zaynab, the daughter of Hajish; the eighth, Kamlah, the daughter of Abusûfeeân, and surnamed Ummhabeebah; the ninth, Maymoonah, the daughter of Hâris; the tenth, Zaynab, the daughter of Anees; the eleventh, Javeereeah, the daughter of Hâris; the twelfth, Safeeah, the daughter of Hy-bin-Akhtab; the thirteenth, a woman who gave herself to the prophet, and whose name was Khoolah, the daughter of Hakeem. He had moreover, two select maids with whom he associated in turn as with his wives; one was Mazceah and the other Reehânah. The names of the wives he had at his decease were Auyeshah, Hafsa, Ummsalmah; Zaynab, the daughter of Hajish, Maymoonah, Ummhabeebah, Safeeah, Javeereeah, and Soodah. The best of them all was Khadeejah, the next in worth, Ummsalmah, and the third in excellence was Maymoonah.

While Khadeejah lived the prophet did not desire another wife. She lived with him twenty-four years and a month. Her dower was twelve\* and a half aukeeahs, which is equal to one thousand and five hundred deenârs of our time. The dower of his other wives was the same sum.

Mohammed's second wife, Soodah, had previously been married to Sakrân, who, after becoming a Musulmân, died in Habeshah. Auyeshah, the prophet's third wife, was betrothed to him in Mekkah when she was seven years old, and she was the only virgin he espoused. He married her seven months after his entrance into Medeenah, at which time she was nine years of age. She lived till the khalâfat, of Mâveeah, and died nearly seventy years of age. Ummshareek or Khoolah, who gave herself without dower to the prophet, had been the wife of Aboolâsker and borne him a son called Shareek. Hafsa, the daughter of Omar-bin-ul-Khitâb, was married to Mohammed after the death of her former husband. Khanees-bin-Abdullah, whom the prophet sent with a message to the emperor of Ajem, on which journey he died, leaving no offspring. Hafsa lived at Medeenah till the khalâfat of Osmân, or, by another account, to the latter part of Aly's khalâfat. Ramlah, the daughter of Abusûfeeân, had been the wife of Abdullab-bin-Hajish, with whom she went to Habeshah, where he became a Nasârânee and went to hell, after which the prophet married her. Ummsalmah, whose mother was Autikah, the daughter of Abutâlib, although some give a different account of her family, at the direction of Mo-

\* See Note 61.

ammed made her own son agent in bringing about her union with the prophet. She departed this life last of all Mohammed's wives. She had previously been the wife of Abusalmah-bin-Abdulasād, by whom she had two children, Zaynab and Omar. Zaynab, the daughter of Hajjish, was the first of the prophet's wives that died, which event occurred in the khalāfāt of Omar. She had been the wife of Zayd-bin-Hârisah, whose story is elsewhere related.\* Zaynab, the daughter of Khazeemah, had been the wife of Abaydah-bin-Hâris, or, as some say, of his brother Tufayl. She died in the lifetime of the prophet. Maymoonah's first husband was Abusebrah, and she died in the thirty-sixth year of the Hijret. Javeereeah was taken prisoner with her tribe, the Bence Mustalak, freed and married by the prophet, and died in the fifty-sixth year of the Hijret. Safecah was a captive of Khyber, and ennobled by union with the prophet. She died in the thirty-sixth year of the Hijret. With all of these women Mohammed cohabited.

Of the women whom the prophet married but did not approach, the first was Auleeah, the daughter of Zibyân, who, when brought to him, was divorced before the consummation of the marriage. Second, Kateelah, who was left a widow before wedlock was concluded, or, as some say, was divorced. Third, Fâtimah, the daughter of Sahâk, was espoused at the time the prophet received a verse directing him to cause his wives to choose between him and the world, namely: "O prophet, say unto thy wives, If ye seek this present life and the pomp thereof, come, I will make a handsome provision for you, and I will dismiss you with an honorable dismissal: but if ye seek God and his apostle, and the life to come, verily God hath prepared for such of you as work righteousness a great reward."† This unfortunate woman chose the world, and parting from Mohammed, was at length reduced to the necessity of gathering camels' dung in the streets as a means of subsistence, and was accustomed to say, How ill-starred am I that chose the world! Fourth, Shinyâ, the daughter of Salet; the prophet left this vain world before she was brought to him. Fifth, Asmau, the daughter of Nâmân, who, when brought to Mohammed, being envied by Auyeshah and Haf-sah, was deceived by their telling her if she would gain the affections of the prophet she must be reluctant with him. Accordingly, when he visited her she said, I take refuge in God from you! to which he replied, You have taken refuge where I confirm it; go and rejoin your own people; and immediately divorced her. Sixth, Maleekah, whose conduct and fate was similar to the preceding. Seventh, Umrah, the daughter of Yezeed, whom the prophet perceiving to be leprous divorced her. Eighth, Laylâ, the daughter of Khateem, who, manifesting dislike to Mohammed, was set free by

\* See page 354.

† Surah 33 : 51.



him. It is said that she was torn by a wolf. The ninth was the case of a woman whom her father, not wishing to give to Mohammed, made a false excuse of her being leprous, which disease was immediately inflicted on her by the miraculous power of the prophet. The story of the tenth is differently related, some saying that she was affianced, and others that she was married to Mohammed and divorced.

According to these accounts, the prophet married twenty-one wives; Shaykh Tabersees says eighteen, and others fifteen. The shaykh adds that the prophet had two maids whom he regularly visited as well as his wives. One of these was Mâreeah, the daughter of Shimoon, the Kibtee, and the other Keehânah, the daughter of Zayd, both of whom were sent to Mohammed by Makukas, the king of Iskandereeah.\* Some say the prophet emancipated and married Keehânah, and that Mâreeah died five years after Mohammed. A woman affianced to the prophet, although the marriage might not have been consummated, was ever after forbidden to wed another. In two instances in which this was allowed by Abubekr and Omar, after Mohammed's decease, the husband of one was smitten with leprosy, and the other with insanity, through the miraculous power of the prophet. Much more, a woman that had lived with him in conjugal bonds, and whom he had left a widow, was sacred from all men. Most of the sunnee ulemâs, however, say that a woman divorced by the prophet, before the consummation of marriage, might lawfully wed another, which is contrary to the doctrine of the sheeâhs.

The prophet was accustomed to give wedding feasts. When he formed a purpose of taking a wife he sent a woman to examine the lady, ordering her to smell the neck of the intended, saying if that were fragrant, so was the whole body; and to examine the instep of the foot, for if that were plump so was the whole person.

The imâm Sâduk being asked how many wives were lawful for the prophet, he replied, As many as he wished; and that he was allowed to marry whom he would of the daughters of his uncles and aunts, and any other Musulmân woman, without giving any dower, which was a favor peculiar to Mohammed and lawful to none besides.

After Mohammed's marriage to Khadcejah he went, on a certain occasion, to a bâzâr, where finding for sale a slave by the name of Zayd, he bought him, and in due time called him to embrace islâm. Zayd was called the freedman of Mohammed, to whom he was so much attached that when his father came to take him away he refused to go, which exasperated his father to such a degree that he would no

\* Alexandria, or Alexandretta. Possibly this account may be reconciled with the statement of Nejâshv's sending Mâreeah to Mohammed, by supposing she was sent through Egypt under some care of Makukas.



longer acknowledge Zayd to be his son, and the prophet kept him as his own son. After the hijret to Medeenah, Zayd married Zaynab the daughter of Hajish, with whom Mohammed fell in love on seeing her. Zayd understanding the matter proposed to his wife to divorce her in order that the prophet might marry her, but this Mohammed himself declined, till the Most High sent him a communication authorizing him to do it. After this the hypocrites said, He prohibits women to us, but takes his son Zayd's wife to himself, upon which some verses were sent down to stop the slander. This story is related differently by others, but however it was, many verses were communicated about the matter. At the marriage feast the company wished to talk with the prophet, and he wanted to retire with Zaynab, when another divine communication removed the difficulty, by requiring that those entertained by Mohammed should leave as soon as the feast was over.

Ummsalmah previous to her marriage to the prophet had been the wife of another man. Abubekr and Omar inquired of her if the embrace of the prophet was like other men, to which she replied in the affirmative. Jibrâeel then brought him a dish prepared by the Hoorees of paradise, of which he ate and became possessed of the conjugal power of forty men, and approached all his wives in a night. One day the prophet saw a woman that pleased him, upon which he immediately visited Ummsalmah, and told his followers that they should thus in a lawful way quell any irregular desire.

The prophet was allowed to retract his oath,\* particularly in the case of Mâreeah. Visiting Hafsa one day, she left the room with the prophet and Mâreeah together. On returning she found the door fastened, and when Mohammed opened it perspiration was dropping from his forehead. After this he refrained from all his wives for twenty-nine days, during which time he stayed with Mâreeah, whom he had sworn to visit no more, from which he was absolved by a divine communication. To conciliate Hafsa he told her on her oath of secrecy, that after him Abubekr and Omar would usurp the khalâfat, which she told to Auyeshah, and both to their fathers, and these four wretches attempted to poison the prophet, but Jibrâeel forewarning him frustrated their design.

A blind man came once into Mohammed's room when Auyeshah and Hafsa were present, and on his directing them to retire, they said, The man is blind. True, rejoined the prophet, but you are not.

It is related that the prophet had nine uncles, the sons of Abdulmutalib : namely, Hâris, Zobayr, Abutâlib, Hamzah, Aydâk, Zarâr, Mukvim, Abulahab and Abbâs, only four of whom left children, to wit ; Hâris, Abutâlib, Abbâs, and Abulahab. Hâris was

\* Note 150.

the eldest son of Abdulmutalib, for which reason the latter was surnamed Aboohâris. Hâris assisted his father in re-digging the well Zemzem. His sons were Abusûfeeân, Moghyrah, Nofal, Rabeëâ and Abdeshems. Abusûfeeân became a Musulmân at the conquest of Mekkah, and Nofal at the siege of Khandak. Nofal had sons. The prophet changed the name of Abdeshems to Abdullah, and his descendants are in Shâm. Abutâlib and Abdullah the father of Mohammed were of the same mother, whose name was Fâtimah, the daughter of Amer-bin-Auyed-bin-Imrâm-bin-Makhzoom. The name of Abutâlib was Abdaminâf, and he had four sons, Tâlib, Akeel, Jâfer and Âly; and two daughters, Ummshany, whose proper name was Fâkhtah, and Jamânah. The mother of all these children was Fâtimah, the daughter of Asad. All left sons except Tâlib. Abutâlib died three years before the Hijret of the prophet. Abbâs, who was called Aboolfazl, had the office of dispensing the water of Zemzem. He became a Musulmân at the battle of Badr, and died at Medeenah in the khalâfat of Osmân, and was blind toward the close of his life. He had nine sons and three daughters; namely, Abdullah, Abaydullah, Fazl, Kâsim, Sâeed, Abdurrahman, Tamâm, Keseer and Hâris. The names of his daughters were Ummhabeeb, Aminah, and Safeeah. The sons of Abulaheb were Atabah, and Ateebah, and Mâteb, whose mother Ummjameel was the sister of Abusûfeeân.

Zayd, Mohammed's freedman, was bought for four hundred dirhems, and Khadeejah gave him to the prophet, who emancipated him. There is an account of thirty-nine slaves possessed by Mohammed, many of whom he freed; some of them were martyred in battle. He had four or more maid-servants. The prophet's principal amanuensis was the commander of the faithful, but several others were occasionally employed to write, not only common things, but divine communications, some of which were purposely mis-written, for which the prophet cursed those guilty of the deed. One day Mohammed sent for Mâveeah to write for him, who returned answer that he was at dinner; on being sent for again, he replied that he had not done; on which the prophet said, God cause that he be never satisfied! and Mâveeah ever after suffered from hunger till he went to hell.

Mohammed's door keeper was Anis-bin-Mâlik. He had several muazzins, of whom the principal was Bilâl, who was the first that ever proclaimed the azân. Abutalhah was the prophet's herald, and Âly and others were his beheaders of infidels.

A man who had once entertained Mohammed before his assumption of the prophethip, waited on him after that event, when Mohammed told him to ask what he pleased. He replied that he wanted a hundred sheep, with shepherds to take care of them. After a little reflection Mohammed said to him, They are yours. After he

had gone Mohammed said, When Moosâ was about to depart from Misr,\* he was ordered to take the bones of Yoosuf, but nobody knew where they were. At last an old man said, If any one can give information, it is such an old man. To him Moosâ went, and promised him paradise to discover the bones of Yoosuf. This however the old man refused, and demanded his own terms, which were to enjoy the same rank in paradise that Moosâ did. And now, said Mohammed, why did not this man who asked for a hundred sheep make a similar request of me ?

In their state of idolatry the Arabs were classed in two tribes or divisions, Helm and Hams. The Koraysh were the Hams, and all others ranked under the division of Helm, who must have a Koray-h patron of Mekkah in whose garments to perform the circuits of the Kâbah, or to do it in a state of nudity, because it was said they had sinned in their own garments, which could not therefore be worn in that religious ceremony. A man to whom Mohammed was a patron became a Musulmân.

The companions of the prophet were twelve thousand in number : namely, eight thousand of Medeenah, two thousand of Mekkah, and two thousand freedmen.

The imâm Sâduk said that the rewards of paradise were bestowed in proportion to the advance in faith : as in a horse race the first carries off the prize, so among believers, yet those in the last times may perhaps outstrip the first.

Mohammed said that four men were his peculiar friends, Âly-bin-Abutâlib, Mikdâd-bin-ul-Asood, Abuzer, and Salmân-e-Fârsee.

Amâr-bin-Yâsir, a distinguished Musulmân, owing a Yehooder thirty dirhems, † which are equal to three deenârs, at the prayer of Âly a stone was transmuted to gold, and then at Amâr's prayer became soft, so that he could separate from the mass three miskâls, the amount of his debt ; all which being realized, he prayed again that the gold might be turned to stone, lest independence should tempt him to sin ; this too was done. The angels, said Mohammed, wondered at his conduct, which would be rewarded hereafter. Amâr by the power of faith, at the command of Mohammed, and to convince some infidel Yehooders, took up a rock which two hundred men could not move, and declaring it seemed lighter than a tooth-pick, at the prophet's order threw it on a mountain a fursakh‡ distant. From that mountain at three paces he brought another rock, several times the size of the former one, and threw it down with such violence before the Yehooders. that it broke to pieces and they fled. Amâr at last was slain in battle. During the engagement he three times asked Âly if the time for his martyrdom had come ; and in the third instance being answered in the affirmative, he rejoiced,

\* Egypt.

† See Note 61.

‡ Eight miles.

saying he should now join his friends and the friends of Mohammed; and thus he fell a martyr.

In regard to the history of Salmân-e-Fârsee, or Salmân the Persian, Ibn-Babuyah relates, on the authority of the imâm Moosâ-bin-Jâfer, that a person once asked him how it was that Salmân became a Musulmân. The imâm replied, My father told me that one day the commander of the faithful and Salmân and Abuzer and a company of the Koraysh were assembled at the tomb of the prophet, when Âly said to Salmân, Will you not tell us from the first how you came to embrace islâm? Salmân replied, Verily, if another had asked I had not informed him, but obedience to you is obligatory. I am of the people of Sheerâz, and of one of its principal families, and was greatly beloved by my parents. On a certain festival, I went with my father to the place of assembly, and while on the way thither we passed a hermitage where a recluse with a loud voice said, I testify there is no God but God, and that Eesâ is the Spirit of God, and that Mohammed is the beloved of God. On hearing this, love of Mohammed became seated in my flesh and blood, and this affection became so intense that eating and drinking were irksome. My mother said to me, Why have you not prostrated and worshipped the sun? But I refused to do it, and at last she ceased to urge me.

On returning home I saw a letter suspended from the ceiling of the house, and asking my mother about it, she said that she saw it there when we came back from the festival, but told me not to go near it lest my father should kill me. Wondering greatly what this letter contained, I waited till night, and when my father and mother were asleep, I arose and read the epistle in which was written: In the name of God the compassionate, the merciful: This is a league and covenant from God to hazret Adam, of whose posterity a prophet will arise, Mohammed by name, who will command men to cultivate good dispositions and agreeable qualities, and forbid men to worship any but God, and prohibit idolatry. O Roozleh, such was my name, thou art a successor of Eesâ; now then believe and abandon fire-worship. On reading this, I swooned and my love for that prophet increased.

When my father and mother understood what I had done, they put me in a very deep pit, and said, If you do not renounce what you have embraced, we will kill you. I replied, Do what you please with me, but the love of Mohammed will never leave my bosom. Here Salmân observed, Before reading that letter I did not know Arabic, but was taught it by divine power. I remained a long time in the pit, my parents sending down to me daily a little round cake of bread. After a protracted imprisonment, I raised my hands toward heaven, and said, O Lord, thou hast caused me to love Mohammed and his successor, Âly-bin-Abutâlib; then for his

sake deliver me soon, and give me enlargement from this suffering. A person clad in white garments then came to me, and said, Rise, O Roozbeh; and taking my hand, he brought me to the hermitage, where I said, I testify there is no God but God, and that Eesâ is the Spirit of God, and that Mohammed is the beloved of God. The recluse put his head out of his cell, and said, Art thou Roozbeh? Yes, said I; and he took me in, and I served him two full years. As he was about to die he said, I bid adieu to this vain world. I inquired to whom he would now commit me. He replied, I know of no one my equal in the religion of the truth, except a devotee in Antâkeeah.\* When you find him, give him my salutation and deliver this tablet to him; saying which he departed to the eternal world.

Having performed the funeral rites for the deceased, I carried the tablet, as directed, to the recluse of Antâkeeah, before whom I repeated the testimony concerning God, and Eesâ, and Mohammed; on which he rejoined, Art thou Roozbeh? I replied in the affirmative; I served him two years. When he foretold his death, I inquired to whom he would intrust me; he replied that he knew of none his equal in the true faith but a devotee in Iskandereeah, to whom give my salutation and this tablet. Having perform his funeral rites, I went to the recluse as directed, and again repeating the testimony as before, he, like the others, asked if I were Roozbeh, and I likewise served him two years till his death, before which I asked to whom he would commit me, and he replied, I know none equal to me in the true word. The time is near when Mohammed-bin-Abdullah-bin-Abdulmutalib is to enlighten the world. Go and search him out, and when you find him, give him my salutation and this tablet.

After I had bathed and robed and buried my last teacher, I took the tablet and joined a travelling company, agreeing to serve them on the condition that they should furnish me food and water. When the hour for their repast came, according to the custom of the Koraysh infidels, they produced a sheep and beat it to death with sticks, † and having roasted part and baked part, called me to eat. But as the animal had been killed in an unlawful manner, I refused. Again they urged me to eat, but I replied, I am a devotee, and devotees do not eat flesh. Upon this they beat me nearly to death, when one of them said, Let him alone till we drink wine, and if he does not join us in that, then kill him. But as I refused wine on the ground that I was a devotee, they fell upon me with the design to kill me, but I said to them, Do not kill me, nor beat me, and I will be your slave, and surrendered myself to one of them, who sold me to a Yehooder for three hundred dirhems.

\* Antioch.

† Beating animals to imbue the flesh with blood has sometimes been practised.



The Yehooder demanded my history, which I told him, and added, I have no sin but love to Mohammed and his successor; upon which he said, I hold both you and Mohammed as enemies. He then brought me out to the door of his house, where was a vast quantity of sand, and said, Wállah! Roozbeh, if you do not carry away all this sand before to-morrow morning, I will kill you. I toiled severely all night, and when exhausted I raised my hands to heaven and said, O Lord, thou hast given me love for Mohammed and his successor, then by the exaltation of the prophet deliver me and relieve me from this toil. Immediately the Almighty sent a wind which carried all the sand to the spot the Yehooder had pointed out. When he came out of his house in the morning and saw what was done, he said to me, You are a wizard and sorcerer: I do not know what to do with you; but you must be ejected from this city, lest you destroy it.

The Yehooder then took me out of the city and sold me to a woman, whose name was Saleemah, who was very kind and indulgent to me. She had a garden which she said was mine, and that I might enjoy the fruit or bestow it in charity as I pleased. I remained a long time in that condition, till one day being in the garden I saw seven persons approaching, with a cloud shading their heads, and said to myself, Verily, they are not all prophets, but there is a prophet among them. At length they entered the garden, and I recognized them to be the prophet, the commander of the faithful, Hamzah-bin-Abdulmutalib, Zayd-bin-Hârisah, Akeel-bin-Abutâlib, Abuzer, and Mikdâd. They ate the windfall dates, as the prophet directed them not to injure the fruit of the garden. I went to my mistress and asked her to give me a basket of dates, and she said I might have six baskets. Accordingly I brought a basket of fresh dates and said in my heart, If this man is a prophet he will not eat of that which is set apart as alms, but will eat of religious offerings. On presenting the dates I said they were alms, upon which the prophet and Âly and Hamzah and Akeel, being of the Bence Hâshim to whom alms were unlawful, refused to eat, but the other three men ate. I said in my heart, This is one sign of the last prophet of time of whom I have read in books. I then presented another basket, saying that it was hadayah, or religious offering, and immediately the prophet stretched out his hand, saying, Bismillah!\* let all eat; which they did. This, said I, is another sign. As I was much perplexed I walked to and fro behind him weeping, and he turned and said, Do you desire to see the seal of prophecy? I answered, Yes. He then bared his shoulders, between which I saw the prophetic seal, with some hairs in it, and I fell to the earth and kissed his blessed feet.

He said to me, Go, Roozbeh, to your mistress and tell her that

\* In the name of God.

Mohammed-bin-Abdullah says, Sell me this slave. She replied that she would not sell me for less than four hundred date-trees, two hundred to be of the green kind, and two hundred of the red. On reporting this, the prophet said, How very easy to me are these terms. He then told ʿĀly to collect the seeds of the dates they had been eating, and himself thrust them down into the earth, while ʿĀly watered them. When the second seed was planted, the first had vegetated; and when the work was finished, all the trees were mature and laden with fruit. The prophet then sent for the woman to take possession of the trees and deliver the slave; but on seeing the new grove she declared she would not adhere to the bargain unless all the trees produced fruit of the green species, upon which Jibrāeel descended and drew his wings over the trees and all were changed to the kind required. The woman then said to me, One of these trees is worth more to me than you and Mohammed both; to which I replied, To serve him one day is better for me than to possess you and all your property. The prophet then freed me and named me Salmân.

Six things, said Salmân, excite my wonder, three of which occasion tears, namely: separation from friends, that is, from Mohammed and his companions; death and the state after it; and standing before the Lord to render the account. The three other things excite laughter: first, when one seeks this world, and death seeks him; second, when a person is forgetful of futurity, but the Most High and the angels are not forgetful of him, but record his works; third, one who fills his mouth with laughter, but does not know if God is satisfied or angry with him.

Salmân was made governor of Madâeen\* by Omar, who subsequently sent him a letter complaining of his eating barley bread and making baskets to the disgrace of his office. Salmân replied with great boldness, and rebuked Omar for violently depriving ʿĀly of his rights, and told him to do as he pleased, for his power only extended to his life.

Other traditions give a somewhat different account of Salmân, and say that passing a kileseeâ or church near Isfahân, he entered it and was pleased, but his father chained him for doing so. By the assistance of the Nasârânees he escaped to Shâm, where he passed from one devotee to another. At last Mohammed bought him of a Yehooder for five hundred date-trees and one hundred and forty miskâls of gold. The trees were produced by Mohammed, as in the foregoing tradition, and a stone was changed to gold to pay the balance of the price. Salmân is said to have been the master of all knowledge.

On a certain occasion Salmân declared that he had heard from

\* Madain, or Ctesiphon.

the prophet that if a man had a maid-servant and did not approach her nor give her to a husband, if she should commit fornication the sin would, as it were, belong to her master

Salmân being in the hands of infidels who beat him barbarously to make him renounce his faith, they told him at last to call on his God to curse them; but he prayed for patience. Suddenly the roof of the house where they were, opened, and Salmân saw Mohammed, who told him to curse his oppressors, as none of them would ever believe. He then asked them what curse he should imprecate on them. They said, Bid our whips with which we have beaten you to become double-headed vipers and kill us; which was forthwith done.

Some say that Salmân was probably of the people of Isfâhan. He was the slave of more than ten masters in succession. He gave all he possessed to the poor. He had a cloak, but no house, and slept under walls and trees. Being importuned to have a house built for him, he refused, till at last the builder engaged to make it so low that when he stood up his head would touch the roof, and so small that when he extended his legs they would touch the wall. Âly declared that Salmân was as wise as Lokmân.\* Angels conversed with him.

Salmân being one day seated in the most honorable place, Omar contemptuously said, What Ajemee† is this! Mohammed then ascended the member of the mesjid, and said, All the sons of Adam are equal, like the teeth of a comb. An Arab has no preëminence over an Ajemec, nor red over white, except that imparted by devotion and religious observance. Salmân is a sea without end, and a treasury which cannot be exhausted.

In the book entitled Fazâeel, it is related that a person by the name of Âsbagh visited Salmân in the beginning of the khalâfat of the commander of the faithful. He was still governor of Madâeen, having been appointed to that office by Omar. He was then very sick, and turning to the relator, said, O Âsbagh, the prophet assured me that when my death approaches, the dead will speak to me. I wish to know if my departure is near. He then ordered a bier to be brought, and a carpet to be spread on it, and four men to carry him to the burying-ground of Madâeen, where he was set down, and having directed his attendants to turn his face toward the keblah, he said with a loud voice, As-salâm alaykum! ‡ ye people of the old and corrupted field! the peace of God be upon you, ye who are concealed from the world. There being no answer, he cried again, As-salâm alaykum! ye who have tasted death, ye whose covering is earth, ye who have reached the reward of your works in this world, and now wait the blast of Isrâfeel's trump to rise! I demand

\* Note 151.

† Persian.

‡ Peace unto you!

of you by the truth of the Almighty God, and by the truth of the beloved prophet, that one of you answer me. Verily, I am Salmân-e-Fârsee, the freedman of the prophet of God, and he has told me that when my death approaches, the dead will speak with me, and I wish to know if my death is near.

One in his grave now began to speak and said, *As-salâm alaykum!* the mercy and blessing of God be upon you! O ye who build and are yourselves transitory, and are busy on the arena of the world! lo, I hear thy words, and will quickly answer: ask what thou wilt; God be merciful to thee. Salmân rejoined, O thou that speakest after death and its sorrows, art thou of paradise or of hell? The dead replied, I am of the number on whom God has bestowed favor and in His mercy introduced to paradise. Salmân said, Thou servant of God, describe to me what thou hast experienced. He answered, Verily, cutting the body to pieces many times with shears is easier than the agony of death.

Know thou that the Most High had bestowed divine favors on me in the world, and I had well discharged my duties. I read the Korân, and was very dutiful to my father and mother. I avoided what was forbidden, and feared to be unjust and oppressive to servants. Night and day I took pains and strove to find out and do what was lawful, through fear of standing before God to be questioned. When I was in the very height of enjoyment, exultation and gladness, suddenly I fell sick, and thus continued a number of days, till my period on earth ended. A man then came to me, of gigantic size and awful look, and stood still before me in the air. He signed to my eyes and made them blind; to my ears and made them deaf; and to my tongue and made me dumb. Now wept my family and friends. I addressed the being before me, and said, Who art thou, that turnest me away from my family and children? He replied, I am the angel of death, and have come to remove thee from the house of this world to the house of futurity. Verily, the period of thy life is ended, and the time of thy death has come.

While he was thus speaking, two other persons appeared, in form and countenance the most beautiful I had ever seen. They sat down on each side of me, and said, *As-salâm alayka,\** the mercy and blessing of God be upon thee! Verily, we have brought thee thy book; take it and look in it. I said, What book is this that I must read? They replied, We are the two angels† who attended you in the world and wrote your good and bad deeds, and this is the book of your works. When I read the account of my good deeds which was in the hands of the angel called Rakeeb, I rejoiced and laughed, and felt great delight; but when I looked at the book of my sins, in the hands of Ateed, I was extremely saddened and wept. They bade me rejoice, for happiness awaited me.

\* Peace unto thee!

† Note 152.



The angel of death now approached and gradually drew my soul from my body. Every pull he made was equal in agony to all pains under heaven. This continued till my spirit reached my heart, when he signed to me with a dart, which if he had laid on the mountains would have melted them, and forcibly drew my soul from my nostrils. Then I heard the loud weeping and lamentation of my family, and understood all they said and did. As their mourning over me was excessive, the angel of death turned to them in wrath, and said, What is the cause of your weeping? I have done no injustice to the spirit, that you should complain, and no violence that you should shriek and weep. We are all the servants of God, and verily you would have done the same to me if He had commanded. I have not taken the soul till the period of life was finished, and he goes to the merciful Lord, who will do by him as He pleases, and He is almighty over all. If you are patient, you will be rewarded; but if you lament impatiently, you will be sinners. Many times must I return to take sons and daughters, fathers and mothers. He then left my body and departed with my spirit, which another angel took from him and bound it in a silk garment, carried it up to heaven and placed it near the Lord in less than the twinkling of an eye. The Most High questioned me about every thing I had done, great and small, about prayer, and fasting the blessed month of Ramazân; about the pilgrimage to the Kâbah, reciting the Korân, alms-giving, obedience to parents, murder, taking the property of orphans, abusing the servants of God, about devotion at night when people are asleep, and such like things He interrogated me.

My soul was then sent down to the earth, by which time a person came to bathe my dead body, as the commencement of funeral rites. He removed my clothes, and my soul addressed him, saying, Servant of God, be gentle with this weak body. Verily, I came out of none of the veins but the one sundered, and from none of the members but the one broken. The bather, indeed, heard me not, for if he had, he never would have performed the rite. He poured water on my body, washing me three times. He then robed me in three garments, sprinkling upon me the funeral drugs, and with such preparation\* I started for the house of futurity. The bather had taken the ring from my right hand and given it to my eldest son, saying, May God recompense you for the distress occasioned by your father's death, and grant you a great reward and patience to bear the affliction. Having robed me, he recited the service for the dead, and called my family and neighbors to bid me adieu. After this mournful farewell, they laid me on a wooden bier. My soul was now between my face and my robe. Prayers were performed over me, after which they carried me to the grave, where, with my family and

\* Musulmâns do not use coffins, except the body is carried to a distance.



friends hanging around me, I experienced great fear, as if I had fallen from heaven to earth. They then put me in the grave and enclosed me with brick and filled the grave up with earth.

My soul now returned to my tongue and ears, and as the people were about to leave my grave, I felt very sad, and exclaimed, Would that I were of this company, to return with them. But a person on the margin of the grave replied, It is not for you to return, and he recited this passage: "When death overtaketh any of them he saith, O Lord, suffer me return *to life*, that I may do that which is right; in *professing the true faith* which I have neglected. By no means. Verily, these are the words which he shall speak: but behind them there shall be a bar, until the day of resurrection."\* I inquired, Who art thou that speakest with me? He replied I am Membah, an angel whom God has made vakeel or ruler over all mankind, to punish them after death, till they write all they have done as a testimony before the Lord of the universe.

He then took hold of me and set me upright and said, Write your deeds. I replied that I did not remember them. He said, Did you not hear the word of your Lord declaring in the Korân, "God has taken an exact account thereof; but they have forgotten the same: and God is witness over all things."† But, said the angel, write and I will recall to your mind what you have done. I answered, Where is paper to write upon? He then drew forth a side of my robe, and it was changed to paper, and he said, This is the book in which you must write. But whence shall I get a pen? said I. He replied, Your right index-finger is your pen. And where shall I find ink? I asked again. Your saliva is the ink, said he. He then repeated to me every thing, great and small, that I had done in the world, which I wrote, after which he sealed the writing and bound it as a yoke on my neck, and it seemed heavier to me than all the mountains of the world. I then said to him, O Membah, why do you this to me? He replied, Have you not heard the word of your Lord, saying, "The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book *wherein his actions shall be recorded*: it shall be offered him open, *and the angels shall say unto him*, Read thy book; thine own soul will be a sufficient accountant against thee, this day."‡ Membah added, This address will be made to you in the day of judgment, where you will be present and your deeds will be laid open before your eyes, and you must testify that day to your own life: saying which he left me.

Munkir§ next approached me with a most awful look and terrible countenance, and having an iron mace in his hand which all jins

\* Surah 23 : 102.

‡ Surah 17 : 14, 15.

† Surah 58 : 7.

§ Note 152.

and mankind assembled could not move. He then shouted to me with terrific voice, which, had the inhabitants of earth heard, verily they had died. He said to me, Servant of God, tell me who is thy Lord, what is thy religion, who is thy prophet, and who is thy imâm. What was thy state and condition, and what was thy belief in the world? My tongue was tied with terror; I was amazed and knew not what to do or answer, and my members separated through fear. Then mercy from my Lord found me, which gave me assurance and enabled me to speak, and I said to him, O servant of God, why do you terrify me, when now I testify to the unity of God, and that Mohammed is the prophet of God? I testify that the Lord of the universe is my Lord, that Mohammed is my prophet, islâm my faith, the Korân my book, the Kâbah my keblah, Âly my imâm, and the faithful my brethren. I then repeated the two testimonies, There is no God but God; Mohammed is the prophet of God: and said, This is my answer, and this is my faith, in which I will meet my Lord in the day of resurrection. Munkir rejoined, O servant of God, rejoice, blessings await you, and verily you have found salvation; and so he passed away.

Nekeer then came and shouted to me in a more dreadful voice than Munkir had done, at which my members recoiled into one another, and he said, Tell me, O servant of God, what you have done! I was astounded and knew not what to say. The Most High then removed from me excessive fear and terror, and imparted to me assurance and grace, and I said, Servant of God, deal gently with me; I have left the world, and have now testified that there is no Lord but one Lord who has no associate. I have testified that Mohammed is the prophet of God, that paradise is a truth, and the punishment by hell-fire a truth, and the bridge Serât, and the scales,\* and the account taken of mankind, and questioning in the grave by Munkir and Nekeer, and the return to life in the judgment, † are all truths. The promised enjoyments of paradise, the threatened punishments by hell, and the judgment, are, without doubt, true; and God will restore to life those in their graves. He then said to me, Rejoice, O servant of God, in eternal blessedness. He then laid me down in the grave, and said, Lie like a bridegroom. At my head he opened a gate of paradise, and at my feet a door to hell, and said, See what you will enjoy, and what you are saved from. He then closed the opening to hell, and expanded the gate to paradise, from which its delightful perfume was wafted to me. He then enlarged my grave as far as the eye could see, and left me.

O Saluân, I have found nothing more pleasing to the Most High than these three things: performing prayers in a very cold night; fasting on a very hot day; and giving alms with your right hand in

\* Note 153.

† Note 154.

such a manner that your left knows nothing of it. This then is my account and description of the terrible things I experienced. I testify to the unity of God, and to the prophethood of Mohammed, and that death is a truth. Fear God and stand in awe of appearing before Him to be interrogated.

The departed now ceased to speak, and Salmân said, Lay me down on the ground; and when we had laid the bier on the ground he said, Put me in a reclining posture, on which he looked toward heaven and prayed, and departed to the eternal world to rejoin the holy prophet. Āly, who was at Koofah,\* being miraculously informed of the death of Salmân, soon arrived, God having caused the distance to be short, and performed the funeral rites for this devoted follower of the prophet. Some say that Salmân died in Āly's khâlâfat, some in that of Osmân, in the thirty-fifth or the thirty-sixth year of the Hijret.

Next to Salmân in the faith was Abuzer, an Arab, who, warned by a wolf that attacked his flock, went to visit the prophet at Mekkah, where he became a Musulmân. Others say that Abuzer was directed to Mohammed by a lion. Abuzer cautioning a man not to harm his dearest friend, the man asked if it was possible he could do so. Yes, said Abuzer, your soul is your dearest friend, and whenever you sin you harm it.

Abuzer wept so much through fear of God that his eyes were much injured; and being advised to pray that they might be healed, he said that two things prevented his grieving at the misfortune, namely, paradise and hell. He went to Shâm, and there speaking against Osmân, who was then khaleefah, he was sent at Osmân's order by Mâveeah on a hard-paced, two-humped camel, without saddle, and hurried on, day and night, from which condition he suffered excessively. Osmân threatened him, but Abuzer boldly dared him to do his worst.

Abuzer and his daughter being utterly destitute, she went into the wilderness to search for something to eat, but found nothing. He scraped together a pillow of sand, and told his daughter to relate his fate to the next kâfilah from Irâk. Some people now arriving asked him what his pain was. He replied it was for his sins. They inquired what he wanted, and he answered, The mercy of God. Abuzer died in the thirty-first year of the Hijret.

The next in rank among the companions of the prophet was Mikdâd-bin-Asvad, of Kandah, or, according to others, of another tribe. He was faithful to Āly after the death of the prophet, and was one of the seven persons who alone, at one time, maintained the rights of the commander of the faithful.

\* Note 155.

## CHAPTER XXI.

### *Sickness, Death, and Burial of Mohammed.*

It is related that when the prophet returned from his farewell pilgrimage, conscious that his departure to the eternal world was near, he was continually addressing the people, warning them to beware of seditions which would arise after his death, and exhorting them not to withdraw from his form of faith, and not do evil against the divine religion. He bade them beware of leaguings against the rights of his family, but to render them support and obedience which were so obligatory on them to yield. He repeatedly said, O ye people, I go before you, and when you meet me at the fountain of Koser, I shall demand how you conducted towards the two great things I left among you, namely, the book of God and my family. Beware then that you act not contrary to my command respecting them. Verily, the holy and omniscient Lord has told me that these two things cannot be separated till they rejoin me at the fountain of Koser. These two I place among you. Usurp not precedence of my family, nor forsake them, nor do any thing against them, lest ye be destroyed. Do not attempt to teach them, for they are wiser than you. Turn not from my faith, nor draw your swords against each other. Know ye, that ʿĀly-bin-Abutâlib, my cousin, is my successor, and will fight for the true meaning of the Korân as I did for its communication. He spoke on this subject to many assemblies of the people.

Mohammed made Asâmet-bin-Zayd emeer of a company of hypocrites and seditious people, and commanded them to depart to Room, where Asâmet's father had been slain. The object of the prophet was to free Medeenah of those opposed to the rights of ʿĀly, till he should be established in the khalâfat. He ordered Asâmet to proceed to Jeraf and stop there till the army should be collected, and commanded a party of Musulmâns to drive the hypocrites out of the city to the camp of Asâmet. In the midst of these preparations the prophet fell sick of that disease by which he departed in the mercy of God.

Taking the hand of the commander of the faithful he went out to Bakeeâ\* with most of his companions, saying, The Most High has

\* Jeraf was a short distance from Medeenah, of which city Bakeeâ appears to have been the burying place.

commanded me to implore pardon for the dead at Bakeeã. On arriving there he said, *As-salâm-alaykum!*\* O ye people of the tombs, be happy in the state in which the morning finds you, saved from the seditions that await the living; verily, calamities are coming on men, like fragments of a dark night. After imploring for a long time forgiveness for the dead at Bakeeã, he turned to Āly and said, Jibrâ-eel has every year recited the Korân to me once, but this year has done it twice, which I think is a sign that my death is near. Verily, the Most High offered me perpetual possession of the treasures of earth, or paradise: and I chose the latter, and to meet my Lord. When I die do thou cover my secrets, for whoever else looks on them will become blind.

The prophet returned to his house, and in the space of three days his sickness became severe. He then tied a bandage on his head, and leaning on the commander of the faithful and Fazl-bin-Abbâs, went to the mesjid and ascended the member, and sitting down, thus addressed the people: The time is near when I shall be concealed from you. Whoever has any claim on me, let him now declare it. Verily, none can claim favor at the hand of God but by obeying Him, and none can expect to be safe without good works, or to enjoy the favor of God without obedience. Nothing but good works will deliver from divine wrath, and verily, if I should sin I should go to hell. O Lord, I have delivered thy message. He then came down from the member and performed short prayers with the people, and returned to the house of Ummsalmah, where he remained one or two days.

That cursed woman, Auyeshah, having satisfied his other wives on the subject, came to the prophet and induced him by entreaties to go to her house, where his sickness became very oppressive. At the hour for morning prayers Bilâl shouted the azân, but the prophet, near his departure to the holy world, heard it not. Auyeshah then sent to her father, Abubekr, to go to the mesjid and lead the devotions of the people, and Hafсах sent the same message to Omar. As these two women were conversing about the matter before the prophet, not seeming to suppose that he understood them, he interrupted them, saying, Quit such talk; you are like the women that tried to lead Yoosuf astray. Finding that contrary to his orders Abubekr and Omar were in the city with seditious designs, he was very sorrowful, and oppressed as he was with a severe disease, he rose, and leaning on Āly and Fazl-bin-Abbâs, with extreme difficulty went to the mesjid, lest Abubekr or Omar should perform prayers and the people doubt who should be his successor. On arriving at the mesjid he found that the curse, Abubekr, had occupied the

\* Peace unto you! The example of praying for the dead is still followed by the Musulmâns.



place of the leader of prayers, and already begun the devotions with the people. The prophet with his blessed hand signed to Abubekr to remove, and he took the place, and from weakness sat down to perform prayers, which he began anew, regardless of Abubekr's commencement.

On returning to his house Mohammed summoned Abubekr, Omar and some others, and demanded if he had not ordered them to depart with the army of Asâmet. They replied that he did. Abubekr said that he went and returned again, and Omar said that he did not go, for he did not wish to hear of the prophet's sickness from another. Mohammed then told them to go with the army of Asâmet, and three times pronounced a curse on any who should disobey. His exertions produced such exhaustion that he swooned, on which the Musulmâns present and his wives and children wept and lamented aloud. At length the prophet opened his blessed eyes, and said, Bring me an inkstand and a sheep's shoulder blade, that I may write a direction which will prevent your going astray. One of the companions of the prophet rose to bring what he had ordered, but Omar said, Come back; he speaks deliriously; disease has overcome him, and the book of God is sufficient for us. It is, however, a disputed matter whether Omar said this. However, they said to the prophet, Shall we bring what you ordered? He replied, After what I have heard from you, I do not need them, but I give you a dying charge to treat my family well and not turn from them. The compiler observes that this tradition about the inkstand and shoulder blade is mentioned in several sunnee books.

During the last sickness of the prophet, while he was lying with his head in Āly's lap, and Abbâs was standing before him and brushing away the flies with his cloak, he opened his eyes and asked Abbâs to become his executor, pay his debts, and support his family. Abbâs said he was an old man with a large family, and could not do it. Mohammed then proffered the same to Āly, who was so much affected that he could not command utterance for some time, but as soon as he could speak, promised with the greatest devotion to perform the prophet's request. Mohammed, after being raised into a sitting posture, in which he was supported by Āly, ordered Bilâl to bring his helmet, called Zooljabeen; his coat of mail, Zâtul-Fazool; his banner, Akâb; his sword, Zoolfakâr; his turbans, Sahâb and Tahmceah; his two party-colored garments, his little staff, and his walking cane, Memshook. In relating the story Abbâs remarked that he had never before seen the party-colored scarf, which was so lustrous as nearly to blind the eyes. The prophet now addressed Āly, saying, Jibrâeel brought me this article and told me to put it into the rings of my mail, and bind it on me for a girdle. He then called for his two pairs of Arab shoes, one pair of which had been patched. Next he ordered the shirt he wore on the night of

the Mārâj, or ascent to heaven, and the shirt he wore at the battle of Ohod. He then called for his three caps, one of which he wore in journeying, another on festivals, and the third when sitting among his companions. He then told Bilâl to bring his two mules, Shabbâ and Duldul; his two she-camels, Ghazbâ and Sabbâ; and his two horses, Jinâh and Khyrdam. Jinâh was kept at the door of the mesjid for the use of a messenger, and Khyrdam was mounted by the prophet at the battle Ohod, where Jibrâeel cried, Advance, Khyrdam. Last he called for his ass Yâfoor. Mohammed now directed Abbâs to take Āly's place and support his back. He then said, Rise, O Āly, and take these, my property, while I yet live, that no one may quarrel with you about them after I am gone.

When I rose, said Āly, my feet were so cramped that it was with the utmost difficulty that I could move. Having taken the articles and animals to my house, I returned and stood before the prophet, who, on seeing me, took his ring from his right hand, pointing the way of truth, and put it on my hand, the house being full of the Bence Hâshim and other Musulmâns, and while from weakness his head nodded to the right and left, he cried aloud, O company of Musulmâns, Āly is my brother, my successor and khaleefah among my people and sect; he will pay my debts and cancel my engagements. O ye sons of Hâshim and Abdulmutalib, and ye other Musulmâns, be not hostile to Āly, and do not oppose him, lest ye be led astray, and do not envy him, nor incline from him to another, lest ye become infidels. He then ordered Abbâs to give his place to Āly. Abbâs replied, Do you remove an old man to seat a child in his place? The prophet repeated the order, and the third time Abbâs rose in anger, and Āly took his place. Mohammed finding his uncle angry, said to him, Do nothing to cause me to leave the world offended with you, and my wrath send you to hell. On hearing this, Abbâs went back to his place, and Mohammed directed Āly to lay him down.

The prophet then said to Bilâl, Bring my two sons, Hasan and Husayn. When they were presented he pressed them to his bosom, smelt and kissed those two flowers of the garden of prophecy. Āly, fearing they would trouble the prophet, was about to take them away, but he said, Let them be, that I may smell them, and they smell me, and we prepare to meet each other, for after I am gone great calamities will befall them, but may God curse those that cause them to fear and do them injustice. O Lord, I commit them to thee, and to the worthy of the faithful, namely, Āly-bin-Abutâlib. The prophet then dismissed the people and they went away, but Abbâs, and his son Fazl, and Āly-bin-Abutâlib, and those belonging to the household of the prophet, remained. Abbâs then said to the prophet, If the khalâfat is established among us, the Bence Hâshim, assure us of it, that we may rejoice; but if you foresee that they will

treat us unjustly and deprive us of the khalâfat, commit us to your companions. Mohammed replied, After I am gone, they will weaken and overcome you : at which declaration all the family wept, and moreover despaired of the prophet's life.

Âly continued to attend Mohammed night and day, never leaving him, except from the most imperative necessity. On one of these occasions when Âly was absent, the prophet said, Call my friend and brother. Auyeshah and Hafsa sent for their fathers, Abubekr and Omar, but he turned from them and covered his face, on which they remarked, He does not want us, he wants Âly, whom Fâtimah called and Mohammed pressed him to his bosom, and they mingled their perspiration together, and the prophet communicated to him a thousand chapters of knowledge, each opening to a thousand more. One tradition declares that Mohammed kept Âly in his bed till his pure spirit left his body, his arm meanwhile embracing Âly.

Before his departure, Jibrâel came to Mohammed and asked him if he wished to continue on earth. He replied that he did not, but having accomplished his apostleship, he wished to join his friends the prophets in heaven. He said, After me there will be no prophet, and if any one comes claiming to be a prophet, put him to death. Mohammed said, Rend not your garments nor hair, nor weep for me.

Most of the ulemâs, both sheeâh and sunnee, believe that the departure of the sayyid of the prophets occurred on Monday, the twenty-eighth of the month of Sefer, according to most of the sheeâhs, and on the twelfth of the month of Rabeâ-ul-evvel, agreeably to a majority of the sunnees, with whom, on this point, Mohammed-bin-Yakooob-Kulaynee agrees. But the former date is the correct one. The sunnees indeed mention several dates, but there is no disagreement as to the fact that the prophet died at the age of sixty-three, and in the tenth year of the Hijret.

In the book entitled *Kashf-ul Ghamah*, it is related, on the authority of the imâm Mohammed Bâker, that the prophet departed to the eternal world in the tenth year of the Hijret, and when he was sixty-three years old. He had lived at Mekkah to the age of forty years before divine communications were given him, after which event he remained in that city thirteen years longer ; and when he removed to Medeenah, fifty-three years of his life had passed. He remained in Medeenah ten years after his Hijret, and died on Monday, the second of the month of Rabeâ-ul-evvel. The compiler observes that none of the sheeâh ulemâs adhere to this date, which perhaps may be ascribed to religious dissimulation on the part of the imâm. In the same book it is said that he was two years and four months old when his father died, and eight years of age at the death of Abdulmutalib, when Abutâlib became his guardian. Others say that he was not born when his father died, while some again maintain that he was then seven months old, and that his mother died when he was

six years of age. His uncle Abutâlib died when he, the prophet, was forty-six years, eight months and twenty-four days old. Three days after the death of Abutâlib, Khadeejah died, for which reasons that was called the year of grief.

After Mohammed's assumption of the prophetship, he remained thirteen years at Mekkah, and was three days, or six days, concealed in the cave immediately before his flight to Medeenah, which city he entered on Monday, the eleventh of Rabeë-ul-ewel. He resided ten years at Medeenah, and departed in the mercy of God on the twenty-eight of the month of Sefer, and in the tenth year of the Hijret. It is related that the curse, Abusûfeeân, one day waited on the prophet, who told him he had come to ask how long he, Mohammed, should live; the prophet answered that he should live to be sixty-three years old. The imâm Mohammed Bâker said, Do not fast nor journey on Monday, for on that day the prophet died.

The imâm Sâduk says, Let every one attacked by disease think of the prophet, whose disease was more severe than that of any other. It is related that Jibrâeel brought forty dirhems\* of camphor from paradise to sprinkle on the corpse of the prophet, who divided it into three parts, one for himself, another for Âly, and the third for Fâtimah. Âly visiting the prophet one day when he was sick, found him asleep, with his head in the lap of an extremely beautiful man, who told Âly to take his place. The prophet on awaking said it was Jibrâeel.

Abdullah-bin-Mâsood said he asked the prophet who should bathe him after his death. He replied, My successor Âly. Abdullah then asked how long Âly would survive him. He answered, Thirty years, the same period that Yooshâ-bin-Noon, the successor of Moo-â, survived that prophet. Safrâ, † the daughter of Shuâyb, ‡ who had been the wife of Moosâ, fought Yooshâ, and declared herself more worthy of the khalâfat than him; but Yooshâ defeated her army with great slaughter and took her prisoner, yet treated her with much consideration. Verily, the daughter of Abubekr will fight Âly with many thousands of unmanly people of my sect. Âly will slay most of her people, take her prisoner and treat her well.

It is related by several most respectable authorities, that the prophet said to Âly, When I die bring six sacks § of water from the well of Ghars, and bathe me thoroughly with that water. Then robe me with embalming perfumes, after which take hold of the breast of my robe, and seat me upright, and ask me what you please, and I will answer all your questions. All this was done, and Mohammed then taught Âly a thousand chapters of knowledge, from each of which a

\* Drachms.

† Note 156.

‡ Hobab. Num. 10 : 29.

§ Leather water-sacks.



thousand others opened, and told him all that would happen till the judgment day,

Mohammed told Āly to bathe him and cover his secrets, for whoever else saw them would become blind. Āly replied, You are a heavy man, and must no one assist me in bathing you? He answered, Jibrâeel will assist you, and let Fazl-bin-Abbâs tie a bandage over his eyes and hand you the water.

The imâm Zayn-ul-Aubideen says that his father Husayn told him that Jibrâeel visited the prophet three days before his death and said, Verily, the Lord of the universe has sent me to you on account of your high estimation and exaltation before Him, and asks you concerning the state which He better understands, and inquires how you find your condition. He replied, O Jibrâeel, I find myself sad and in distress. On the third day Jibrâeel again descended with the angel of death and an angel called Ismâeel, the regent of the air, attended by seventy thousand angels. The same message from the Lord of the universe was delivered, and the same answer returned. The angel of death then asked permission to enter the house. Jibrâeel therefore said to the prophet, O Ahmed, this is the angel of death, and asks permission to enter your house, a request he never stopped to make of any one before, and will never do it again. The prophet having given the permission, the angel of death entered and stood respectfully before him, and said, O Ahmed, verily the Most High has sent me to you and commanded me to obey you implicitly. If you order me to take away your spirit I will do it, or if you command I will return. Jibrâeel remarked to the prophet, Verily, the Most High wishes to meet you; on which Mohammed said, O angel of death, execute your orders. Jibrâeel said, This is my last descent to earth: you were the necessary cause of my visiting it, for with you I had business; but I have now no more to do with this world.

When the holy spirit of the prophet left his immaculate body, one invisible came and consoled the mourners, saying, *As-salâm-alaykum!* the mercy of God be upon you; every one must taste the cup of death, and all will receive their full reward in the judgment. Whoever escapes the fire of hell, will enter paradise. Life on earth is but a deceitful benefit. Verily, the mercy of God sustains under every calamity, and God remains, whatever may perish, and His reward recompenses for what dies. Then trust and hope in Him. Verily, he finds calamity who is debarred from the favor of God. Āly observed, This is Khizr\* who has come to console us.

The prophet said to Āly, When I die robe me in these two garments I have on, in a white garment of Misr, or in a Yemen cloak, and prepare not for me a costly robe. Carry me and lay me on the brink

\* Note 157.



of the grave ; then the first who will perform prayer over me will be the Almighty Lord, who will bless me from the empyrean of His own exaltation and glory. Next Jibrâeel, Meekâeel, and Isrâfeel, with the hosts of angels, whose number no one knows but God, will perform prayers over me ; then those around the divine empyrean, then successively those that dwell in each heaven, and last, all my family and wives according to their rank will sign to me and salute me, but let them not trouble me with wailing and lamentation.

After declaring these things, Mohammed sent to summon the people to the mesjid, to which he went, supporting himself with his staff, and ascended the member ; and having rendered thanksgiving and praise to God he said, O ye my companions, what a prophet I have been to you ! Have I not fought against my own nature among you ? Did you not break my front tooth, soil my forehead with dust, and cause blood to flow on my face till my beard was dyed with it ? Have I not suffered distresses and calamities through the ignorance of my people ? Did I not bind a stone on my stomach to lull the torment of hunger when aiding my sect ? They replied, Yes, O prophet of God ; verily, you endured for God's sake, and you prohibited what was wrong ; may God reward you on our account with the best of rewards ; to which he replied, The Lord grant you the same. He then added, The Most High has sworn that He will not pardon tyranny and injustice. I adjure you then by God, that if any one has a claim on me for an injury done him, to rise. A man rose and said, On such a day, your staff struck me, but whether it was intentional on your part, I do not know. Mohammed replied, God forbid that it should have been intentionally done. He then sent for the same staff and told the man to retaliate the blow, but he kissed the prophet's body, in whom he took refuge and pardoned the accident.

After Mohammed returned from the mesjid to the house of Ummsalmah, he said, O Lord, preserve my sect from the fire of hell, and make the account of the day of reward easy to them. Ummsalmah asked him why he appeared so sad, and his color changed. He replied, Jibrâeel has just informed me of my death : peace be upon you in this world, for after this day you will never hear the voice of Mohammed. On hearing this, Ummsalmah exclaimed, Alas ! such trouble has come upon me as repentance and regret cannot remove. The prophet then said to her, Call the beloved of my heart and the light of my eyes, Fâtimah ; saying which he swooned. Fâtimah coming in and seeing him in that condition, exclaimed, May my life and spirit be the sacrifice for yours, O my illustrious father ! I see you are on your journey to the future world, and the hosts of death surround you. Will you not speak one word more to your

afflicted, agonized child, and lull the fire of sorrow with the water of consolation? This mournful cry caused the prophet to open his blessed eyes, and he said, My dear daughter, I shall soon be departed from you, I bid you adieu; peace be upon you. On hearing these afflictive tidings from the sayyid of mankind, Fâtimah sighed from a heart full of grief, and said, O my illustrious father, in the day of judgment\* where shall I meet you? He replied, Where creatures are brought to account. She rejoined, If I do not find you there, where shall I seek you? He answered, In the place of the Praised, for God has promised me that I shall there make intercession for the sinners of my sect. But, added she, if I do not even there find you, what shall I do? Then seek me, said he, at Serât, when my sect pass that bridge, where I shall stand with Jibrâeel on my right, and Meekâeel on my left, and the other angels of God before and behind me, and all at the gate of divine decrees supplicate and implore, saying, O Lord, cause the sect of Mohammed to pass Serât safely, and make their account easy. Fâtimah then inquired, Where is my illustrious mother, Khadeejah? Mohammed replied, She is in a palace from which four palaces open to paradise.

The prophet again swooned and seemed to depart for the holy world, but when Bilâl called to prayers and said, The blessing and the mercy of God be upon him! he revived and rose and went to the mesjid and performed light prayers, after which he called Âly-bin-Abutâlib and Abâmet-bin-Zayd and directed them to carry him to the house of Fâtimah, the best of women, in whose lap he laid his head and reclined. When the young imâms Hasan and Husayn saw their illustrious grandfather in that state, they were overcome with grief, and the water of sorrow rained from their lamenting eyes, and they exclaimed, May our lives and souls be a sacrifice for yours! The prophet inquired who they were, and the commander of the faithful replied, They are thy dear children, Hasan and Husayn. He then called them to him, put his arms around their necks and pressed those two liver-lobes † of his own to his bosom. As Hasan wept most, Mohammed said to him, Diminish your tears, for your weeping wounds my heart.

The angel of death was now sent down, and said, As-salâm alayka! O prophet of God; to which he replied, Alayka as-salâm! O angel of death. I have a request to make of thee that thou wilt not take away my spirit till Jibrâeel comes and exchanges salutations with me. Presently Jibrâeel descended from the air, and asked the angel of death if he had taken the spirit of Mohammed; to which the angel of death replied in the negative, saying, He asked me not to do it till he should see you. Jibrâeel rejoined, Perhaps, O angel of death, you do not see the gates of heaven opened to receive the

\* Note 158.

† Note 159.

spirit of Mohammed, and the Hoorees of paradise adorned to welcome him. Jibrâeel then came and addressed the prophet, saying, O As-salâm alayka ! Abookâsim ; to which he replied, Alayka as-salâm, O Jibrâeel ; do you leave me in such a state ? The angel then said, O Mohammed, you must of necessity die ; every one has death before him, and every living soul must taste of death. The prophet said, Come near me, my beloved. Jibrâeel then approached him, and the angel of death came down, to whom Jibrâeel said, Remember what the Most High commanded about taking the spirit of Mohammed. Jibrâeel then stood on the right hand of the prophet, and Meekâeel on his left, and the angel of death before him, and proceeded to execute his office.

In relating the story of the prophet's death, Fazl-bin-Abbâs said that repeatedly on the day of his departure Mohammed said, Call the beloved of my heart ; but he turned away from all they summoned, till Fâtimah sent for Âly, on seeing whom, he rejoiced and smiled, took his hand, seated him by his pillow, and again swooned. Hasan the chosen, and Husayn the sayyid of martyrs, now entered the door, and when their eyes fell on the matchless perfection of that chosen one of the Lord of glory, and beheld him in such a state, they cried, Alas ! and threw themselves on his bosom. The commander of the faithful wished to remove them, but the prophet reviving, said, Let me smell those two flowers of my garden, and they smell the rose of my cheeks, and we bid each other farewell. Verily, after me they will be oppressed and killed by the sword of oppression and the poison of sedition : then three times he repeated, The curse of God be on the person that does them injustice ! He then extended his hand toward Âly, and took him under his coverlid, and communicated to him a great number of secrets and divine mysteries, till at length the bird of his sacred spirit sped its flight to its nest in the empyrean of mercy. Âly then left the bed and said to those around, May God give you a great reward in the calamity you endure from the loss of your prophet. Verily, the Lord of the universe has taken to himself the spirit of the chosen of men. The sound of lamentation and wailing was now raised high by the family of the prophet, with whom a small number of believers, who were not employed in forcibly seizing the khalâfat, deeply sympathized.

When Mohammed was very sick, some one rapped at his door, saying that he was a stranger and wished to see the prophet. Fâtimah replied, God be merciful to you ! go about your business ; Mohammed is very sick and cannot see you. A short time after, the knocking was renewed, and Mohammed said, It is the scatterer of assemblies and he who breaks delights, the angel of death : let him enter ; which he did, conducting himself very courteously. The prophet then told Âly to endure patiently the violence which awaited him in this world, to take care of Fâtimah, Hasan and Husayn, to collect the

Korân into a volume, to pay his, Mohammed's, debts, to bathe his corpse, and to build a wall around his grave. It is related on the authority of Āly, that Jibrâeel visited the prophet every day and night during his sickness.

Before the prophet died, he called his wives and children to bid them farewell, pressed Fâtimah to his bosom, and she rose weeping, but on his embracing her again she rose smiling, and being asked the reasons for this different conduct, she said that in the first instance Mohammed foretold his own death, and the second time informed her that she would soon follow him and be the first of his family to meet him in paradise.

After the prophet's departure to the eternal world, Āly performed the funeral ablutions, assisted by Fazl-bin-Abbâs, and then robed the corpse and kissed his blessed face. On the authority of the imâm Sâduk, it is related that when the prophet departed to the eternal world, Jibrâeel and the angels, and Ruh, the Spirit, all of whom came down to the prophet on the night of dignity,\* now again descended, and the Most High enlightened the eyes of the commander of the faithful so that he saw them to the extreme part of the heavens. They assisted Āly in bathing the prophet, and in performing prayers over him, and they alone dug the grave of that illustrious personage. And when Āly bore the corpse to the grave, they entered it with him, and assisted in laying the remains of Mohammed in long repose. Here the prophet conversed with the angels, and the Most High caused Āly to hear what was said, which was a charge by Mohammed, and an engagement by the angels to protect and aid the commander of the faithful, though after that time he would see and hear them no more.

When Āly departed to the holy world, Jibrâeel and the angels and Ruh were sent down to Hasan and Husayn, who saw them, and what had occurred at the death of the prophet was then repeated. They saw Mohammed assisting the angels in bathing, robing, and burying the commander of the faithful. At the death of each successive imâm, the same angelic visitation was repeated, attended by the prophet and all the departed imâms. The whole train appeared to the imâm Jâfer-e-Sâduk, the author of this tradition, and assisted him in the funeral service of his father, the imâm Mohammed Bâker, and this order is to be continued, says Sâduk, down to the last imâm.

The compiler observes that perhaps the meaning of Jibrâeel's declaration, in the foregoing accounts, is, that he would no more descend to earth for the purpose of bringing divine communications; or it may be he attended these funeral ceremonies standing in the air;—God knows best. Kulaynee and others relate that the prophet was robed in three garments, one of which was a red cloak, and two were white robes of Yemen.

\* Note 160.

Sâduk relates that Abbâs came to the commander of the faithful, and said, The people have agreed to bury the prophet in Bakeeâ, and that Abubekr shall perform prayers over him. As Âly knew those hypocrites had a corrupt design, he came out of his house and said, O ye people, verily, the prophet is our imâm and leader in life and after death. He said, I will be buried in Bakâh\* or the temple, where I shall yield up my spirit. Since they had laid their plot to seize on the khalâfat, they did not oppose Âly about the burial, but said, Do what you think best. Âly then stood before the door and performed prayers, and afterwards directed the companions to enter the house by tens and stand with him by the bier of the prophet and recite after him this verse: " Verily God and his angels bless the prophet. O true believers, do ye *also* bless him, and salute *him* with a *respectful* salutation."†

This was continued till all the people of Medecnah and the surrounding region had pronounced blessings on the prophet. The ceremony lasted from Monday till Tuesday night, in which time, all, small and great, men and women, had performed their devotions at the prophet's bier. When at length the corpse was borne to the grave, Âly and Fazl-bin-Abbâs, and an Ansâree, named Aus-bin Khooly, entered the grave and laid to rest the remains of the prophet. The body was laid at the foot of the grave before being deposited in it.

Kulayneec relates, on the authority of the imâm Sâduk, that Abutalhah, an Ansâree, dug the prophet's grave, on which the compiler remarks that it is possible it may have so appeared, though in reality the angels dug it according to a foregoing statement. Âly enclosed the body with brick, and on the grave poured a quantity of red pebbles. The grave was filled and elevated the breadth of four fingers above the surface of the ground. Shaykh Toosee says it was elevated a span. The compiler remarks that the majority of traditions favor the first account, but as a quantity of red pebbles were found on the grave, it may have been raised by these to the height of a span; but it is possible that this tradition about the span is one of religious dissimulation.

Ummsalmah declared that after the prophet's death, she put her hand on his breast, and for several weeks when she ate or washed, her hand emitted the fragrance of musk.

The night after the prophet's departure to the gardens of paradise seemed endlessly long to the bereaved family, who scarcely knew if they were on the face of the earth, fearing the revenge of hypocrites and infidels against whom Mohammed had warred in God's behalf. In these afflictive circumstances the Most High sent an angel to comfort them with the consideration that all must die, and the assurance that they were particularly chosen and favored of the Lord.

\* Note 161.

† Surah 33 : 56.



Mohammed died a martyr, for, having tasted of a poisoned shoulder of mutton at Khyber,\* it at last caused his death. Himself declared that no prophet or successor of a prophet leaves the world except by martyrdom. Some say that Auyeshah and Hafseh,—the curse of God be upon them!—poisoned Mohammed; and it may be that they did, although he was also poisoned by the Yehoodie woman of Khyber.

Certain authorities, both sheeċāh and sunnee, declare that when Mohammed died, the hypocritical Muhājerees and Ansārees, such as Abubekr, Omar and Abdurrahman-bin-Auf, instead of visiting the family of the prophet to comfort them in their distresses, assembled at the abode of the Benee Saudah, and plotted to seize the khalāfat. Most of them consequently did not perform prayers over the prophet, although Āly sent to call them for that purpose. Their plan was to make Abubekr khaleefah, which indeed had been plotted in Mohammed's lifetime. The hypocritical Ansārees, however, wished to get the khalāfat for Sād-bin-Abādah, but were overruled by the Muhājerees. A man brought the information that Abubekr was constituted khaleefah when Āly with a spade in his hand was filling up the prophet's grave, and added that the hypocrites feared they should not succeed in depriving Āly of his rights if they waited till he had completed the funeral ceremonies. Āly laid the spade on the ground and repeated these verses: "In the name of God the compassionate, the merciful. A. L. M. Do men imagine that it shall be sufficient for them to say, We believe; while they are not proved? We heretofore proved those who *were* before them; for God will surely know them who are sincere, and he will surely know the liars."†

After the prophet's death Fâtimah was afflicted in spirit to a degree which none but God knew. Jibrâeel was sent down daily to comfort her, and Āly wrote what the angel said, and this is the book of Fâtimah which is now with the imâm Mahdy. Fâtimah died seventy-five days after the prophet her father.

Shaykh Toosee relates that when they wished to build a mausoleum over the grave of the prophet, near his head and feet musk appeared more fragrant than had ever been seen before.

It is related that a man named Jāfer-bin-Musenâ, being in Medee-nah when the roof of the prophet's mesjid was undergoing repairs in a place which overlooked Mohammed's tomb, asked permission of the imâm Sâduk to go up and view the grave: but the imâm said he was unwilling it should be done, for things might be seen which would blind one's eyes. The prophet might appear in the attitude of prayer, or be seen sitting and conversing with some of his pure wives.

\* See page 276.

† Surah 29 : 1-3.

On the authority of the imâm Sâduk, it is related that in the forty-first year of the Hijret, Māveeah proposed to make a pilgrimage, and sent a carpenter with timber and tools, and wrote a letter to the governor of Medeenah, ordering the member or pulpit of the prophet to be rebuilt in the style of Māveeah's mesjid in Shâm. When the workmen attempted to remove the old member, the sun was eclipsed and a powerful earthquake occurred, on which they desisted and wrote an account of the prodigies to Māveeah, who repeated his former command, and it was accordingly executed.

The same imâm relates that the prophet one day said to his companions, My life is a benefit to you, and so will be my death. They replied, We know your life is good for us, for by you we have found religious guidance, and been delivered from error, and have been saved from the brink of the fiery gulf. But why is your death good for us? He replied, After my death your works will be brought before me, and at every good deed I behold, I will pray that God may give you more grace, and will implore forgiveness for you whenever your bad deeds come before me. One of the hypocrites inquired if this would take place after his bones had crumbled to dust. The prophet answered, The Most High has forbidden the earth my flesh : my body will not corrupt in the grave, nor become old. Sâduk said that no prophet nor successor of a prophet remains more than three days in the earth before his spirit and flesh and bones ascend up, and people go to the place their bodies occupied,\* and their salâms reach the departed from far and near.

In many traditions from the imâm Sâduk, it is related that when the curse, Abubekr, deprived Āly of the khalâfat, the latter said to him, Did not the prophet of God command you to obey me? The curse denied, saying, If he had so commanded, I would have obeyed. Āly enjoined, If you now should see the prophet and he should command you to obey me, would you do it? He answered, Yes. Āly said to him, Then come with me to the mesjid of Kubâ.† When they arrived there, Abubekr saw Mohammed standing in the attitude of prayer, and when he had finished his devotions, the commander of the faithful said to him, O prophet of God, Abubekr denies that you commanded him to obey me. The prophet then said to Abubekr, I most strictly commanded you to obey him ; go and do it. The curse went away in great terror, and meeting Omar, the latter inquired what had happened to him. When Abubekr related the vision, Omar said, The sect will be destroyed, since such a fool is made of their ruler. Do you not know that all this proceeds from the sorcery of the Bence Hâshim ?

In some of the books of the imâm Sâduk, it is related that when the commander of the faithful was dragged to the mesjid for the pur-

\* Like the shrines of saints.

† Note 162.

pose of making him swear allegiance to Abubekr, Āly stood by the tomb of the prophet, and in the words of Haroon to Moosâ said, "*And Aaron* said unto him, Son of my mother, Verily the people prevailed against me, and it wanted little but they had slain me."\* An arm then protruded from the prophet's grave towards Abubekr, all recognizing it to be the hand of Mohammed. This was accompanied by a voice which all knew to be the prophet's, saying, "Hast thou become infidel to that Lord who has created thee from dust, and then from seed formed thee a man!"† Another tradition says that a hand appeared from the grave, and on it was written the above demand addressed to Omar.

Sâduk says that on the night preceding Friday, the spirit of Mohammed, with the spirits of past prophets and their successors, and the spirit of present imâms, are carried up to the empyrean, around which they make seven circuits, and perform two rukâts of prayer at each corner of the empyrean, and the imâms in the morning find their knowledge vastly increased.

Another tradition says that when the Most High wills to impart new knowledge to the reigning imâm, except what relates to lawful and unlawful, He sends an angel that explains it to Mohammed, who directs him to do the same to Āly, and he likewise sends the angel to the next imâm, and thus at length the imâm on earth is taught the divine will.

The compiler states that more in relation to this subject will be related, please God, in the book on the imâmate, though for shecâhs, who submissively receive these mysteries, this epitome is sufficient to preserve their faith and prevent them from giving any place in their imagination to doubt and distrust. Satanic doubts first blend with imaginations, especially in one who has not power to repel such fancies.

To this point I have brought the work, Hyât-ul-Kuloob, and I beseech my brother believers not to blame too severely some slip of language or meaning, nor deny to one sunk in an ocean of sins the prayer for mercy and pardon addressed to the beneficent Lord, nor forget the claims of the poor author who has been impeded in his work by a multiplicity of other occupations, and by many interruptions, and by sorrows caused by those that have troubled him, and by the scarcity of those who know the truth and are acquainted with books relating to the family of the house of prophecy, which accounts, in consequence of the depression of the sacred family, were for many years abandoned to neglect. I have collected these legends and given them a form for the shecâhs, and have translated them into

\* Surah 7 : 149.

† Surah 18 : 35.—Persian version.

Fârsee\* for the use of those ignorant of Arabic, that they may understand the character and attainments of the first champions of the faith who enjoyed nearness of approach to the gate of the Lord of the universe. I seek the reward of my labor from the Most High and fear nothing from those who know not the truth.

This book was finished on the twenty-fifth of the month Zeehejat-ul-Harâm, in the year one thousand and eighty-seven† of the Hijret.

Thanks be to God first and last, and blessings be on Mohammed, the sayyid of apostles, and on his pure immaculate family.

\* Persian.

† February, A.D. 1676.

# NOTES.

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## NOTE 1.

Bismillah-ur-rahman-ur-raheem:—*In the name of God, the compassionate, the merciful.* This formula is employed on all occasions involving the idea of commencement. It is used at the beginning of books, chapters, etc. Bismillah—in the name of God; the contracted form of this formula is used on almost every variety of occasion, even where a violation of the divine law is the object. It is the common form for any challenge, accompanied perhaps with a significant gesture. A more reverent use of the formula is when it is employed to denote *permission*, as for one person to visit or approach another. A request for this purpose is made, and the friend or magistrate, as the case may be, replies—*Bismillah*, which here conveys the idea—let him come; and he is welcomed in, and welcomed to a seat, and to refreshments, by a repetition of *Bismillah*. This formula is pronounced at the instant of slaughtering any animal for food, and birds or other game not taken soon enough to be blooded with the repetition of *Bismillah*, are considered unlawful to be eaten. A strangled fowl would of course be unlawful. The Mohammedans regard *blood* much in the same light as the Jews do.

Conversing with a moollâ of Sheerâz in 1837 on the ocean of meaning reputed to be locked up in the Korân, he remarked that some twenty-five years before it had been his fortune, at Meshid, to meet a famous Mohammedan doctor, Shaykh Ahmed, from Arabia, who preached to mooshtahid, moollâs and people daily, for a month, on *Bismillah-ur-rahman-ur-raheem*. The shaykh astounded his auditors by the overwhelming tide of wisdom which he rolled through this narrow channel, and finally closed his lecture by saying that a year would be insufficient to diminish the fountain he had opened.

The shaykh began with the diacritical point under the (ب) *bâ*, or initial letter of his text, and from this *muktah*, or point, deduced all the letters of the alphabet, and the whole Korân. In the first place, said Shaykh Ahmed, a writer puts down the nib of his *kalem*, or pen, and thus makes a point. If he draw his pen downwards he makes an *alif*, (ا), the first letter of the alphabet; if after a very short downward stroke he carries his pen to the left, he forms a *ba* (ب), whose peculiar mark is the point with which he commenced. Three points beneath the same little right angle, in the connected form of the letter, mark *pa* (پ), the third letter of the alphabet. In this manner the shaykh unrolled the alphabet, the Korân, and all written wisdom, from



this generating *muktaḥ* or point. But all this scarce penetrated the surface of the boundless, bottomless ocean of meaning contained in — . — *muktaḥ*.

In the commencement of creation, the almighty, self-existent God formed a *muktaḥ*, from which, by drawing the kalem or pen of infinite wisdom and power, appeared the heavens; another turn produced the earth; while all beings, angelic, human, and irrational, were developed from this fountain of existence, this primordial point. The strokes of the divine kalem radiating from this centre, were infinite. Not a world, not an atom, not an existence throughout the universe of God that did not spring from this unsearchable and exhaustless *muktaḥ*.

The shaykh's auditors were confounded, and those who ventured to argue were swept away and drowned in the torrent of his argument. Shaykh Ahmed declared that, besides the Korân, he had never read more than two books, one a grammatical treatise, the other a little volume of history. The knowledge he possessed did not depend on study, but on divine grace. My informant adds that he was everywhere treated with great distinction.

“I am apt to believe Mohammed really took this form, as he did many other things, from the Persian Magi, who used to begin their books in these words: *Benâm Yezdân bakhshaişgher dâdâr*, that is, In the name of the most merciful, just God.” Sale's Preliminary Discourse, p. 75.

#### NOTE 2.

An account of the Arabic and Persian works of our deceased moollâ, Mohammed Bâker, the son of Mohammed Taky—may God be gracious to both!—with the number of lines in each book.

#### Section I.

Of his Arabic works, ten in number.

##### Behâr-ul-Anvâr.

I. The Behâr-ul-Anvâr—Oceans of Lights—the occasion of which work was this:—After the events at Kerbelâ the khaleefahs of the house of Bence Amayah—a curse on them all!—became very powerful, and religious dissimulation among the sheeâhs was very prevalent. They consulted their imâms less and did not study their own traditions till the time of the imâms Mohammed Bâker and Jâfer-e-Sâduk. But when those wretches the Bence Amayah were cut off, and before the Bence Abbâs had completely established sovereign power, religious dissimulation fell nearly into disuse, and the sheeâhs learned the traditions from the two illustrious imâms above mentioned. At this epoch four books of traditions were written, celebrated as the Chehâr-sad-Asal, or Four hundred Principles.

But in subsequent times, for want of suitable men to preserve the traditions, while science and philosophy were engrossing attention, a great part of the Four hundred Principles was lost. Therefore our moollâ, of happy memory, was at vast labor and research to recover the Four hundred Principles, and at length got possession of more than half the original work. To prevent another loss he compiled the whole that he had recovered in the Behâr-ul-Anvâr, explaining by suitable remarks such traditions as presented difficulty. The

plan of the Behâr-ul-Anvâr embraces twenty-five volumes, of which sixteen volumes were completed: namely,

1. The book on Akl vâ Ilm—Understanding and Science—which consists of 12,000 lines.
2. The volume on Tôheed—the Divine Unity—containing 16,000 lines.
3. Adl va Mââd—Justice and the Future State—consisting of 30,000 lines.
4. Ihtajâât—Controversies—consisting of 16,000 lines.
5. Târeekh—or History from hazret Adam to Mohammed, containing 40,000 lines.
6. Târeekh, or History of our prophet [Mohammed], containing 67,000 lines.
7. The Imâmate, consisting of 31,000 lines.
8. Fitu va Mahu—Seditions and Calamities—which after the death of the prophet befel the commander of the faithful and Fâtimah and Hasan and Husayn and their sheeâhs or followers, consisting of 61,000 lines.
9. History of the commander of the faithful, containing 50,000 lines.
10. History of hazret Fâtimah, and Hasan and Husayn, containing 23,000 lines.
11. History of the imâms Zayd-ul-Aubideen, Mohammed Bâker, Jâfer-e-Sâduk, and Moosâ Kâzim, containing 18,000 lines.
12. History of the imâms Rezâ, Mohammed Taky, Âly Naky, and Hasan Askerce, containing 10,000 lines.
13. History of the lord of command (Mâhdy), containing 21,000 lines.
14. A work on Heaven and the Universe, consisting of 80,000 lines.
15. Tahâret—Purity—consisting of two volumes and 101,500 lines.
16. Zeeâret—Pilgrimage—to the imâms, consisting of twenty-two books in the outline, a number of which were not written; this work contains 30,000 lines.

In addition to the above there is an unfinished work on Infidelity and Faith, embracing in its plan twelve books; the first, eighth, eleventh, and twelfth of which are wanting.

II. Merâteb-ul-akool, or a history of the prophet's family. This work is incomplete, for under the head of *religious principles*, half the book on prayer, and the whole book on social intercourse, is wanting. Again, under the head of *religious observances*, half the book on benedictions, and the whole book on Zikât and Khums, or tithes, is not written. This book contains about 100,000 lines.

III. Asylum of History. This work, founded on the book Tahzeeb-ul-Akhbâr, is incomplete, but contains about 50,000 lines.

IV. The Four Explanations, consisting of forty separate traditions and containing 12,500 lines.

V. The Profits of the Way, being a commentary on the Saheefah or fifty-four psalms of imâm Zayd-ul-Aubideen. This work was left incomplete, but in accordance with the will of the deceased author, it is in the course of being speedily completed by the humble writer of this account. This book contains 5,000 lines.

VI. An account of the persons from whom the moollâ collected his traditions, with the story of their ancestors by whom the traditions were handed down. This book contains 1,000 lines.

VII. On articles of faith, containing 750 lines.

VIII. [Wanting; perhaps a mistake of the Persian transcriber.]

IX. Shekeât-e-Nemaz—Doubts in Prayer—directions what to do when the person praying is uncertain how far he has followed the prescribed forms, containing 750 lines.

X. Answer to the Hindee Questions,—sent from India by his brother Abdullah, containing 150 lines.

Besides the above, our deceased moollâ has written notes on four books of traditions, and on a book of law, which amount to about 400,000 lines.

### Section II.

The Persian works of our author, which are forty-nine in number.

1. Ayn-ul-Hyât—Fountain of Life—containing certain exhortations and counsels which the prophet gave Abuzer, allied to advice on abandonment of the world, containing 21,000 lines.

2. Mishkât-ul-Anvâr—Lamp of Light—an abridgment of the Ayn-ul-Hyât, consisting of 3,000 lines.

3. Halyat-ul-Mutakyeen—Ornament of the Pious—relating to certain performances which are often necessary, as paring the nails, trimming the mustaches, visiting the bath, shaving the head, going on journeys, proprieties of marriage and the nuptial night, and the birth-feast, containing 12,000 lines.

4. Hyât-ul-Kuloob—Life of Hearts—consisting of three volumes: 1st. History of the prophets from Adam to Mohammed, with accounts of certain kings contemporary with the prophets, containing 26,000 lines; 2d. History of the prophet, containing 36,000 lines; 3d. Prophecy and the Imâmate, and the Benefits of sending prophets and imâms; this volume is incomplete, the amount written is 3,000 lines.

5. Tuhfat-ul-Zâyer—A present to Pilgrims—relating to pilgrimage to the imâms, containing 13,000 lines.

6. Jilâ-ul-aynn—Light of the eyes—account of the birth and of the martyrdom of the imâms, their miracles, and sketches of their character and actions, containing 22,000 lines.

7. Mikbâs-ul-Mesâbeeh—A spark of the Lamp—relating to procedures after the regular prayers for night and day, and consisting of 5,500 lines.

8. Rabeâ-ul-Asâyâ—relating to the duties of each day of the week, containing 3,000 lines.

9. Zâd-ul-Mââd—Provision for Futurity—relating to the duties of the twelve months of the year, containing 15,000 lines.

10. A treatise on Decât—Fines—for wounds inflicted by one person on another, or for homicide; what amount should be given, containing 3,000 lines.

11. Shekeât-e-Nemâz—Doubts in Prayer—containing 750 lines.

12. Risâlah-e-Rejeât—a treatise on the return of the imâms and their sheeâhs, and concerning the end of time, containing 2,000 lines.

13. [Wanting; perhaps an omission of the Persian copyist.]

14. Translation of a letter which Âly wrote to king Ashter, an Arab chief, relating to the conduct which a ruler should pursue, containing 1,000 lines.

15. Risâlah-e-Ikhteyârât—Treatise on Choices—as to fortunate days for any enterprise, containing 500 lines.

16. Risâlah-e-Behesht va Dôzakh—Treatise on Paradise and Hell—containing 700 lines.
17. A treatise on funeral ceremonies, containing 700 lines.
18. A treatise on the duties of Hej and Umrah—Pilgrimage to Mekkah—containing 1,000 lines.
19. An abridgment of the above, containing 700 lines.
20. Miftah-ul-Ghayb—Key of Mystery—relating to casting lots, containing 1,500 lines.
21. A treatise respecting the property of Āly's enemies—what should be done with it, containing 50 lines.
22. A treatise on Zikât—what things are liable to this tax, containing 50 lines.
23. A treatise on pecuniary atonement—where it should be given, containing 1,000 lines.
24. A treatise on archery, relating to the lawful game, containing 50 lines.
25. A treatise on prayer, containing 50 lines.
26. A treatise on the proprieties of prayer, containing 1,000 lines.
27. A treatise on the truth and application of the illustrious verse of the Korân [Surah 56 : 10] : “and those who have preceded *others in the faith* shall precede *them to paradise*,” containing 50 lines.
28. A treatise on the distinction between the natural and the active attributes of the Most High, containing 200 lines.
29. A treatise on an abridged course of duties after finishing the night and day prayers, containing 100 lines.
30. A treatise on the certainty of judgment and a future state, which also contains 100 lines.
31. A treatise on necessity and permission, whether the Most High interferes in the acts of His servants or not, containing 100 lines.
32. A treatise on marriage, containing 50 lines.
33. Translation of an account of the miracles and wonderful prodigies manifested at the tomb of the commander of the faithful, containing 4,000 lines.
34. Translation of Mufazl's doctrine of the divine unity, as contained in long traditions from the imâm Sâduk, on the knowledge and wisdom displayed in creation, containing 2,800 lines.
35. Translation of a treatise on the divine unity, similar to the above, and containing 700 lines.
36. Translation of a treatise on the general visits made to imâms and prophets in prayer and saluting them, containing 200 lines.
37. Translation of the prayer of Komayl, containing 200 lines.
38. Translation of the prayer of imprecation, or divine appeal, containing 150 lines.
39. Translation of the prayer of Samât, containing 200 lines.
40. Translation of a prayer entitled the cuirass, containing 100 lines. [From the repetition of the name of God it is supposed to act as a charm.]
41. Translation of a tradition from Abdullah Jandab, containing 200 lines.
42. Translation of a tradition from Duzjâ-bin-Abyzamâk, relating to duties and courtesies, on the authority of the imâm Rezâ, containing 300 lines.

43. Translation of a poem by Dābil of Khazan, in eulogy of the imām Reza, containing 500 lines.

44. Translation of a treatise on the subject of six things which do not belong to servants, containing 100 lines.

45. A treatise composed on returning from illustrious Nejed and noble Kerbelâ, expressing affection for those two distinguished places, containing 300 lines.

46. Minājât—Petitions—containing 100 lines.

47. Punishment of the Jews, relating to the mode of their tribute when lawful, when unlawful, containing 150 lines.

48. Replies to questions which the people put to our author, and answers to certain important inquiries, containing 5,000 lines.

49. Hak-ul-Rakeen—Certain Truth—relating to the principles of the faith, containing 21,000 lines. This is the last work of the pious, departed author—may God grant him a habitation in paradise!

The amount of all the lines which have been enumerated, both Arabic and Persian, is one million, four hundred and two thousand and seven hundred. If now a calculation is made by the age of the departed, which was exactly seventy-two years, the annual amount of his works will be nineteen thousand two hundred and fifteen lines and fifteen words; of which the monthly proportion is one thousand six hundred and one lines and thirteen words and a fraction. The daily quota is fifty-three lines and seventeen words. But if the calculation be made for the period of his maturity, which was fifty-eight years, the annual amount of our moollâ's productions will be twenty-four thousand one hundred and seventy lines and thirty words, of which the daily proportion is sixty-seven lines and seven words.

God knows best the truth of all this, and may God be gracious to the author and to his parents, for the sake of Mohammed and his pure immaculate family.

(Appendix to the third volume of the Hyât-ul-Kuloob.)

The word translated line is *bayt* or couplet, which, though strictly applicable to poetry, is also taken by a certain rule as a measure of quantity in prose. The following estimate may enable the English reader to judge of the amount of our moollâ's labors. The second volume of the Hyât-ul-Kuloob is said to contain 36,000 bayts. The volume, printed in fair Persian type, contains 894 quarto pages. The whole amount of his works make  $38\frac{1}{2}$  volumes, each containing the above number, 894, quarto pages. After proper abatement for translations, abridgments, and repetitions, there will still remain a great literary monument to his industry, talents and fame.

The last of his works—Hak-ul-Yakeen—was finished near the end of the month of Shābân, in the year 1109 of the Hijret, A. D. 1697, about which period it may be presumed his life as well as his labors terminated. As he lived seventy-two lunar years his birth must have occurred about 1027 of the Hijret, A. D. 1627. Consequently his life fell in the reigns of Abbâs II., Sulaymân, and the unfortunate Husayn. He appears to have resided chiefly at Isfahân, then the Persian capital. His favor at court may be inferred from his title *Mejlisee*, or member of the royal council. His memory is greatly respected, and his writings are regarded as the highest standards by the Persians, and his tomb at Isfahân is still a sanctuary to all who flee to it for refuge.



## NOTE 3, p. 1.

Hazret: This Arabic word has no equivalent in Persian or English, and is employed in a variety of acceptations. Applied to a gentleman, it would mean your *honor*; to a clergyman, your *reverence*; to a king, your *majesty*; and to a prophet, the sacredness of his office and character. The Virgin Mary is called hazret Mar'yam; and our Saviour, hazret Eesâ, which here means the Lord Jesus, as understood by Christians, although the Musulmâns, in applying this title to Christ, which they uniformly do, intend to denote only his prophetic character. This epithet is also applied to the Deity, in which case the Musulmâns themselves understood by it—Lord—in the sense of divinity. A term of such various significations should be transferred, as it cannot well be translated.

## NOTE 4, p. 2.

Ibn-Bâbuyah or Āly-bin-Babuyah: In the Hak-ul-Yakeen he is called the chief of traditionizers, and is said to have died in the year 329 of the Hijret, A. D. 940. Mohammed-bin-Yakoob Kulaaynee, commonly called shaykh Kulaaynee died the same year. Ahmed-bin-Ibrâheem, or Ibn-Ibrâheem, flourished at this time. (Hak-ul-Yakeen, p. 127.)

Ibn-Shahrâshoob, or Shaykh Mohammed-bin-Shahrâshoob, Shaykh Toosee and Shaykh Tabersee are also often quoted, and probably flourished about the same period with Babuyah.

Ibn-Abbâs, or Fazl-bin Abbâs, a cousin of Mohammed, and evidently a favorite with him from his attendance at the death-bed of the Arabian prophet. D'Herbelot says, Abdullah-bin-Abbâs, by whom Fazl must be meant, was a principal person of the class called companions of the prophet, and that his authority is very great in all traditional matters. He died in the sixty-eighth year of the Hijret, A. D. 687, and according to Captain Matthews, the translator of the "Misheat-ul-Masabih," was born three years before that event. Ibn-Abbâs is often quoted in the Hyât-ul-Kuloob as high authority. For convenience all these authorities are noticed under one head.

## NOTE 5, p. 2.

Commander of the faithful—*Emeer-ul mûmneen*. This title is given to Āly in the Hyât-ul-Kuloob, and is claimed for him as his peculiar right. See p. 340, inauguration of Āly.

## NOTE 6, p. 2.

Light or Spirit—in the original—*Noor*—Light—but here having the sense of *luminous spirit*.

## NOTE 7, p. 4.

Blessings of God be upon him,—*Salâ-vât-Ullah-alayha!* This formula is uniformly added by devout Musulmâns to the mention of Mohammed by name, both in writing and conversation, as *alayhissâlâm*—peace be upon him! is to the mention of other acknowledged prophets. I have sometimes retained these formulas where they are emphatic. In conversation with Musulmâns it is

well to style any prophet that may be mentioned, *hazret*; they conceive it to be disrespectful to call them by name, like a servant, and if the *al'ay'his salâm* is occasionally added, it will be considered as another mark of veneration as well as of gratitude to the prophetic character. It is not necessary, however, nor is it right, to apply these expressions to a character we do not recognize as bearing the impress of divine guidance. In this case, offence may be avoided by the phrase—*paghember-e-shuma*—your prophet. They often say—*paghember-e-mâ*—our prophet.

*Salavât* has the same general sense as *blessings*; when used in reference to the Deity it means the bestowment of blessings; when employed by men, it denotes the imploration of blessings from God on a person.

NOTE 8, p. 4.

Ibrâheem, or *Abraham*, was born on the first of the month Zeelbejah. His father was the astrologer of Nimrood-bin-Kanaun, who did nothing without his advice. One morning the astrologer announced to Nimrood that a son would soon be conceived and born who would have power to destroy them. Nimrood then ordered the men to leave the city and the women to remain, but that very night, Ibrâheem was conceived. After his birth, his father, thinking he was the dreaded child, proposed to carry him to Nimrood, but the mother advised that the boy should be exposed to perish in a cavern of the mountains, to which the father assented. She then concealed him in a cave, having nursed him, and placing a stone at the entrance of the cave, left him to his fate. But the Most High caused an abundant supply of milk to issue from the child's thumb, which he sucked and grew as much in a week as other children do in a month. After a long time the mother, with the permission of her husband visited the cave, and to her astonishment found her son alive, nursed him, and on returning, reported to his father that she had buried him. However, she occasionally stole away to visit her son till he grew up.

After giving a different account of Ibrâheem's birth, the story proceeds to say that on a festival he was made keeper of the idol-house, while Nimrood and all his people retired to hold their festivities. Ibrâheem then entered the idol-house and offered the idols food, saying, Eat and speak. As they did not answer he took an axe, and broke the arms and legs of all the idols, and then hung the axe on the neck of the great idol who stood in the corner of the house.

When the king and his people returned from the festival and saw their idols broken, they denounced death on him who had done the deed. Ibrâheem being accused, was brought before Nimrood, who demanded of him who had broken their idols. Ibrâheem replied that the great idol had done it, and told the king to ask the broken idols if it were not so. Nimrood then consulted with his counsellors and it was determined to burn Ibrâheem, for which purpose immense quantities of fuel were collected. An elevated seat was built for the tyrant that he might witness the tragedy, but when the pile was lighted no one could approach to cast Ibrâheem into the fire, which was so vehement that a bird could not fly within a fursakh\* of it. Shaytân now taught them to construct a catapult and cast Ibrâheem into the fire by means of that engine.

\* Eight miles.

But the Most High changed the fire to frigidty, so that Ibrâheem's teeth chattered with cold in the flames, where he was attended by Jibrâeel, who met him in the air as he was hurled from the engine, and where roses and tulips sprang up on all sides to refresh him. Jibrâeel gave him a ring, on which was inscribed the Mohammedan creed. On beholding the prodigy, Nimrood asked Ibrâheem who was his God. He who kills and makes alive, said Ibrâheem. That I can do, said the tyrant; and ordering two criminals to be brought commanded one to be decapitated and the other set free. But, said Ibrâheem, restore to life him you have slain. My God causes the sun to rise in the east, do you cause it to rise in the west; on which the infidel was abased. (Hyât-ul-Kuloob, vol. I., p. 80—81½.)\* Azar was not the father, but the uncle of Ibrâheem, whose father's name was Târikh, a Musulmân. (Ibid, 84½.)

Sale, in a note on this subject, (Korân, vol. II., p. 122,) says, "this story seems to have had no other foundation than that passage of Moses where God is said to have brought Abraham *out of Ur of the Chaldees* misunderstood: which words the Jews, the most trifling interpreters of scripture, and some moderns, who have followed them, have translated *out of the fire of the Chaldees*; taking the word *Ur*, not for the proper name of a city, as it really is, but for an appellative signifying *fire*. However, this fable is of some antiquity, and credited not only by the Jews, but by several of the eastern Christians; the twenty-fifth of the second Lanun, or January, being set apart in the Syrian calendar for the commemoration of Abraham's being cast into the fire."

## NOTE 9, p. 5.

Mahmood—*Praised, or the praised*—i. e., God: whence is derived Mohammed—*worthy of praise, laudable*. Alâ—*exalted or glorious*—an epithet of God; whence Āly—*above, superior, etc.*

## NOTE 10, p. 5.

Tradition—*Hadees*—a religious legend explanatory of or relating to the Musulmân religion. The sheeâhs attach great importance to these traditions, but do not regard them all as possessing equal authority. A part they admit to be *sâbook*—light—of small authority, but contend that the truth is contained in them as a whole. Some however, insist on the positive correctness of every passage in these traditions, and in the case of manifest contradictions, say that if not true in one respect, they are in another; or that every thing, however contradictory to human view, is easily reconciled by almighty power. These traditions are related on the authority of Mohammed and the twelve imâms, to all of whom devout sheeâhs attribute the gift of inspiration. The *hadees*, therefore, is a tradition as it comes to us, but originally had the character, not of tradition or legend, but of divine communication. It is in these traditions that the sheeâh religion must be learned, as this sect study the Korân in no other light, and apply it by no other rule. Free-thinkers among the Persians who have not cast off all regard for religion, of which there are no

\* In all quotations from Persian printed books, by page the rukoom is meant, as the Persians only page each leaf, consequently one of their pages is equal to two pages of ours.

open examples, sometimes venture to say that they receive such parts of the traditions as are consistent with their reason.

## NOTE 11, p. 5.

Only fifteen seas are mentioned. I once called the attention of a Sooffee moollâ to this fact, when he observed, laughing, that they could think of no more names by which to describe the remaining seas.

## NOTE 12, p. 5.

One hundred and twenty-four thousand prophets. The Musulmâns sometimes inquire of us the number of these sacred messengers, and wonder that we cannot give a definite answer. Some of this vast number they suppose to have been prophets in their own families or tribes, and perhaps many contemporary with each other.

## NOTE 13, p. 6.

La ilahaillellah—*There is no God but God*: the first part of the Mohammedan creed, which is very frequently pronounced by them as a simple exclamation of wonder or other emotions. See No. 33.

## NOTE 14, p. 6.

Radd-e-salâm—*Returning the salutation*. This is reckoned very obligatory in the case of those considered believers, but a Musulmân does not feel bound to return the salutation of an infidel. Persian politeness, however, is not in this respect violated towards Frangee acquaintances.

## NOTE 15, p. 7.

The foundations of the earth are a curious fancy: on coming to the last foundation, the Sooffee to whom I have once alluded, laughed heartily, and said that to this point all was well known. Few, however, but Sooffees would make so light of this or any other matter contained in the traditions.

## NOTE 16, p. 7.

Sidret-ul-Muntahâ—*The Lote-tree of termination*: a tree in paradise where Jibrâeel resides and beyond which none may pass. "This tree, say the commentators, stands in the seventh heaven, on the right hand of the throne of God, and is the utmost bound, beyond which the angels themselves must not pass; or, as some rather imagine, beyond which no creature's knowledge can extend." (Sale, vol. II., p. 311. Note.)

## NOTE 17, p. 8.

Alhamdulillah—*Thanks to God!* This is a very frequent exclamation of the Persians and other Mohammedans. Every event or sentiment of a cheering or satisfactory nature is thus welcomed. Rahemakallah—*The mercy of God be*

*upon thee!* This is not used in common discourse by the Persians. But *bar'a'-kallah—blessed be God!*—is very often heard from them, generally as a mark of admiration, or where an European would cry Bravo! The very common and profane use of the name of the Supreme Being on the most trifling occasions, and particularly oaths to confirm falsehoods, is more shocking on reflection than when a foreigner hears them in a strange language, although he may understand their import. Profanity in a foreign tongue does not in general convey to us the same awful ideas as in our own language, which, to our shame, can hardly be surpassed in horrid oaths.

## NOTE 18, p. 11.

Mohâvelah. The imâm Sâduk being asked how Adam's posterity multiplied, and told that some declared brothers married their sisters by divine direction, he denied it, saying that such a thing was unlawful according to the Tôrât, Zaboor, Injeel, and Korân; how then could it have been appointed by the Most High? Sâduk then declared that there were seventy pairs of twins, each pair a son and a daughter, born to Adam, after which Kâbeel slew Hâbeel,\* for whom Adam grieved so much that he could not approach Havâ† for five hundred years. Subsequently Shays was born without a twin-sister, and Yâfis also. When they arrived at maturity, one Thursday evening, God sent Nezzalah, a Hooree, whom Adam married to Shays, and the next evening Menzelah, another Hooree, was sent down and married to Yâfis. The offspring of Shays was a son, and of Yâfis a daughter, and Adam at the command of the Most High united these cousins in marriage. Such was the ancestry of the chosen prophets and apostles, who were not born from the incestuous connexion of brothers and sisters.

The imâm Mohammed Bâker says that Adam married one of his sons to a Hooree, and another to a female jin. From the Hooree all the good qualities of men are derived, and all bad dispositions from the jin. (Hak-ul-Yakeen, p. 47.)

Several other different accounts follow, but the above sketch is sufficient. The name of Seth's Hooree differs from that mentioned in the Hyât-ul-Kuloob, but taking such stories for our guide we may easily suppose she had two or more names. Japheth or Yâfis, the brother of Seth, need not be confounded with the son of Noah.

## NOTE 19, p. 11.

Sayyid: This title is spelled and pronounced differently by Europeans. I have followed the best authorities within my reach. It signifies a prince or chief, sometimes the Lord. This title is often applied to Mohammed, who is called the sayyid or prince of the prophets and of mankind. His descendants, who have become extremely numerous through the line of his daughter Fâtimah and his grandson Husayn, take the same title, and are generally distinguished in Persia by the dark sea-green or blue color of their turbans, or if they wear the common Persian cap, they generally denote their lineage by some green garment or a green shawl girdle. A sayyid, or descendant of their

\* Cain and Abel.

† Eve.



prophet, is entitled to the most honorable seat in company, and, according to Mohammedan law, to certain contributions from his fellow-Musulmâns.

NOTE 20, p. 11.

Akhnookh or Idrees—*Enoch*. “And remember Edris in the *same* book; for he was a just person, *and* a prophet: and we exalted him to a high place.” (Sale, vol. II., p. 102.)

He was a small, fat man, with a wide chest and a large head of hair, and one of his ears was larger than the other. He spoke softly, and in walking he took short steps. He was surnamed Idrees, *the Teacher*, because he gave so much instruction in divine mysteries and rights of the true faith. From the visible universe he proved to his people the being and attributes of God, and the obligation of rendering Him suitable worship.

Idrees then retired with a party of his people and instructed them. The Most High now constituted him a prophet, and communicated to him thirty books. It is said he was the first that wrote with a pen, and the first that sewed garments, skins having been previously worn.

A tyrant at the instigation of his wife having slain a believer and seized his land, which he refused to sell,\* the Lord sent Idrees to denounce judgments on the oppressor. The enraged tyrant ordered the prophet to retire instantly or he would not escape with life. The wicked queen encouraged her husband not to fear, for she would send and kill Idrees and falsify his predictions. On hearing this the prophet and his followers left the city. Idrees then implored God to withhold rain from that city and its environs till he should pray for it. The Lord answered that it would occasion the ruin of the city and famine and affliction to its inhabitants. Idrees however persisted in his petition, which being granted, he informed his followers of it, who were in all twenty persons, and they dispersed to other cities, where the story of the prophet's imprecation was circulated. Idrees himself retired to a cave in a high mountain, where he lay concealed twenty years, during which period an angel at the command of God brought him food every evening, and he fasted by day.

The tyrant was slain, his city destroyed, and the flesh of his wife eaten by dogs. The famine and distress consequent on the drought becoming very great, the people concluded to humble themselves before God, observing that they did not know where Idrees was. On their repentance and humiliation the Most High directed Idrees to pray for rain, but he replied he would not. The Lord then ordered the angel who carried food to the prophet to withhold it.

After three days, Idrees complained, O Lord, dost thou take away my sustenance before my life? The Most High rejoined, Do you complain that your food has been withheld three nights, and have you no concern for the people of your city, who have suffered famine twenty years? I have therefore caused you to taste their affliction, and your patience is small under the trial. Now, go down from this cave, and seek your own support, for I leave you to provide for yourself. Idrees then went to a city, and seeing smoke rise from a house he entered it, and saw an old woman baking two cakes of bread on the fire, and asked for food, for he was exhausted with hunger. She replied, O servant

\* The whole story bears a close resemblance to that of Ahab and Naboth.

of God, the curse of Idrees has not left us the means of feeding others; and she took her oath that she had nothing but those two cakes, and told him to go and seek a supply in some other place. He then begged enough of the bread to sustain nature and enable him to go elsewhere for food, but she told him one of the cakes was for herself and the other for her son. He is small, said Idrees, and half the cake will be sufficient for him and the other half for me. The woman then ate her cake and divided the other between her son and the stranger; but when the boy saw Idrees eating part of his cake he became so impatient and agitated that he died. At this the woman cried, O servant of God, you have slain my son. Be not troubled, he replied, for by the power of God I will restore him to life, which was done, when the astonished woman exclaimed, Thou art Idrees the prophet! and ran out of her house and cried to the people to rejoice, for Idrees had come among them.

He went and seated himself on the hill, which was the site of the city that with its tyrant had been destroyed. Here some of his people waited on him, and besought him to have mercy on them; but he declared he would not pray for rain till their present tyrant, and all the people, came barefoot to entreat him. The tyrant now sent forty men to bring Idrees to his presence, but the prophet cursed them, and they all died. The tyrant then sent five hundred men to take Idrees. He told them to look at the forty dead men, whose fate would be theirs if they persisted to take him. They replied, You have been slaying us with hunger for twenty years, and do you now curse us to death? is there no compassion in you? Idrees, however, insisted on his conditions, which were at length complied with. He then prayed for rain, which descended in such torrents that the people feared they should be drowned.

It is related that the Most High, being offended with an angel, clipped his wings, and cast him down on an island of the sea, where he remained a long period. After Idrees was raised to the prophethood, the angel came to him and besought him to intercede with God, that his wings might be restored, and he received again to favor; which being done, the angel at the prophet's desire, carried him to heaven, to give Idrees an interview with the angel of death, whom they met between the fourth and fifth heavens. The angel of death declared that he had been just ordered to take away the spirit of the prophet. This news so alarmed Idrees, that he fell from the wing of the angel, who had carried him to heaven, on which the angel of death executed his commission.

Some other accounts are given of Idrees and the angel of death. The life of Idrees on earth was 300 years, some say more. When he went to heaven, he left his office to his son Metushalakh, who lived 919 years, and transmitted the prophetic inheritance to Malik, from whom it descended to Nooh. (*Hyât-ul-Kuloob*, vol. I., pp. 54-58.)

Richardson, in his note on Idrees, says: "The Mohammedans attribute to Enoch the inventions of writing, of the needle, of astronomy, of arithmetic, and particularly of geomancy, or the art of fortune-telling by fingers. The eastern Christians say that Enoch is the same with the Hermes, Mercury, or Trismegistus of the Egyptians." The book of Enoch, as it claims to be, has been lately given to the public.

Sale, in his note on the text I have quoted from him at the beginning of this article, says: "The learned Bartolucci endeavours to show, from the testimo-

nies of the ancient Jews, that Enoch, surnamed Edris, was a very different person from the Enoch of Moses, and many ages younger." The account given of him in the foregoing sketch from the *Hyât-ul- Kuloob*, recalls the history of Elijah, from which indeed oriental fancy may have taken flight to expatiate on the more obscure story of Enoch.

## NOTE 21, p. 12.

Risâlet-penâh—*Asylum of prophecy*, an epithet of Mohammed, often conferred on him to denote his supposed prophetic superiority. The same idiom is not unfrequently applied to other subjects by the Persians.

## NOTE 22, p. 12.

Kâbah. "The temple of Mecca stands in the midst of the city. The Caaba is a square stone building, from north to south twenty-four cubits long, from east to west twenty-three cubits wide, and its height is twenty-seven cubits. The door, which is on the east side, stands about four cubits from the ground; the floor being level with the bottom of the door. In the corner next this door, is the black stone. On the north side of the Caaba, within a semicircle enclosure fifty cubits long, lies the *white stone*, said to be the sepulchre of Ismâeel, which receives the rain-water that falls off the Caaba by a spout, formerly of wood, but now of gold. The Caaba has a double roof, supported within by three octangular pillars of aloes wood; between which, on a bar of iron, hang some silver lamps. The outside is covered with rich black damask, adorned with an embroidered band of gold, which is changed every year, and was formerly sent by the Khalifs, afterwards by the Soltans of Egypt, and is now provided by the Turkish emperors. At a small distance from the Caaba, on the east side, is the station or place of Abraham." (Sale's Preliminary Discourse, p. 128.)

## NOTE 23, p. 12.

"The well Zemzem is on the east of the Caaba, and is covered with a small building and cupola. The Mohammedans are persuaded it is the very spring which gushed out for the relief of Ismael, when Hagar, his mother, wandered with him in the desert; and some pretend it was so named from her calling to him, when she spied it, in the Egyptian tongue, Zem, zem, that is, Stay, stay." (Sale's Preliminary Discourse, p. 126.)

The water of Zemzem is very brackish, and is drunk by the hâjces, or pilgrims, on account of its supposed sanctity.

## NOTE 24, p. 16.

Hâshim, from hâshimât,—breaking a bone, etc.: *The Bone-breaker*; so called from the number of animals he slaughtered, and the great provision he made in the exercise of unbounded hospitality—a trait in the highest esteem among the Arabs.

## NOTE 25, p. 18.

Ratifying a treaty by shaking hands, seems an ancient custom. By this form the Musulmâns pledged their fealty to Āly, at his inauguration. (See p. 345.) Amer seems to have driven a hard bargain; but a large dower for a daughter was considered honorable to her family and to her husband.

## NOTE 26, p. 20.

Salmay's cruelty to Hâshim's animals diminishes respect for her dignity and delicacy as a lady. She was, however, under the influence of overwhelming grief, and Arabian refinement, it must be remembered, was no soft, impotent quality.

## NOTE 27, p. 25.

Musulmân—*A true believer*, from the Arabic *moslim*. The sheeâhs do not accord this title to the sunnees; nor do they restrict it to those they consider believers since the time of Mohammed, but declare the patriarch Abraham to have been a Musulmân, with other good men of old.

## NOTE 28, p. 33.

Paradise and the Hoorees. It is obligatory to believe that paradise is the abode of eternal peace; where death, and age, and infirmity, and pain, and sickness, and sorrow are unknown. Everything the soul of man can desire and enjoy, there abounds. It is an eternal abode, which the pure and good shall never leave. There hatred, and envy, and enmity, and disputation, and quarrelling exist not; but every one is satisfied with what God bestows on him, and aspires to nothing else. Some say that those of a higher rank will descend to visit those of a lower sphere, which visits, however, will not be returned, lest inferior ranks should be dissatisfied with their blessings, and their enjoyment abridged. This supposition, however, is not necessary, for the Most High may make every class perfectly satisfied with their state, without the least desire for some other rank. As in this world men delight in different things, so in paradise each may prefer his own enjoyments to any other state of happiness. What each desires will be given him, consequently there will be variety. There will be no vile excretions in paradise, but by means of a fragrant perspiration, every thing necessary will be expelled.

The wives of believers, both Hooree and human, will not be subject to periodical infirmity, travail, and natural excretions, and jealousy, and envy, and enmity, and bad dispositions, which are customary among women, but they will be pure.

Paradise will not be enlightened by the sun, and moon, and stars, but will be perpetually illumined with an agreeable light, like that between dawn and sunrise, or that of an extended shade.

The wine of earth is attended with drunkenness, and excretions, and vomitings, and bitterness, and nausea, and excites foolish talk, abuse and vituperation; but the wine of paradise has none of these bad qualities, while it possesses the most delightful flavors.

As an entertainment is more agreeable where the attendants and all the accompaniments are in good livery and keeping, so in paradise every circumstance will be calculated to impart a delight. They will be seated fronting each other on thrones woven of gold wire, and adorned with pearls and jewels. Around them will be handsome youths, with jewels in their ears, to serve them with wine from gold and silver cups, and vessels adorned with a variety of gems. From these convivial scenes no noise will arise, and the mind of no one will be marred or clouded. There they will enjoy every species of fruit they desire, and the roasted flesh of any bird they wish, with the society of celestial Hoorees, those black-eyed companions, like pearls fresh from the shell. There will be no noise in drinking the wine, no silliness, nor abuse, nor sin following it, but mutual concord, congratulation and caresses. Behold, then, the grace and favor of the Almighty Lord, who on such minute atoms, covered with faults from head to foot, bestows such blessings to promote their enjoyment.

The dwellings of paradise are chiefly chambers, because the prospect of rivers, flowers and verdure is more extensive and delightful from an elevated position. The fault of elevated rooms on earth is that one must descend from them, which trouble is not experienced by the inhabitants of paradise, for if they wish, they can come down with the utmost ease. The rivers of paradise, without the damage they do on earth, rise to any desirable height and flow before the chambers and by the trees they nourish.

It is related that Mohammed declared the walls of paradise to be built of alternate bricks of gold, silver, and ruby, with a cement of musk, and covered with red, green and yellow ruby turrets. I asked, said Bilâl the narrator, what the doors of those mansions are. Mohammed replied, The gate of mercy is red ruby. What are the handles? said Bilâl. The gate of patience is small, rejoined the prophet, has no handle, and is of red ruby. The gate of praise is white ruby and double-leafed and opens the space of five hundred years' journey. When the worthy servants of God enter paradise, they will be embarked in vessels of ruby and sail along two rivers of crystal water. The rigging by which the vessels are propelled is of pearls. On board those vessels are angels of light, clothed in many green glittering garments. Believers also walk along the banks of that river, whose name is *Jinnet-ul-Mâvâ*.

In the centre of paradise is the paradise of *Āden*, which is the centre of all the paradises. Its walls are red ruby and its pebbles are pearls. Within *Āden* is the paradise of *Firdoos*, whose walls are light, and its chambers of light of the Lord of the universe.

The inhabitants of paradise possess beautiful forms and faces. Of these some are women from earth, said to be better than the Hoorees themselves. The native women of paradise will join hands and sing in various strains whose like creature never heard: "We are contented and never angry; we are abiding and never remove; we are delightful blessings, friends of illustrious husbands." When the Hoorees chant this ode, the women of earth will answer them: "We are those who performed prayers, but you never prayed; we fasted, which you never did; we performed the obligatory ablutions, which you have not done; we have testified to the truth, but you have not." Thus will they gain the victory over the Hoorees.

The imâm *Sâduk* being asked if a believing husband and wife on entering



paradise would resume the matrimonial connexion, replied, The Most High is a just judge: if the man is superior to the woman, it will be left to his choice whether she shall be of the number of his wives or not. But if the woman is better than the man, she will choose whether she will have that man for her husband or not.

The same imâm declared there were three paradises and divers ranks. Those above may descend to those below, who, although they cannot ascend, can yet communicate with those above without leaving their thrones. He declared likewise there would be a class not in paradise nor in hell, not being true believers nor infidels.

Ummsalmah said to Mohammed, A woman may have two husbands, and all go to paradise; whose wife of them will she be? Mohammed replied, His whose disposition was best.

It is related that Abubaseer addressed the imâm Sâduk, saying, May I be your sacrifice! O descendant of the prophet, excite my desires for paradise. The imâm replied, The fragrance of paradise may be perceived at the distance of a thousand years' journey, and the very lowest of its inhabitants possesses so much that if all jins and mankind were his guests, he could satisfy them all with wine and viands without diminishing his stores. The very lowest of the inhabitants of paradise, in grandeur and dignity, is so exalted that when he enters paradise three gardens will meet his view, and on his entering the lowest he will behold so many women and servants and fruits and rivers, all radiant with beauty and splendor, that his eyes will glisten, and his heart rejoice, and he will render thanksgiving and praise to God. It will then be said to him, Look above; and when he sees the second garden and beholds there a number of enjoyments which were not in the first garden, he will say, O Lord, bestow this also on me. A voice will answer, Perhaps if this is given, you will want another. No, he will reply, that is enough for me, and I shall not wish more. When he enters that garden his joy and gladness will be doubled, and he will again render thanksgiving to God. A door of the eternal paradise will now be opened to him, and on beholding its felicities he will ascribe praise to God, saying, O my Lord, thou hast given me salvation from tormenting flames, and bestowed upon me boundless blessings.

Abubaseer wept for joy at this account, and said, May I be your sacrifice increase my ardent desire still more. The imâm replied, There is a river in paradise on whose banks maidens grow, and whenever a believer passes and is charmed with one of them, and takes her away, the Most High causes another to grow in her place. May I be your sacrifice! said the man; still more increase my longing desire. The imâm continued, Every believer will have seven thousand virgins, four thousand women, and seven thousand Hoorees. May I be your sacrifice! exclaimed Abubaseer; will every believer have seven thousand virgins? Yes, rejoined the imâm; and conugal intercourse will not deprive them of virginity.

May I be your sacrifice! added the Musulmân; of what are the Hoorees formed? Of the luminous earth of paradise, said the imâm; and their brightness shines through seventy garments with which they are adorned, and the marrow of their ancles is visible beneath their seventy dresses. Their liver is the mirror of the believer, whose liver is the same to them. May I be your sacrifice! do the Hoorees talk? Yes, in language of the utmost sweet-

ness; and they sing with such blandishments and ravishing tones as creature has not heard, saying, "We are immortal, and never die; we are soft and gentle, and shall never be offended; we are abiding, and from paradise shall never go; we are the amiable, and will never be angry: happy he created for us, happy he for whom we were formed; we are those who if the locks of one of us were hung in mid heaven, their lustre would confound the eyes of beholders, or if one of us were held between heaven and earth, all would be satisfied to lose the sun and moon."

The imâm Sâduk being asked how those received to paradise could be happy when a near relative or dear friend might be missing, and whom they would conclude to be in hell, he replied, Some of the wise say God will cause believers to forget such persons; others think they will be in expectation of their coming.

There are four rivers in paradise, one of wine, one of water, another of milk, and the fourth of honey. When believers enter paradise they will assume the stature of Adam, sixty cubits high; according to another account, seventy cubits high, with shoulders ten cubits broad; and they will be clothed with seventy different colored garments; they will possess the manly perfection of hazret Eesâ at the age of thirty-three years, with the tongue of Mohammed in the Arabic language, and the beautiful form of Yoosuf. Light will radiate from their countenances, and their hearts will be like that of Tyoob, free from hatred and envy. According to one account there are four paradises. (Hak-ul-Yakeen, pp. 202-200.)

NOTE 29, p. 33.

Kâf: "A fabulous mountain, anciently imagined by the Asiatics to surround the world and bind the horizon on all sides. On Kâf the eastern poets and romances have fixed the residence of the dives or genii, (supposing them to have been confined by Tahmuras, and other ancient heroes of Persia;) here too, they say, lies fairy-land; and here they place the city of Aherman (the principle of evil). (Richardson's Dictionary, Article Kâf.)

NOTE 30, p. 36.

Shaytân's children: Mohammed said that when God sent Adam down to earth, his wife was sent with him. Shaytân and the serpent then came down and had no partners. Shâytan then committed fornication with himself so that his posterity sprung from himself; and the serpent did likewise. (Hak-ul-Yakeen, p. 47.)

Other accounts say that one of Satan's thighs is masculine, the other feminine, and on their striking together demons are rapidly produced.

NOTE 31, p. 36.

Book of Dânyâl, or Daniel. "The orientals attribute to Daniel the invention of geomancy and a book *Ossoul al Taber: the Principles* of interpreting dreams. In the king's library, No 410, is a book, entitled *Adhmat al man-soul ân Daniel al Nabi*, which contains predictions received by tradition from

the prophet Daniel: it is a work full of falsities, which the Musulmâns have fabricated on the basis of the true prophecies of Daniel." (D' Herbelot, *Bibliothèque Orientale*, vol II., p. 260. Article Daniel.)

In the *Hyât-ul-Kuloob*, (vol I., p. 294,) there is a fabulous account of Daniel, but nothing satisfactory about his book. One of the stories told of him resembles that of Susannah, in the Apocrypha.

## NOTE 32, p. 39.

Kalemah: Its simple meaning is, *a word*, etc. It denotes, also, the Mohammedan creed—*La ilaha illeliah: Mohammed rasool Ullah—There is no God but God; Mohammed is the apostle of God.* The first half of this formula contains twelve letters, without twice counting two that are doubled, which is the precise number of letters contained in the ancient Persian creed, Neest bajüz Yezdân: *There is none but God.*

Persian—  $5 + 3 + 4 = 12$  letters.  
 ن ب س ت ک ج ز د ا ن There is none but God.

Arabic—  $4 + 3 + 3 + 2 = 12$  do.  
 ل ه و ا ل ه و There is no God but God.

The sentiment in both formulas is essentially the same. This coincidence in sentiment and quantity was pointed out to me by a moollâ, who said that the ancient Persians repeated their creed as Musulmâns now do their own. I do not recollect if he affirmed that Mohammed borrowed the form of his sublime doctrine on the Deity from the Persians, but such a conclusion naturally arises in the mind. Of course, the moollâ to whom I refer was not a bigoted Musulmân.

Alah. This word, though sometimes used to express omnipotence, generally means an *idol-god*, and in the Mohammedan creed should, I think, be thus taken, and the word commenced with a small letter. The sentiments of the creed would then be—*There is no god, or an idol is not God; there is none but God.*

The above term, Kalemah—*The word*, is the title by which the Musulmâns sometimes designate Christ. See p. 212.

## NOTE 33, p. 39.

Sûrmah: A *collyrium* with which orientals tinge the border of their eyelids and their eyelashes. Some maintain that this application is beneficial to the eye, particularly when inflamed. Sûrmah, however, is used by way of ornament, although it generally strikes a European as a disfigurement.

## NOTE 34, p. 40.

As-salâm alaykâ—*Peace be upon thee!* This, or generally the plural form, as-salâm alaykum—*peace be upon you!* is the common salutation in Mohammedan countries. The response is—*alaykum as-salâm—upon you be peace!* This form of salutation is similar to that of the Hebrews.

## NOTE 35, p. 41.

Satah is said to have been summoned from Damascus, by Zobaydah, the empress of Haroon-ur-Rasheed, to determine astrologically a fortunate hour for founding the city Tebreez. This, according to D'Herbelot, was in the year 175 of the Hijret, A. D. 791. Zobaydah, they say, being attacked by intermittent fever, which could not be cured at Baghdâd, was advised to travel for her health, and on reaching the site or neighborhood of Tebreez, she quite recovered from her illness, and was so much delighted with the place and climate that she here founded a city, which, in memory of her recovery, she named *TEB-REEZ—fever-dispelling*. The city still maintains its reputation for salubrity, although it has been visited by plague and cholera, and several times been ruined by earthquakes, of which slight shocks occur almost annually, and are matters of prediction with the astrological almanac-makers of the place. The strongest shock, which, however, did little or no damage, that has been experienced at Tebreez for a number of years, was on the 2d of July, 1840. The centre of this earthquake appears to have been at or near Mount Ararat, in Georgia. In the vicinity of that mountain are immense quantities of pumice stones and vitrified rocks.

## NOTE 36, p. 42.

*Letter in his turban.* It is a common practice in Persia now, to carry letters and papers in the cap or turban.

## NOTE 37, p. 43.

Shaykh—*A venerable old man; a chief.* This title is common among the Arabs, and occasionally in use in Persia. Those who now enjoy the title, need not necessarily be old men. It has a religious, as well as civil application; for example, shaykh-ul-islâm—*chief of the faith*, which is the title of the principal moollâ of Ooroomiah.

## NOTE 38, p. 44.

Vizeer is the title of the king's *chief minister* in Mohammedan States. His situation in these despotic governments, is one of great arbitrary power, and great hazard, from the caprices of his absolute master. He is not, however, at the present day, disposed of so summarily, either in Persia or Turkey, as often happened in former times.

## NOTE 39, p. 44.

Emeer formerly signified an *emperor, or king*, and was the title of the great conqueror, Taymoor, or *Tamerlane*, who is celebrated in the East as the *Emeer Taymoor*. The title of the khaleefahs was emeer-ul-mumeneen—*commander of the faithful*. Emeer now signifies in general, a governor of high rank. *Meer* seems originally to have had the same signification as Emeer, to which it is nearly allied, but in Persia it is now an inferior title, signifying captain or master.

## NOTE 40, p. 44.

Ilyâ or Ilyâs. It is related that hazret Yooshâ-bin-Noon, after the time of hazret Moosâ, led the Binee Isrâeel into the country of Shâm, which he divided among them. One tribe was sent to the region of Bâlbek. To this tribe belonged Ilyâs, whom the Most High raised up to be their prophet. At that time there was a king who had seduced the people to the worship of an idol which they called Bâl.\* Ilyâs threatened, but the people gave the lie to his warnings. That king had an adulterous wife, whom, whenever he was absent, he left regent. That cursed woman had a believing and learned secretary, who had saved three hundred believers from being slain by her. On the face of the earth there was not a more adulterous woman than that queen. Seven kings of the Binee Isrâeel had married her, and she had had ninety children. One of the king's neighbors had a garden beside the palace. He was a just man, and esteemed by the king. The king having gone on a journey, the wicked queen killed the good man, and seized his garden, for which cause the Most High was offended with them. When the king returned, his wife told him what she had done, for which he reproved her. The Most High then raised up Ilyâs to summon the people to the worship of the true God. But they charged him with falsehood, drove him from them, and threatened him with death. Ilyâs bore their violence, and repeated his summons, but the more he expostulated the worse they grew.

The Most High then swore by His own holy nature, that if they did not repent He would destroy the king and his wife. Ilyâs communicated to them this divine message, which increased their indignation against him, and they plotted to put him to death, and falsify his predictions. He fled to one of the most inaccessible mountains, where he remained seven years, living upon herbage and wild fruits, the Lord concealing his retreat from his enemies. The most beloved of the king's sons then fell sick, and his life was despaired of. Application was made to their idol in behalf of the son, but altogether in vain. They then sent a party to the bottom of the mountain where they suspected Ilyâs to be, to cry aloud and beseech him to come down and pray for the king's son. Ilyâs then descended from the mountain, and said, The Most High has sent me to you, to the king, and to the other inhabitants of the city : hear then the message from your Lord. The Most High commands that you return to your king and say, I am the Lord besides whom there is no Lord. I am the God of the Binee Isrâeel, whom I created and whom I preserve. I cause to die, and make alive, and in my hand is gain and loss ; and do you seek the recovery of your son from another than me ? The party returned, and told the king what they had seen and heard, at which he was enraged, and ordered them to seize the man who had sent such a message, bind him, and bring him to the royal presence, for he was an enemy. They replied, When we saw, we were afraid of him, and we cannot apprehend him.

The king then summoned fifty of the bravest men in his army, and commanded them to go and profess faith in Ilyâs, till they got an opportunity to seize him and bring him to the king. This company went to the mountain,

\* Baal.



which they ascended, and called on Ilyâs to appear, as they believed in him. The prophet was now in a desert, and hearing their cry, prayed that if they were sincere, the Lord would give him permission to go with them, and if they were treacherous, to preserve him from their ill designs. But before his prayer was ended, fire descended upon the fifty men, and consumed them all. When news of this event reached the king, he was enraged more than ever against Ilyâs, and called the believing secretary of his wife, and sent him with a party, saying, The time has now come for us to believe in Ilyâs and repent. Go and bring Ilyâs here, that he may direct us what to do, and what to avoid, and thus cause our Lord to be pleased. The king, moreover, commanded his people to abandon idolatry.

The secretary with his party then ascended the mountain where Ilyâs dwelt, and called to him, and he recognized the voice of the believer. The Most High commanded him to go to his worthy brother and salute him. The secretary told Ilyâs the orders of the king, and said he feared the king would kill him if he returned without the prophet. The Most High then communicated to Ilyâs the fact that all the king's pretences were a treacherous stratagem to get the prophet into his power to put him to death. Tell the believer that I will cause the king's son to die, and being occupied by the funeral, he will not harm the secretary. When the party returned they found the king's son dying. Ilyâs remained safe in his place. After a period had elapsed, and the king's grief for his son had abated, he asked the secretary about his expedition, and he stated that he did not find Ilyâs.

The prophet then descended from the mountain, and went to the mother of Yoonas-bin-Matty, with whom he remained secreted a year. Yoonas was born before this period. Ilyâs returned again to his place in the mountain. Not long after his departure the mother of Yoonas weaned him, and he soon died. She was greatly afflicted at this calamity, and went to the mountain in search of Ilyâs, whom at length she found and told him what had befallen her son, and said, I have received a divine commandment to bring you to restore him to life. Ilyâs inquired how many days her son had been dead, and was answered, seven days. Seven days more elapsed before Ilyâs arrived at the house of Yoonas, where he prayed till the Most High by his own perfect power restored him to life; and when he was forty years old he was raised up a prophet among his people.

Ilyâs returned, and seven years more elapsed, when the Most High said to him, Ask me what thou wilt, that I may confer it on thee. Ilyâs replied, I wish thee to cause me to die and unite me to my father, for I am weary of the Benee Israëel, whom on thy account I hold as enemies. The Most High addressed him, saying, O Ilyâs, this is not the time for me to take you away from the earth, whose inhabitants are now entrusted to you as a prophet. In every period there must be a khaleefah on the earth, clothed with authority from me. Therefore make another request, that I may grant it. Ilyâs replied, Then take vengeance on those who are my enemies for thy sake; for seven years send them no rain except at my intercession.

Famine and death then ensued among the Benee Israëel, and they knew these calamities were brought on them by the curse of Ilyâs. At length they went and besought him, saying, We are thy servants; what you please, command us. Ilyâs came down from the mountain with his disciple Yesâ,

and went to the king, who said, You have destroyed the Bence Isrâeel by famine. Ilyâs replied, Whoever has seduced them from the right way has slain them. The king said, Pray that God may send rain. When night came on, Ilyâs prayed and told Yesâ to look toward heaven. Yesâ told his master that he saw a cloud rising. Ilyâs replied, Rejoice, rain is coming: tell the people to secure themselves and their property from a deluge. A great rain then fell, and vegetation sprung up, and famine ceased.

Ilyâs remained among them and they were prosperous till they returned to their evil ways and denied the truth of the prophet and rejected his authority. God then sent an enemy against them, who overcame them and slew their king and his wife in the garden of the good man whom the woman had put to death.

Ilyâs constituted Yesâ his successor, and God took Ilyâs and clothed him in a garment of light, and translated him to heaven. In mid air he threw down his mantle to Yesâ, whom the Most High constituted the prophet of the Bence Isrâeel.

An account follows stating that a man appeared to the imâm Mohammed Baker, and his son the imâm Jâfer-e-Sâduk, and after some conversation showed a sword, with which he said he should aid the imâm Mâhdy. The stranger then declared himself to be Ilyâs. The compiler remarks that from this and other traditions it is evident that Ilyâs, like Khizr, is alive on earth, and to continue till the time of the lord of command, Mâhdy.

The story of Ilyâs is next related, to which the compiler sensibly adds, The supposition is not remote that Ilyâ and Ilyâs were one and the same person, as their histories and names resemble each other.

Shaykh Tabersee states that the wise men differ about Ilyâs, some declaring him to be identical with Idrees, and others one of the prophets of the Bence Isrâeel, of the posterity of Haroon the son of Imrân, and cousin of Yesâ. Others say he was of another family. It is said he was raised to the prophetship after Hizkeel [Ezekiel.] After he ascended to heaven Yesâ became prophet. Some say that Ilyâs in deserts directs the lost, and aids the weak; and that Khizr does the same in isles of the ocean; and that they meet daily at Mount Arafat. Some say that Ilyâs is identical with Zoolkifl, (who is said to have succeeded Solomon as prophet), and others that Khizr and Ilyâs are the same. (*Hyât-ul-Koolub*, vol. I., pp. 203-206½.)

These stories have some points of resemblance with the history of Elijah, who, there is little doubt, is the personage the Musulmâns recognize under the names of Ilyâs and Ilyâ. It is such a confused account as we might suppose an imaginative author to make, after having heard some imperfect story about the facts of the case. It may here be remarked that the Moham-medan legends respecting the prophets in general bear the stamp of extravagant fiction, founded on fact. Their manner of confounding times and persons is well illustrated by the closing paragraph of the above quotation. A considerable part of their prophetic romances was probably borrowed from the Jewish traditions. The lives of the prophets were doubtless filled with many events of which we have no record in the Bible; but how difficult it is to cull from the fields of romance, facts, even where some may exist.

## NOTE 41, p. 45.

Sayyid—*Lord or prince*. This title is given to Mohammed, as prince of the prophets, and here to Āly as prince of their successors or lieutenants, and to the off-spring of Mohammed by Āly and Fatimāh for their supposed superiority over the rest of mankind. (See Note 19.)

## NOTE 42, p. 46.

Vâdy: A plain, or valley between mountains, through which a winter torrent may sometimes flow, as few of the vâdies of the Arabs are cheered by a perennial stream. These vâdies, or portions of them, are often called *Sahrah*, which means not only a *desert* in our sense of the term, but simply an uncultivated tract or region. This name is written *wâdy* by most authors on Arabia and Syria, but it is not so pronounced in Persia. The opportunities I have had of judging on this point, at Tebreez, Sheerâz, and other places, confirm me in the belief that to write W for *vâv* in all cases, would be little more correct than to discard the letter V from the English alphabet. The *w* and *v* sounds are certainly given to the *vâv* by good speakers in Persia, from whom the distinction in the application of these sounds must be learned, just as a foreigner would learn to distinguish between our *v* and *w*. The sound given to *vâv* in many cases, however, is medial to *v* and *w*. [See *Proof-reader's Preface*.]

## NOTE 43, p. 48.

Deyât—*Blood-ransom*: This was fixed, say the traditions, by the Arab chief Abdulmutalib, at one hundred camels. Cases of homicide are frequently settled in Persia by a *blood-ransom*; the sum is generally graduated by the means of the slayer, who is sometimes stripped of all he possesses to make satisfaction for his crime. The relative of the murdered person, who is the avenger of blood, sometimes, dagger in hand, leads the murderer three times round the grave of his victim, and then despatches him on the grave, or, with singular generosity, sets the murderer free at the moment he had expected the fatal stroke.

## NOTE 44, p. 49.

The dates of Abdullah's death are various—a circumstance attending most of the chronological statements of the orientals, who appear to attach comparatively little importance to this branch of science. Give them a fact, and they will easily give it form and date to suit their purpose.

## NOTE 45, p. 55.

Inshallah—*Please God!* This is uttered at every turn, implying promise or hope, even when there is no intention of fulfilling the one, and no ground of expectation in the other. It is regarded as a pious expression, and the man who should never say *inshallah!* would be considered as having no faith in an overruling Providence.

## NOTE 46, p. 55.

*Room.* The Mohammedan title of the *Greek or Lower Roman Empire*. Roomee means *Roman* or *Grecian*, with which branch of the great Roman empire the Musulmâns came much in contact, and from which in their wars and plundering expeditions they carried off many slaves. The patronymic, adjective in Persian is formed from the substantive proper by a suffix *ya*, (س) which I write in all such cases *ee*, and form the plural by the addition of an *s*. Persian plurals end in *ân* or *hâ*, but for the sake of uniformity all are subjected to the rule which Europeans recognize in forming the plural of the name given them by Mohammedans and many other Asiatics, namely, *Frangee*—Frank, or European—plural, *Frangees*. The wealth and splendor of Mohammed's ancestors, (witness Hâshim's display at Medeenah,) I leave for others to believe or disprove.

## NOTE 47, p. 58.

Mohammed's dream of a tree resembles Nebuchadnezzar's, which may have been its original.

## NOTE 48, p. 61.

Kâfilah, or Kârâvan—*A travelling company*, including the animals. As the roads in eastern countries are often unsafe and lead through the dreary wastes, merchants and travellers associate together for mutual defence and comfort. These companies have a chief who is a sort of director-general, sometimes chosen by the people of the kâfilah, as appears from the story of Mohammed's departure for Syria, (p. 75.) At other times a person of acknowledged rank and influence may assume the command, without any formal appeal to the party. *Kâfilah* is the name given to such a company in the Hyât-ul-Kuloob, with very few exceptions, yet the name *kâravân* is most common now in Persia. A kâfilah may vary from ten to ten thousand persons more or less, with a corresponding number of animals—camels, horses, mules and donkeys,—some carrying loads of merchandise, others travelling equipage, and the rest their masters.

## NOTE 49, p. 63.

Lât and Uzzy: D'Herbelot says, "Lât is the name of an idol of the ancient pagan Arabians, which name the Mohametans have corrupted into that of *Allah*, which signifies the only *true God* who should be worshipped." (*Bibliothique Orientale*, p. 524. Article Lât.)

"Allât was the idol of the tribe of Tha-kîf, who dwelt at Tayef, and had a temple consecrated to her in a place called Nakhlah. This word seems most probably to be derived from the same root with Allah, to which it may be a feminine, and will then signify the goddess." (Sale's Preliminary Discourse, pp. 39, 40.)

"Lât or Allât: Name of an idol worshipped by the pagan Arabians, as the eldest daughter of Allah, Omnipotence." (Richardson's Dictionary.)

“ Al Uzza, as some affirm, was the idol of the tribes of Koreish and Kenâuah, and part of the tribes of Salim. The name of this deity is derived from the root *azza*, and signifies the most mighty.” (Sale.)

Lât and Uzzy appear to have been the principal idols of the Koraysh in the time of Mohammed, as they are most frequently invoked.

NOTE 50, p. 72.

Homâee : “ A bird peculiar to the East : it is supposed to fly constantly in the air, and never to touch the ground : it is looked upon as a bird of happy omen ; and that every head it overshadows will in time wear a crown. It commonly denotes a bird of paradise, a phœnix, a large royal eagle and a pelican.” (Richardson’s Dictionary, Article Humâ.)

NOTE 51, p. 73.

Irem—or *Iram*, “ celebrated but fabulous *gardens*, said to have been anciently made in Arabia Felix by a king named Shedad ben Ad, or Iram ben Omad. Frequent mention is made of these gardens by the eastern poets, who describe them as a perfect model of that voluptuous paradise which the Mohammedans are promised by their prophet.” (Richardson’s Dictionary, Article Iram.)

NOTE 52, p. 75.

Tucking the skirts of the robe in the girdle is a daily practice now in the East, when a man earnestly addresses himself to any work. In this connection an umbrella is mentioned—an article seldom seen among the Arabs and Persians, who generally despise it as an appendage of effeminacy.

NOTE 35, p. 76.

Water-bottles in the East are made of leather or of skins.

NOTE 54, p. 80.

The cost of a wedding among all classes in the East bears a large proportion to the property of the bridegroom, especially if he possesses but little, which little all is sometimes expended in the protracted feasting, the music and other accompaniments of the occasion.

NOTE 55, p. 83.

Khaleel—*A sincere and intimate friend*. Khaleel—Ullah—the friend of God. The title is commonly applied to Abraham by the Musulmâns.

NOTE 56, p. 85.

These traditions in several places teach that the property of those not Musulmâns is lawful plunder, a sentiment common among the Persians, although



they have certain precepts to the effect that the property of infidels is not awful in all cases. Law and custom however protect Europeans and their property, and that of native Christians, also, to a greater or less extent, and open robbery is seldom committed without a plausible pretext.

## NOTE 57, p. 85.

“The prophet said, ‘Verily clean earth is *Wadu* [vizoô, a purifier,] for a *Muslimân*, if he does not meet with water for ten years; but when he finds water and throws it over him, it is better for purification.’

“His majesty, in order to explain *Tayammum*, [purification by dust,] struck his hands flat upon the ground, and blew the dust off them, and then touched his face with them.” (Mishcat-ul-Masâbih, vol. I., p. 117.)

## NOTE 58, p. 86.

The names of Mohammed are significant. Mohammed, Ahmed, Mahmood and Hâmid are all derived from the same root, *hamd*, signifying *praise*. Abdallah signifies servant of God. Yâ-sin, or Y. S., and Noon, or N., are mystical titles. The following titles are Fâtah *the Conqueror*; Khâtim *the Seal*, that is, *Seal of the Prophets*; Kâfy, *the Sufficient*; Mikfay, *the Preferred*; Hâshir, *the Gatherer (of the dead to judgment)*; Muâdmuâd, *the Approved*; Täbtâb, *the Delightful*. Fârkaleet is a corruption of the Greek Parakletos or the Comforter. (John. 14: 16, 26.) The others are Shâhid, *the Martyr*; Shaheed, *the Witness*; Mubsher, *the Judicious*; Basheer, *the Messenger of Good News*, (or a prophet with promises;) Nazeer, *a Messenger of Bad News*, (or a prophet with threatenings;) Daüy, *the Persuasive Orator*; Sirâj-mineer, *the Beaming Sun*; Rahmet-ul-aulameen, *the Mercy of the Universe*; Rasool-Ullah, *the Prophet of God*; Khâtim-un-Nebyeen, *the Seal of the Prophets*; Neby, *the Prophet*; Ummay, *the Untaught*; Noor, *the Light*; Nâmet, *the Favor*; Râöf, *the Benevolent*; Raheem *the Merciful*; Meuzer, *the Admonisher*; Muzikker, *a Praiser (of God)*; Shems, *Sun*; Nejm, *a Star*; Ha-Mim or H. M. (a mystical title said to have been the name used to denote Mohammed in a book the Most High communicated to the prophet Hood.) The last two names mentioned in this connection are Samâ, *Heaven*, and Teen, *the Fig*, from its good qualities. I have received this last interpretation on high authority, but marvel at the title.

The ignorance of the Mohammedans respecting our Scriptures is illustrated by the disagreement whether the title Fârkaleet or Parakletos belongs to the Old Testament or the New.

## NOTE 59, p. 86.

Nasârâ and Nasârânee are derived from *Nazarene*, the opprobrious title which the Jews gave the Christians. It appears from these traditions that most or all Christians were thus designated by the early Mohammedans, but the Persians now apply the term to the Nestorians, not usually calling Armenians or other Christians by that title.

## NOTE 60, p. 93.

Zulaykhâ : When Yoosuf was carried into Egypt a man of that country, named Azeez, bought him, and told his wife Zulaykhâ to treat him well, for he would increase their fortune, or perhaps they might adopt him, as they had no child. When he arrived at maturity she fell in love with him and endeavored to entice him to sin, but he fled from her presence, and as she pursued, they were met in the door by Azeez himself, to whom the treacherous wife accused Yoosuf. But he returned the accusation and said there was an infant in a cradle in that room, who would testify to his innocence. Azeez demanded of the child what had occurred, and was answered that if Yoosuf's garment was torn in front he was guilty, but if behind, his accuser was the criminal. The latter being found true, Azeez rebuked his wife for her wickedness. The story getting abroad she was severely condemned by other ladies, the principal of whom she invited to an entertainment, and, giving a knife and an orange to each, introduced Yoosuf to their presence. They were so smitten by his beauty, that, forgetting their orange they cut their hands, on which Zulaykhâ told them to excuse her, and declared her intention of sending him to prison.

All of those women sent that very day to solicit Yoosuf, but he prayed God to preserve him lest he should be drawn astray. When Zulaykhâ found she could not beguile Yoosuf, she contrived to get her husband to cast him into prison, where he interpreted the dreams of the king's baker and butler, and told the latter when he should be restored to the king's favor to mention him, but Shaytân caused the butler to forget him for seven years. Yoosuf then interpreted the dreams of the king, at length became king himself, and finally, after her repentance, married Zulaykhâ, her husband having died during the period of the famine in Egypt. (Hak-ul-Yakeen, pp. 116-123.)

## NOTE 61, p. 94.

Twelve dirhems, equal to fifteen shâhees : The shâhee is a copper coin the value of which probably differs considerably now from its value when these traditions were compiled. At present, twenty shahees make one sâhibkoion, a silver coin ; ten of which make a tomân, a gold coin, which is now reckoned at about ten shillings sterling, although less than that sum. According to Hanway, in the reign of Shah Husayn and of Nâdir Shah, in the first half of the eighteenth century, the tomân was equal to two pounds ten shillings sterling. Since the death of Feth Aly Shah, in 1834, it has been depreciated one fourth by weight, now weighing about fifty-two grains. The miskâl is seventy grains nearly. On page 162, it is said that twenty-four thousand deenârs are about three thousand six hundred tomâns. Page 356, thirty dirhems are said to be equal to three deenârs, which are described to be equal to three miskâls of gold. Page 248, it is said that forty aukeeahs are equal to one hundred sixty miskâls, and on page 351 that twelve and a half aukeeahs are equal to one thousand five hundred deenârs. The ashrafee was a gold coin, that of Hindoostân, according to Richardson's Dictionary, valued at two pounds sterling. Perhaps the ashrafee and tomân of these traditions were identical, or of nearly equal value.

## NOTE 62, p. 96.

Takecah—*Religious dissimulation through force.* These traditions declare such dissimulation not only lawful, but meritorious. The sheeāhs constantly practise it whenever they are in danger from the sunnees or others. In making the pilgrimage to Mekkah, passing, as they must do, through the country of the sunnees, they make the Mohammedan ablutions and prayers according to the sunnee form, and declare themselves of that sect. This may not occur in every instance, but it is general, and always done when a sheeāh falls into sunnee company and fancies himself in danger, as the animosity between the sects is often carried to deeds of violence and blood, particularly by the more intolerant sunnees.

## NOTE 63, p. 97.

This number of human veins is according to their notions of anatomy—a science of which they are very ignorant, as dissection is never practised by them.

## NOTE 64, p. 98.

The Arabians divide their lunar month into thirds, which are often referred to in specifications of time.

## NOTE 65, p. 98.

The appointed prayers are now very often performed in the house or field, or wherever a Musulmān finds a suitable place when the hour and opportunity for his devotions arrive. Few comparatively visit the mesjid every day, except at the great festivals. But it seems that Mohammed and his immediate disciples were more scrupulous in worshipping in the mesjid, although he declared the whole face of the earth was to him and his sect a place for prayer.

## NOTE 66, p. 98.

It is customary in Persia and some other countries of the East, during the warm season, to sleep on the roofs of the houses, or otherwise in the open air. Vermin and confined air are thus avoided, and such is the dryness and salubrity of the atmosphere, that this practice contributes to health and enjoyment. The substitute of open airy rooms is in some respects preferable, as the wind may occasionally bring clouds of dust, or at the beginning and close of the dry season there may sometimes be a slight shower of rain. But a person on the roof is less liable to be teased by musquitos, as the night breeze bears them away from such positions.

## NOTE 67, p. 98.

It is related that Nooh lived two thousand and five hundred years; eight hundred and fifty years before he was raised to the prophethip, after which he preached to his people nine hundred and fifty years. He was two hundred

years building the ark, and lived five hundred years after the flood. When at last the angel of death came to him, Nooh was sitting in the sun, and asked to retire to the shade before the angel performed his office, and on gaining the shade he declared his whole life seemed transient as that removal.

Nooh was sleeping one day on board the ark when the wind blew his garments aside, at which exposure Hâm and Yâfis laughed, but Sâm checked them and covered his father. Nooh on awaking saw them laughing and asked the cause; Sâm related what had passed. Nooh raised his hand toward heaven and said, O Lord, change the seed in the loins of Hâm, that all his offspring may be black; and change the seed in the loins of Yâfis. This imprecation took effect, and Nooh declared to Hâm and Yâfis that their offspring would be servants of the descendants of Sâm till the judgment day. Therefore all the blacks are children of Hâm and Yâjooj and Mâjooj, and the Turks and Chinese are the offspring of Yâfis. (Hyât-ul-Kuloob, vol. I., pp. 58, 59.)

NOTE 68, p. 99.

Judy: "This mountain is one of those which divide Armenia, on the south, from Mesopotamia, and that part of Assyria which is inhabited by the Curdis, from whom the mountains took the name of Cardu, or Gardu; by the Greeks turned into Gordyai, and other names. Mount-al-Jûdi (which seems to be a corruption, though it be constantly so written by the Arabs, for Jordioi Givrdi) is also called *Thamanûn*, probably from a town at the foot of it, so named from the number of persons saved in the ark, the word *Thamanûn* signifying *eighty*, and overlooks the country of Digar Rabiâh, near the cities Mauzel, Forda, and Jazirat Ebu Omar; which last place one affirms to be but four miles from the place of the ark, and says that a Mohammedan temple was built there with the remains of that vessel, by the Khalif Omar Abu Ebd-alaziz, whom he by mistake calls Omar Ebu al Khattâb.

"The tradition which affirms the ark to have rested on these mountains must have been very ancient, since it is the tradition of the Chaldeans themselves. \* \* \* The relics of the ark were also to be seen here in the time of Epiphanius, if we may believe him; and we are told the emperor Heracilius went from the town of Thamamîn up to the mountain al Jûdi, and saw the place of the ark. There was also formerly a famous monastery, called *the monastery of the ark*, upon some of these mountains where the Nestorians used to celebrate a feast day on the spot where they supposed the ark rested; but in the year of Christ 776, that monastery was destroyed by lightning, with the church and a numerous congregation in it. Since which time it seems the credit of this tradition hath declined, and given place to another, which obtains at present, and according to which the ark rested on Mount Masis in Armenia, called by the Turks, Aghir dagh, or *the heavy or great mountain*, and situate about twelve leagues south-east of Erivan." (Sale's Korân, vol. II., p. 15, Note.)

It hardly need be added that *Ararat* is generally supposed by Europeans to be the mountain on which the ark rested, which the legends of the Armenians positively affirm. The Bible, however, does not designate any particular summit.

## NOTE 69, p. 99.

Isràfeel : This angel is said to stand nearest of created beings to the Most High, and the Mohammedans suppose he will blow the last trumpet at which the living will die and the dead be restored to life, when a second blast will revive those the first peal had caused to die.

## NOTE 70, p. 100.

“The Prophet said *Miswâh* [a certain toothbrush] is the cleaner of the mouth, and that which pleases the Almighty. When the prophet arose from sleep, either in the night or day time, he would clean his teeth before going through the *Wadu*.”—[*Wadu*, or *vizoo*, that is, the ablutions.] (*Mishcat-ul-Masâbih*, vol I., p. 89.)

## NOTE 71, p. 103.

A roasted goat : This attempt to poison Mohammed seems distinct from that made at Khyber, respecting which there are various accounts.

## NOTE 72, p. 104.

Fishing on the Sabbath. In the days of David some Israelites dwelt at Ailah, or Elath, on the Red Sea, where, on the night of the Sabbath, the fish used to come in great numbers to that shore, and stay there all the Sabbath, to tempt them ; but the night following they returned to the sea again. At length some of the inhabitants neglecting God’s command, caught fish on the Sabbath, and dressed and ate them, and afterwards cut canals from the sea, for the fish to enter, with sluices, which they shut on the Sabbath to prevent their return to the sea. The other part of the inhabitants, who strictly observed the Sabbath, used both persuasion and force to stop this impiety, but to no purpose, the offenders growing more and more obstinate ; whereupon David cursed the Sabbath-breakers, and God transformed them into apes. (*Sale*, vol. I., p. 198, Note.)

## NOTE 73, p. 106.

The book of Ibrâheem : The Mohammedans suppose a book of divine revelations to have been communicated to him, and to others whom they acknowledge as prophets.

## NOTE 74, p. 114.

Serât is of the number of things in the faith which it is necessary to believe. Serât is a bridge over hell, and none can enter paradise without crossing it. According to both sheeâhs and sunnees, it is thinner than a hair, sharper than a sword, and hotter than fire. True believers will cross it with the greatest ease and quick as a flash of lightning ; some will pass it with difficulty, and yet be saved, and others fall from it into hell. That passage to the future world is a symbol of the true Serât, or bridge of this world, which consists in



the true faith and obedience to the commander of the faithful, and to the immaculate imâms of his posterity. Whoever knows and obeys them, God will cause to pass Serât safely in the day of judgment.

A portion of this bridge, in length three thousand years' journey, is excessively difficult. In passing it they go a thousand years downwards; then a thousand years over thorns, briars, serpents and scorpions, and last, a thousand years upward. Mohammed said that he should be the first to accomplish that task, the second would be Āly-bin-Abutâlib. None will pass without great difficulty except Mohammed and Āly-bin-Abutâlib and the family of the prophet, who will traverse Serât together, like the leaping lightning. Then another party will cross like the wind, another company with the speed of a horse, another with the expedition of footmen; another party will crawl on their hands and feet, and others creep along like infants. God will make Serât broad for believers and narrow for sinners.

It is related that the envoy of Herkul, emperor of Room, said to the prophet, You summon people to a paradise whose extent embraces heaven and earth; where, then, is hell? Mohammed replied, Praise to God! when day comes where is night? In explanation of this tradition it is said as day and night are opposites, so paradise is at the zenith and hell at the nadir. It is said, supposing paradise to be above the heavens, and hell below the seventh earth, then how can Serât be extended over hell, for people to pass to paradise? We reply that speculation on this subject is not necessary, nor to be regarded. Implicit faith in what the prophets have revealed must be had, and speculations in explication of what they have declared, which are the occasion of Satanic doubts, must not be made. One who withdraws himself from the corrupt reasonings of philosophers, and believes fully in the declarations of the Korân and the traditions, may find every thing consistent and congruous. For whenever the stars shall fall, and the heavens pass away, and the empyrean descend, paradise also will come down, having the empyrean for its canopy, which perhaps is the state referred to, while hell shall be raised to view, as is declared in the Korân. The seas of all the earths will then become fire and be joined to hell, over which Serât will be extended to afford a passage to paradise. (Hak-ul-Yakeen, pp. 198-202.)

This bridge, like other things in the Mohammedan system, is spiritualized by some philosophical teachers, who represent that their prophet having to do with people who understood little but appeals to the senses, taught them spiritual things [by such awful figures, the narrow way of piety in this world being the essential matter symbolized.

NOTE 75, p. 121.

Table-cloths in Persia are spread on the carpet before the guests, and the dishes placed on the cloths.

NOTE 76, p. 122.

Moosâ's rod and hand: When the Lord spoke to Moosâ from the flaming tree, He bade him cast down his staff, which became a serpent, and he fled from it; but at the command of God, turned and seized it, and it became a staff again. The Most High then commanded him to put his hand into his bosom,

and declared that when he should take it out it would be white and shining without the agency of disease, for he was of a black complexion. Moosà obeyed, and on taking his hand from his bosom the world was illumined with its radiance. (Hyât-ul-Kuloob, vol. I., p. 145½. See Exodus 4: 2-7.)

## NOTE 77, p. 124.

The number 200 occurs very frequently in this discussion. It may be considered a round number, but explanation or criticism would be misplaced here.

## NOTE 78, p. 128.

Nooh's son: It is disputed whether this was really a son of Nooh, or a son of his wife by a former husband, or in fine how it was. The son, however, was destroyed by the flood. (Hyât-ul-Kuloob, vol. I., pp. 63, 64.)

## NOTE 79, p. 129.

Wind of Hood: Hood was the son of Abdullah, the son of Reeâh, the son of Jaloos, the son of Aud, the son of Aus, the son of Âram, the son of Sâam, the son of Nooh. Some say Hood is identical with Auber.\* The tribe and people of Hood were Aud, whose cities were in the Arabian desert, and for meuzils or days' journey in extent. They possessed many fields and date-trees. Having become idolaters, Hood was raised up a prophet among them, but they rejected his admonitions and were consequently punished by a drought of seven years. They entreated Hood to pray for rain, but as they would not abandon idolatry the Most High sent against them an excessively cold wind, which blew seven nights and eight days. This wind came from below the seventh earth, and never came forth except in the case of Aud. A current of this wind the size of a finger-ring destroyed the people of Aud and all who were with them. (Hyât-ul-Kuloob, vol. I., pp. 67, 68.)

## NOTE 80, p. 129.

Sâlah was sent a prophet to his own people, the tribe of Samood, and summoned them to the worship of the true God. He was the son of Abayd, the son of Asef, the son Mâshekh, the son of Abayd, the son of Hâzer, the son of Samood, the son of Auser, the son of Âram, the son of Sâam, the son of Nooh. His people rejected him and said, We will not believe till you produce from this rock a female camel. They worshipped that rock and offered sacrifices to it annually. Now then, said they, if you are such a prophet and apostle as you claim to be, call on your God that he may bring forth for us from this hard rock a camel in the tenth month of gestation. The Most High then caused a camel to come forth from the rock in the state they had demanded. He then announced to Sâlah, Tell them to leave all the water of their vâdy for this camel each alternate day, when she

\* Eber or Heber.

will drink it all. Then let them milk the camel, and she will produce milk sufficient for the whole tribe. This state of things continued till the people became rebellious, and agreed to destroy the camel, declaring they were not satisfied to surrender the water to it every other day. They then proclaimed that whoever would kill the camel for them should be rewarded according to his wishes.

An illegitimate man of singular appearance agreed for a stipulated reward to slay the camel, which he did, waylaying her as she came from the water. Her young one ran off to the mountains and three times cried to heaven. All the people of Sâlah were parties to the slaughter of the camel, and came and each took a portion of the flesh. Sâlah approached and rebuked them for their deed. The Most High then commanded Sâlah to admonish them that He was about to send on them a plague, but would accept the repentance of the contrite. Three days' respite was allowed them, but they became more impious than before, and challenged Sâlah to inflict his predicted punishment. The next day their faces were yellow, the second day red, and the third day black: still they repented not. The following midnight, Jibrâeel descended among them, and uttered such a sound that their ears were split, their hearts rent, and livers torn in pieces. During those three days they had robbed themselves for their own funeral, knowing they should be destroyed. They all died, great and small, in the twinkling of an eye. (Hyât-ul-Kuloob, vol. I., pp. 73, 74.)

NOTE 81, p. 133.

The camel is in general extremely docile, but in the winter and spring the males sometimes become savage and unmanageable, foaming at the mouth and bellowing frightfully. In such a state the Persians call them *mest*, drunk; and sometimes a number of these mad camels are taken to a convenient place, let loose and incited to worry each other, which they do with brutal ferocity. This barbarous amusement is occasionally witnessed by princes, governors, and multitudes of people. The camel, with all its apparent stupidity, has intelligence enough to be revengeful. I have been credibly informed that a man was killed by a camel in revenge for ill treatment, several years since, at Tebreez. Another that was ill used, fled for refuge to the governor's gate, which it refused to leave, and where people fed it in admiration of its sagacity. I have these anecdotes on high authority, and the latter one may be accounted for on the supposition that the camel had received some kindness at the governor's gate.

NOTE 82, p. 133.

It is useless to ask what and where this mighty river was. Between Mekkah and Hunayn there is almost no water.

NOTE 83, p. 135.

Sulaymân's throne:\* It is related that the demons made a carpet for Sulaymân a fursakh [four miles] square, and woven of gold and silk. In the

\* Solomon, son of David.

centre of this carpet they placed for the king a golden throne, on which he was accustomed to sit. Around the throne were three thousand gold and silver seats, on the former of which were seated prophets, and on the latter wise men. Around all these, other people sat, and around these, again, stood deevs, and demons and jins. Birds shadowed the company with their wings. Zephyrs took up the carpet, and between morning and evening bore it a month's journey, and from evening to morning another month's journey. The imâm Mohammed Baker declares that the Most High made Sulaymân monarch of the world, and that he reigned seven hundred years and seven months, sovereign of the whole; jins and men and deevs and quadrupeds and wild birds and beasts of prey, all being subject to his authority, and that God taught him every thing and every tongue. (Hyât-ul-Kuloob, vol. I., p. 231.)

## NOTE 84, p. 135.

A bow's length. The true distance indicated by the words so translated is matter of uncertainty and dispute. Some say a bow's length, others the distance of two bow shots: so variously may the words "kâb va kosayn" be interpreted. Let those interested decide. Sale says "it is a dispute among Mohammedan divines, whether their prophet's night-journey was really performed by him corporally, or whether it was only a dream or vision." (Vol. II., p. 71. Note.) The sheeâh traditions declare it was made bodily.

## NOTE 85, p. 147.

"Auyeshah said, his majesty was lying upon his side, at home, with his clothes put away from his thighs, and Abu-Bacr asked leave to come in, which his majesty granted and did not cover his thighs. Then Abu-Bacr spoke. After that, Omar asked leave to come in, and his majesty granted it, and he did not cover his thighs; and Omar spoke. After that, Othman asked leave to come in, which was granted; and the prophet sat up and covered his thighs. And when Othman went out, I said, 'Abu-Bacr came in, but you did not move for him, nor mind him; then Omar came, and you moved not for him, nor minded him; after that came Othman, and you sat up and covered your thighs.' Then his majesty said, 'Should I not be modest before him in whose presence the angels are ashamed?'" (And in one tradition it is thus that his majesty said, "Verily, Othman is a modest man; and were I to permit him to come in, and in that condition, he would not be able to advance.") (Mishcat-ul-Masabih, vol. II., p. 763.)

## NOTE 86. p. 150.

Wallah—*By God!* and wallahee, the intensive form, is often used and signifies *by God who is*, or the only God. This oath is exceedingly common in Persia, used on all occasions of affirmation, and often as an expletive at the beginning of a remark where we in colloquial phrase should say *well*. In a majority of instances it simply conveys the sense of *indeed*,—so low has excessive profanity reduced this solemn oath. The double oath, wallah! billah!—*by God! by God!* is commonly used where one seriously affirms anything; and the triple form

wallah! billah! tellah! or the same appeal to God three times repeated, is employed to denote certain fact, or full determination. Profane invocations of the divine Being among all classes in these countries are shockingly prevalent.

NOTE 87, p. 152.

Member—*The name of a Mohammedan pulpit.* This is a small, elevated desk on the side or in a corner of the mesjid, from which the moollâ addresses the people. In performing prayers the moolâ, or leader in the service, occupies a niche called *Mehâb*, on the side towards Mekkah, with the people in ranks behind him: hence the phrase *to perform prayers behind any one* is to take that individual for a religious leader. The discourses of the moollâs relate both to Mohammedan faith and morals, and are sometimes eloquent and impressive.

NOTE 88, p. 154.

Muhâjerees and Ansârees. *Muhâjer* signifies a refugee, exile or fugitive; and *Ansâr* an auxiliary, an assistant or helper. The Muhâjerees of these traditions, are that class of Mohammed's followers who fled from Mekkah to Medeenah; and the Ansârees are the Medeenah auxiliaries or allies who leagued with Mohammed for his defence. Numbers of this class, when the league was first formed, had not become Musulmâns.

NOTE 89, p. 156.

The story of Mohammed's cleaving the moon is a common appeal in proof of his having wrought miracles.

NOTE 90, p. 170.

This camel, it appears, was taken to paradise. The imâm Sâduk declared that the Most High had formed no creature for which a dwelling in paradise or a dwelling in hell was not appointed. (Hak-ul-Yakeen, p. 209½.)

NOTE 91, p. 178.

Jân—" *Jân binî Jân*, the name of an imaginary being, who makes a great figure in eastern fabulous tradition. He is supposed to have been the monarch of that race of creatures called by the Arabians *Jânn* or *Jinn* (by the Persians *Jinneân* or *Jinneân*) and also of the peris or fairies, both of whom inhabited the earth before Adam's creation, but were banished to a corner of the world called *Jinnistân*, for disobedience to the Supreme Being." (Richardson's Dictionary.)

The Persians suppose jins to be numerous and unrestricted to Jinnistân.

NOTE 92, p. 180.

Zoolkarnayn: It is related that his real name was Âyâsh, and that he was the first king after Nooh. His empire extended from the east to the west. It is a disputed point whether he was Iskander Roomee [Alexander the Great]



or another person: authentic traditions affirm he was not Iskander Roomee. It is also disputed whether he was a prophet or not. The truth is, he was not a prophet, but a worthy servant of the Most High by whom he was aided. Different reasons are given for his title of Zoolkarnayn, or *lord of two horns*. First, that he was twice killed by two blows, one on each side of his head, the Most High in both instances restoring him to life. Second, that he lived two ages, and in his period human life was abridged two ages. Third, that he had on his head two horns, or two eminences resembling horns. Fourth, that there were two horns on his crown. Fifth, that the parietal bones of his head strong, which bones are called horns. Sixth, that he traversed and ruled the two horns or hemispheres of the world. Other reasons are given, but the last mentioned is most current.

He travelled to the West till he found the place where the sun sets in a muddy or warm spring, near which he met a certain sect. He then traversed the East till he discovered the place where the sun rises, and found a people scorched by its beams. He then proceeded to a region of darkness. Complaint was made to him by the inhabitants of that quarter of the world that Yâjooj and Mâjooj [Gog and Magog] plundered them of their possessions and produce. Zoolkarnayn built a wall and prevented the incursions of those marauders. Being in favor with the Most High, an angel, named Rakâeel, was sent to converse with him. Zoolkarnayn asked him how the service of heaven compared with that of earth. The angel replied that the latter was nothing, for in heaven every space was covered, and angels standing never sat down, those bowed in rukoo forever remained so, and those in prostration never arose. At this Zoolkarnayn wept and desired to remain and serve God on earth.

The angel then told him that God had a fountain on earth, called the fountain of life, of which whoever drank would not die, till he besought it of the Most High. The angel knew not where the spring was, but had heard in heaven that God had created a region of darkness which jin or man had never explored. A dumb child at length told the king where that realm of darkness lay, and he assembled a thousand wise men to accompany him in the exploration. After travelling eastward twelve years, they arrived on the frontiers of darkness, which, however, did not resemble the darkness of night or of smoke. Having encamped his army there, he summoned his wise men and told them he wished to explore that darkness. They expostulated, but he was resolved; and being informed by them that fillies were the clearest-sighted animals, he collected six thousand and mounted on them as many men, of whom Khizr commanded a division of two thousand, that formed the advance guard, while Zoolkarnayn followed with the other four thousand, having ordered his army to wait twelve years for his return. Zoolkarnayn advanced forty marches into the region of darkness, Khizr alone having found and tasted the fountain of life.

The king at last came to an immense palace where there was light, but not of the sun or moon. There a being in human form, probably the angel Isrâfeel, rebuked him for his insatiable ambitions, gave him a stone which the being told him would be satisfied when he was, and ordered him to return. Zoolkarnayn, on rejoining his band, weighed the stone against another of equal size, and increased the quantity to a thousand fold, but the mystic stone out-balanced all. Khizr then took and weighed it against one of equal size,

putting a handful of earth on the other, and both were balanced. The prophet then told the king that he would be satisfied when the earth covered him. On the return, they passed a place where a sound from their animals' feet arose as if they were passing over pebbles. What is here, O King? they inquired. Take of these things, said he, and whoever takes will be sorry, and whoever does not will be sorry. On emerging from the region of darkness, those stones were found to be emeralds, and those who had taken some regretted they had not gathered more, and those who had taken none, were grieved at their neglect. Zoolkarnayn then went to Domet-ul-Jundal, where was his residence, and remained there, till in the mercy of God, he departed this life. (Hyât-ul-Kuloob, vol. I., pp. 105-107.—See Sale, vol. II., pp. 94, 95.)

Zoolkarnayn is supposed by some to be Jemshid, but probably his romance arose from the history of Alexander.

NOTE 93, p. 180.

Yājooj and Mājooj—*Gog and Magog*. They resemble human beings, but are not more than five spans in height. They wear neither clothes nor shoes, and have claws instead of nails; fish are rained down for their food, and when this fails they break loose from their quarters and destroy every thing that comes in their way. One of their ears is hairy, the other woolly, and so large that one serves for a bed, and the other for a blanket. Their united yell may be heard a hundred fursakhs. Every individual of them has a thousand children before death, and their number none can estimate but God. Zoolkarnayn built a wall of iron and copper, closing a pass between two mountains through which alone they could invade the world. One sign of approaching judgment will be the rupture of this wall and the consequent irruption of Yājooj and Mājooj, whose numbers nothing can withstand. (Hyât-ul-Kuloob, vol. I., pp. 112, 113.)

Malcolm has an interesting Note on these creatures, (vol. I., p. 80,) which differs somewhat from the above. He adds "the fable probably alludes to the wall at the Straits of the Caspian, which Alexander built to prevent the destructive inroads of the Scythians into Persia."

NOTE 94, p. 182.

"Farwardin—*March*: So named from an angel whom they suppose to be the *Khâzin*, or treasurer of paradise, and to have the particular care of the souls of the blessed. On the first of this month, called Noo Rooz or New (Year's) Day, began the principal festival among the Persians, which continued for six days. On the first, the king gave his chief attention to promote the happiness of the body of the people; on the second, he entertained the doctors and astrologers; on the third, the priests and counsellors of state; on the fourth, the princes of the blood and grandees; on the fifth, the royal children; and on the sixth, which was considered as the king's particular day, his subjects made him free gifts agreeable to their rank. On the eve of *Nawrôz*, a young man of an elegant figure, personating the New Year, was stationed at the door of the royal bedchamber, which he entered without ceremony the moment the sun appeared above the horizon. The king immediate-

ly addressing him, said, "What art thou? Whence dost thou come? Whither dost thou go? What is thy name? Wherefore dost thou approach? And what dost thou bring?" To which he answered, "I am the Fortunate and Blessed; I am sent hither by God, and bring with me the New Year." Then sitting down, another appeared with a large silver dish, in which were wheat, barley, pease, vetches, sesame, and rice (seven ears and nine grains of each), with a lump of sugar and two new-coined pieces of gold, which, as an offering, were placed before the king. Then entered the prime minister, the general of the forces, the lord high treasurer, and the superintendent of war; after whom followed the nobles and people, according to their dignity and respective classes. A large loaf, made of the above mentioned grains, being then presented to the king, after eating part of it, he offered some to those who were around him, saying, "This is the new day, of the new month, of the new year, of new time, when all things consistent with time must be renewed. Then investing his nobles with rich robes, he blessed and distributed amongst them the presents which had been brought. The origin of this solemnity is carried up to one of their ancient kings, called *Jamshēd*, who then made his first public entry into *Astakhār* (*Persepolis*), which he had just finished; and, amongst other regulations, ordered that the Persian era should commence from that day." (Richardson's Dictionary. Article Month.)

The Persian year commenced at the vernal equinox, which continues to be celebrated as *Noo Rooz*—*New Day*—that is, *New Year*, by the Persians, with whom it is still a great and joyous festival. It is the most important custom of antiquity that has survived the civil and religious revolutions of this people, and has no little influence of a national character. The first day after the sun has crossed the vernal equinox is still a time for the king, his princes and governors, to give audiences, dresses of honor, and new-coined pieces of money. Servants look to their masters for a dress at this season. The festivities continue a week or ten days, business is at a stand, and the gay Persians, all in their new attire, engage in a round of visiting in which great quantities of sweetmeats, sherbets, tea and tobacco are consumed. But even this favorite festival is clouded with a melancholy air, and some of its ceremonies are omitted when it falls in or near the *Ashurah*, or first third of the month Moharrem, the anniversary of the death of their beloved imâm Husayn.

NOTE 95, p. 182.

Ruh, or Ruh-ul-Kudoos—*Spirit*—is here declared to be superior to Jibrâeel, who, however, some affirm to be identical with Spirit. (So Sale explains in his Note, vol. I., p. 291.) But it is evident some other being is intended, respecting whom both Mohammed and his followers had only vague conceptions, and therefore are inconsistent in their statements. Having heard from Christians something respecting the Holy Spirit, they gave a fanciful account of Him, suited to the Mohammedan system, which rejects the doctrine of the Trinity.

NOTE 96, p. 183.

That Isrâfeel receives his communications from a superior angel is contradicted by several traditions, nor have I found any account of such a being, unless it be Ruh-ul-Kudoos, the Holy Spirit.

## NOTE 97, p. 189.

It is not obvious how this stone was placed, if Mohammed was in the house and not in the open court; for in the former case he would have been protected by the roof, unless missiles were thrown in at a door or window in such a way as to fall in the corner where he sat. He was obviously in danger from the mob, who, however, to their credit, appear to have felt the reproof of Khadeejah, and to have respected her rights as a woman.

## NOTE 98, p. 190.

Bayt-ul-Māmoor—*The temple on high* perpendicularly over the Kābah. (See pp. 197, 198.)

## NOTE 99, p. 192.

The steadfastness of the prophet seems not to have secured the present generation, at least, of his followers from the charms of the world. Frangees, who are sufficiently conversant with this people to understand their language, remark what a universal and common topic is *PUL (money)* among all classes, all times, and in all places. Christian nations, it is true, are eager enough in discussing the same subject, and have little right to inveigh against others for devotion to mammon; yet, in all-engrossing interest and eager desire, they must probably yield the palm to their Musulmān neighbors.

## NOTE 100, p. 198.

The azân—*Notice, or Mohammedan call to prayers.* The sheeāhs sound the azân at dawn, noon and twilight. In the two latter instances, double prayers are offered: thus performing on three occasions the five daily prayers. The sunnees sound the azân at dawn, noon, about two hours before sunset, shortly after sunset, and again about two hours afterwards; making five separate azâns, as well as five prayers. The person who sounds the azân is called *muazzin*, the notifier. This office is sometimes performed by a person whose regular business it is to sound the azân; at other times and places, the boys of some adjoining school pronounce the azân, particularly at noon, and often with little reverence. The following is the sheeāh azân which is repeated at every call to prayers:

- |  |  |
|--|--|
| 1. Allah akbar!  | 1. God is great!   |
| 2. Ashādū inna la ilāhā illellāh.                                    | 2. I testify that there is no God but God.   |
| 3. Ashadu inna Mohammedun rasool Ullah sally-Ullahu alayha va ālehe. | 3. I testify that Mohammed is the apostle of God—the blessing of God be upon him and his family. |
| 4. Ashadu inna Āly-yun Emeer ul mumeneen valy-yullah.                | 4. I testify that Āly is the commander of the faithful, and the friend of God.                   |
| 5. Hyyā alissalah.   | 5. Hasten to prayers.  |
| 6. Hyyā alelfelāh.   | 6. Hasten to prosperity.   |

- |                           |                             |
|---------------------------|-----------------------------|
| 7. Hyyâ ala khyr-ul-amel. | 7. Hasten to the best work. |
| 8. Allah akbar!           | 8. God is great!            |
| 9. La ilâhâ illellâh.     | 9. There is no God but God. |

Number 1 is repeated four times consecutively, in general toward the four points of the compass. Each of the other declarations is twice repeated. The expression Allah akbar! signifies that God is *greater* (the literal meaning of Akbar, the Arabic superlative) *than all*; that is, He only is supreme. The enunciation of the closing sentence in No. 3 is not considered obligatory, but is generally pronounced. No. 4, Valy: This title signifies both *friend and vicegerent*, and these offices are attributed to Âly by his devout followers, who invoke him on all occasions. Sunnees of course reject No. 4 entirely from their *azân*, as they do also No. 7, maintaining, as I am informed, that fighting for the faith is better than prayer.

## NOTE 101, p. 201.

The sheeâh form of ablution before prayers differs from the sunnee mode in this: the sheeâhs begin by taking water in the right hand and applying it to the tips of the fingers of the left hand, which is held in an elevated position and the washing carried down to the elbow: the right hand and arm are then washed in the same manner. The sunnees begin at the elbow and wash down to the fingers. This is considered by the parties a great sectarian distinction, and is the ground of much animosity between them. The face is washed in the ablutions for prayers. The sunnees consider it obligatory to wash their feet at every ablution before prayers. The sheeâhs sometimes perform this part of the ceremony, or draw their wet hand over the top of their foot, which is their proper mode.

## NOTE 102, p. 201.

Tekbeers: A tekbeer consists in twice pronouncing Allah akbar—*God is great*.

## NOTE 103, p. 203.

The daily prayers of the sheeâhs, followers of the twelve imâms, consist of seventeen rukâts.

First, the morning prayer contains two rukâts. The person performing prayer stands with reverential demeanor, and recites the first and one hundred twelfth surahs of the Korân: namely, 1st. "In the name of the most merciful God!—Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray."

"In the name of the most merciful God. Say, *God* is one God, the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him." [Surah 112.] The *rukoo* is then made, that is, the person performing prayer bows his body and rests his hands on his knees, in which posture he pronounces the following ascription: Glory to the almighty



Lord and praise to Him! He then rises to an erect attitude, and says, Allah akbar! He then performs the *sejdah*, that is, bows down on his hands and knees, and touches his forehead to the ground, and pronounces this ascription: Glory to the exalted Lord and praise to Him! He then raises his head and assumes a sitting posture, with the instep of his right foot placed in the hollow of his left foot, in which position he again repeats, Allah akbar! and then a second time bows his forehead to the ground, and again repeats, Glory to the exalted Lord and praise to Him! He then raises his head and stands up, and again recites the first and one hundred twelfth surahs of the Korân; after which he assumes the attitude of *kanoot*, that is, he raises his hands opposite and parallel to his face, and recites this prayer: There is no God but God, the mild, the gracious; there is no God but God the high and mighty; glory to God the Lord of the seven heavens, and Lord of the seven earths, and what they all contain, and what is under the earths, and Lord of the great empyrean; and God is great.

He then performs the *rukoo* as before, and the *sejdah* in like manner as before, and then again assumes the sitting posture in the mode above described. He next pronounces the confession and salutations as follows: I testify that there is no God but God, the sole without associate; I testify that Mohammed is His servant and apostle; O Lord, bless Mohammed and the family of Mohammed. As-salâm alayka, [peace be upon thee] O prophet, with the mercy of God and His blessing. Peace be upon you both,\* and on all the good servants of God. Peace be upon you all [prophets, believers, and angels], with the mercy of God and His blessing. Thus ends the morning prayer.

The next is the noon-prayer which consists of four *rukâts*, the first of which is like the first rukât of the morning prayer. In the second rukât of the noon-prayer the creed is recited in the following mode: In the name of God, and by God, and by all His glorious names, I testify that there is no God, but God the sole, without associate; and I testify that Mohammed is His servant and apostle: O Lord, bless Mohammed and the family of Mohammed. O Lord, accept his intercession for his sect, and exalt their rank, and bring near his mediation and forgive us for his sake.

The person performing prayer then rises and stands on his feet and either recites the first surah of the Korân, or these four ascriptions: Glory to God! and praise to God! and there is no God but God! and God is great! These ascriptions must be thrice repeated if pronounced instead of the first chapter of the Korân. He then performs the *rukoo* and recites the ascriptions belonging to that attitude, after which he raises his head, stands upright, and immediately performs the *sejdah*, and places his forehead on the ground, and repeats the ascriptions of this attitude, which have been already mentioned. He again rises, and again repeats the four ascriptions, or the first surah of the Korân. The *rukoo* and *sejdah*, the creed and salutations, are then repeated in the same manner as above described, which concludes the noon-prayer.

The afternoon prayer is just like the noon-prayer, immediately at the close

\* It is a disputed point who are meant here, some say the prophets and believers, others the two angels (Rakib and Atid,) who are supposed to sit on the shoulders of every individual, to note his good and bad deeds.

of which it is performed, the individual raising his open hands so as nearly to touch his ears, and saying in his heart, I perform afternoon prayers, which are obligatory, and bring near the divine presence.

The twilight or evening prayer consists of three *rukâts*, in the first of which the first and one hundred twelfth surahs are recited. After the second *sejdah* the creed as heretofore stated is repeated. The person then rises and either recites the four ascriptions three times, or the first surah once. Having performed the *rukoo* and the *sejdah* he pronounces the creed or the salutations, which concludes the evening prayer.

After the evening prayer is the prayer before sleep, which consists of four *rukâts*, like the noon and afternoon prayers. As those two are performed at the same hour, so are the twilight and bed-time prayers, in the latter of which the first and one hundred twelfth surahs are recited, which indeed is the case in two *rukâts* of every prayer.

*Rukât* is a performance of the *rukoo*, or bowing the body with the hands resting on the knees. *Sejdah* is a prostration on the hands and knees, with the forehead touching the ground. From this word is derived *mesjid*, a place for prostration or worship, which is the name universally given in Persia and other Mohammedan countries to those buildings which European writers call *mosques*, a word altogether unknown among Musulmâns.

In addition to this series of daily prayers the sheeâhs have various prayers for special occasions. Perhaps the most highly prized and frequently repeated of these is one entitled *the Prayer of Komayl*, which may properly be introduced in this connection.

The Prayer of Komayl, taught him by Āly-bin-Abutâlib. Translated from Moolâ Mahommed Bâker Mejlisee's Persian version of the original Arabic. Recited on Thursday evenings by the sheeâhs, particularly during the month of Rejeb.

O Lord, verily I beseech thee by thy mercy, which embraces all things; by thy power, which subdues all things; and to which all things are subject and obedient, and before which all things are abject and contemptible; by thy omnipotence and grandeur, which overcome all things; by thy glory, to which nothing is comparable; by thy infinity and greatness, which fill all things; by thy sovereignty, which governs all things; by thy own holy nature, which remains after the fading away of all things; by thy names, which fill the atoms and substance of all things; by thy knowledge, which encompasses all things; and by the light of thy being, which illumines all things: O thou manifest God, most pure from all evil, thou earlier than the first, and later than the last!—O Lord, pardon my sins which rend the veil of virtue: O Lord, pardon my sins which call down judgment: O Lord, pardon my sins which subvert thy blessings; O Lord, pardon my sins which restrain prayer; O Lord, pardon my sins which bring down calamities; O Lord, pardon my sins which I have committed, and every fault of which I have been ignorantly guilty.

O Lord, verily I seek to approach thee by mention of thee, and intercede with thee, and beseech thee for thy forgiveness' sake that thou wouldst bring me near thyself; grant me grace to thank thee, and inspire me with thy praise. O Lord, verily I beseech thee with the supplication of one humble, submissive and weeping, that thou wouldst draw the hand of mercy over me, and restore to me contentment and peace and humility in all circumstances.

O Lord, I beseech thee with the entreaty of one in distressing poverty, and who brings his pressing wants before thee with great desires. O Lord, thy dominion is great, thy dwelling-place high, and thy councils secret, thy doings manifest, and thy vengeance victorious. Thy power is ever active, and escape from thy judgments is impossible. O Lord, I can find no one to forgive my sins, to cover my crimes, or change a single bad deed of mine to a good action, except thee. There is no God besides thee. In purity I name thee, I am engaged in thy praise. I have injured my own soul, and been very audacious in ignorance, but put my trust in what thou hast constantly declared to me and conferred upon me.

O Lord, my Master, how vile is that thou hast covered: how heavy the calamities thou hast averted: how many falls thou hast prevented: how many ills thou hast warded off: and how many occasions of joy, of which I was unworthy, hast thou spread before me!

O Lord, my distress is great, my wretchedness boundless, my shifts are unavailing, my vain efforts have exhausted me. My wandering desires have kept me from my own good; the world has sported with me in its wiles, and by its fraud thrown back my duty. O Lord, I beseech thee by thy majesty, that my wicked conduct may not prevent my prayer from reaching thee. Do not abase me for my secret sins which thou knowest, nor hastily take vengeance on me for what I have done sinfully in secret by continual transgression in criminal ignorance and great carnality and carelessness, but be thou, O Lord, merciful to me in all circumstances, and complacent in all things.

O my Lord and Perserver, whom can I entreat but thee, to free me from my troubles, and to pity my condition? O my Lord and Master, thou hast given me laws, but I have followed the desires of my own heart, and have not kept myself, according to thy law, from adoring the enemy who beguiled me to his wishes, and whom God aided by His inevitable decree. Then I suffered that which befell me according to some of thy decrees through transgression of some of thy commands. But praise is my due to thee in all these things, nor is argument or excuse left me by what has happened to me through thy decree, for thou didst make thy law and the trial of obedience necessary; and verily I come to thee, O my Lord, supplicating pardon for my faults and for the injury I have done my own soul; being overwhelmed with shame, asking pardon, imploring thy forgiveness, exercising repentance, confessing my sins and acknowledging thy righteousness.

I find no place to flee from my past conduct, and no refuge to which I can turn in my trouble, unless thou pardon and grant me enlargement through the mercy of the Lord Himself. Pardon me, then, and have mercy on me in my distressing condition, and deliver me from the bonds of my own sins. O my Preserver, be merciful to this weak body of mine, this tight skin and these slender bones, O thou, who didst commence my being, and didst remember me and nourish me. Give me what is for my good, with needful aliment, as the commencement of thy beneficence, and for the sake of the favors thou hast hitherto conferred upon me.

O my Lord, my Master, my Perserver, wilt thou punish me in fire after I have confessed thy unity, after my heart has grasped knowledge of thee, and my tongue been vocal with thy praise, and my heart been established in thy love, and after the sincere confession of my sin and my humble prayer?

Far be it from thee, that thou shouldst spurn away one thou hast cherished, and banish him thou hast brought near, or expel one to whom thou hast given a place in thy regard, or expose to calamity him thou hast shielded in mercy. Would that I knew, O my Ruler, my Master, my God, whether thou wilt deliver to flames, souls that have fallen prostrate in adoration before thy majesty; and tongues that have in sincerity confessed thy unity and extolled thee with thanksgiving; and hearts that with certainty of its truth acknowledged thy divinity; and minds that contain knowledge of thee and humble themselves before thee; and bodily members that have labored to serve thee with obedience and earnest desire, and have humbly besought thy pardon by signs! far be such a thought of thee; not thus have we learned of thy majesty.

O thou Lord of benevolence, O my Preserver, thou knowest my inability to support a little of the calamities and judgments of earth, and abominations which befall its inhabitants, though all these woes are small, light and transient; how then can I endure the agonies of eternity and the vast sweep of its sorrows, when the period is endless, the torment eternal, and under which the sufferers find no alleviation for the infliction of thy wrath, indignation and vengeance which the heavens and the earths cannot withstand? O my Lord, how then can I endure, who am thy weak, abject, worthless, poor broken servant.

O my God, my Preserver, my Sayyid, my Master, for which of my troubles shall I entreat thee, for which shall I be excited and weep? shall it be on account of severe and agonizing punishment, or the eternity of its duration? But if thou dost deliver me to torment among thy enemies, and crowd me in with those who suffer thy vengeance, and separate me from thy friends and saints, then I yield to the doom, O my God, my Sayyid, my Master, my Preserver, and am patient under the punishment; but how can I endure separation from thee, though bearing to dwell with those condemned to fire? How can I endure to be debarred from adoring thee, when I had hoped for thy pardon? Then, by thy majesty, O my Lord, thou Master of my volition, I swear in sincerity, that if thou dost leave to me the faculty of speech, I will wail to thee from among the inhabitants of hell, with the cry of those that still cherish hope, and I will complain to thee with the cry of supplicants, and will bewail my exclusion from thy mercy with the weeping of those that have lost their friend. And I will certainly exclaim to thee, Where art thou, O Friend of the faithful! thou Goal of the desires of those possessing divine knowledge! thou who dost attend the cry of those seeking help! O Friend of sincere hearts, O Lord of all worlds, canst thou be found? I am longing for thee, O my God; I am engaged in thy praise, that thou wouldst hear in hell the cry of thy Musulmân servant who is imprisoned here for his transgressions, and tastes the punishment of disobeying thee, and is bound at the bottom of hell in its heat and iniquity. He cries to thee with a cry inspired by hope of thy mercy, and calls upon thee with the tongue of those worshipping thee in thy unity, and seeking to approach thee in thy Godhead. O my Lord, how then shall he remain in punishment, when he cherishes hope from what he has formerly experienced of thy patience, kindness and mercy. How then shall the fire inflict on him pain, when he hopes in thy exaltation and mercy? or how shall the flames burn him and thou hear his cry and see his condition, or roar around him and thou know his weakness? How shall he struggle in the



depth of hell, and thou know the truth of his confessions ? or how shall the flames of hell torment him and he call on thee, saying, O my Lord ! or how despair that thy grace will deliver him from hell ? Wilt thou then leave him there ? Far be it : not such is our belief of thee. This is not learned from thy greatness, nor is it consistent with the covenant of worshipping thee in thy unity, from considerations of thy goodness and grace.

Verily, I conclude that were it not thou didst decree to punish a denial of thy Godhead, and didst irrevocably ordain to imprison the obdurate forever in hell, thou wouldst convert the fire to coolness and salubrity, nor would there remain one in that state nor place for importunity. But thou whose names are holy hast sworn that thou wouldst fill hell with infidel jins and men, and that thou wouldst forever confine there the obdurate. Thou whose praise is great hath said it, and begun the execution, yet conferring favor and exercising beneficence notwithstanding thy declaration. But shall a believer be classed with a corrupt wretch ? are they not equal, O my God and Master ? I beseech thee, then, by the decree thou hast ordained, and the ordinance that has overpowered the subject of it, that thou wouldst forgive me, this night and this hour, every fault I have committed and every sin I have perpetrated, and every bad deed I have secretly done, and every wrong act I have ignorantly performed, whether secretly or openly, and every thing bad which has been written against me by those angels thou hast commissioned to record all I do, and hast constituted them witnesses in my case with my own bodily members that will testify also to my life, thou meanwhile being acquainted with all my ways, and witnessing what even they did not, mercifully concealing some things from them, and in thy majesty covering it, yet multiplying my benefits from every blessing which thou sendest down in grace and goodness, in order to exhibit my advantage when thou wilt unfold it with the sin thou wilt pardon, and the faults thou will cover.

O my Lord, my God, my Ruler, the Master of my choice and King of my servitude, O thou in whose hand is my forelock to guide me as thou wilt, O thou who knowest my sad condition, thou who art my help, and knowest my poverty and necessity, O my Lord, O my Lord, I beseech thee by thy truth and holiness, by thy greatest attributes and by thy names, that thou wouldst night and day make my seasons of praising thee pleasant, and being bound to thy service and my duties acceptable, let my labors and pains all come before thee together, and my existence be joined to thy service without end.

O my Master, O thou in whom is my trust, thou to whom I have made my supplication, O my Lord, my Preserver, strengthen my members in thy service and strongly incline my heart to serve thee ; forgive my short-comings in thy fear and in continuance in thy service, that I may advance in the course, and speed toward thee among the foremost, approaching thee with ardent desires with those that long for thy favor, and drawing near thee like those devoted to thee, and fearing thee like those sure of thy presence, and turning myself toward thee with the faithful.

O Lord, do thou purpose evil against all who intend me harm, and avert the mischief of all that practise fraud against me, and put me with the best of thy servants in happiness, those highest in rank, and in favor most peculiar to thee, to which degree none can arrive except by thy grace. Forgive me through thy



bounty, and be gracious to me through thy greatness, and keep me in thy mercy, and tune my tongue to praise thee, and kindle my heart to love thee and grant me grace worthy of thyself; pass over my failures and pardon my sins.

Verily, thou hast commanded thy servants to serve thee, and to pray to thee, and hast become surety for them that their prayers shall be accepted. Then to thee, O Lord, I lift up my face; O Lord, I extend my hands to thee, and by thy majesty adjure thee to accept my prayer, and prosper me according to thy will, and for the sake of thy own majesty cut not off my hope. Repel from me the malignity of jins and men that are my enemies. O thou who art easily reconciled, pardon one from whom proceeds nothing but the prayerful declaration that thou doest what thou pleasest.

O thou whose name is the remedy of pains, whose praise is the healing of sicknesses, and obedience to whom is the cause of vigor, have mercy on one whose resource is hope, and whose weapon is weeping. O thou Lord of perfect grace, O thou who repellst punishments, thou light of the wandering in darkness, O thou who art wise but untaught by any, grant mercy to Mohammed and his family, and do by me worthy of thyself.

Let God send peace on His prophet, and on the religious guides of the prophet's family, who are lords of felicity, let Him send and bestow peace.

NOTE 104, p. 203.

An imâm is a lieutenant or vicegerent of a prophet, empowered to take the direction of a sect, but not clothed with the same absolute authority as a prophet. (Hak-ul-Yakeen, p. 14.)

There must necessarily be an imâm in every age, obedience to whom is obligatory, and none find religious direction but by him. (Hyât-ul-Kuloob, vol. III., p. 1.)

[NOTE 105, p. 203.

Sheeâh, or *follower*, is applied to those who recognize the commander of the faithful as khaleefah after the departure of the prophet; and after ʿAlî, the imâm Hasan; after him, the imâm Husayn; after him, the imâm Zaynul-Aubideen; after him, the imâm Mohammed Bâker; after him, the imâm Jâfer-e-Sâduk; after him, Moosâ-bin-Jâfer Kâzim; after him, ʿAlî-bin Moosâ-Rezâ; after him, Mohammed-bin-ʿAlî Taky; after him, ʿAlî-bin Mohammed Naky; after him, Hasan-bin-ʿAlî Askeree: and after him, Hujet-bin-ul-Hasan Mâhdy, who is believed to be alive, but concealed from most men, and that he will surely appear and remove all evil, and fill the world with justice and establish the true religion.

Seventy or eighty sects have been enumeratad. The Kaysânees acknowledge Mohammed-bin-Hanefeeah, a son of ʿAlî, as imâm next after Husayn. Some say that this Mohammed is Mâhdy, and still living concealed, but will appear, and after him there is no imâm. Others say he died and the imâmate descended to his offspring. Vain notions abounded among them, but thanks to God, they have ceased.

The Zaydees maintain that Zayd, the son of the imâm Zayn-ul-Aubideen, succeeded his grandfather, the imâm Husayn, or his father in the imâmate.

Some consider Āly the sole khaleefah, and others acknowledge the three spurious khaleefahs, [Abubekr, Omar, and Osmân,] as the Ismāeēles,\* who hold Ismāeel a son of the imâm Jāfer-Sāduk to have been imâm, although he died in his father's lifetime. This sect split into parties, some affirming that Ismāeel is not dead, but that his father, in the way of religious dissimulation, pretended to bury his son, said to be dead, in order to conceal and preserve him. Others say that he died not long after his father, and that the imâmate descended to his offspring, with various other accounts. A few of the sect continue secretly to this time.

The Nāvoosees maintain that the imâm Sāduk is alive and will appear, and that he is Mähdy. The Aftahees pretend that Abdullah Aftah, the eldest son of Sāduk, was the successor of that imâm, and after Abdullah they acknowledge the imâm Moosâ. Abdullah died a few days after his father.

The Vakofees say that the imâm Moosâ is Mähdy, and acknowledge no imâm after him.

Other sects are mentioned, but of all down to the present time, which is the year 1109 of the Hijret, [A. D. 1697,] not more than three sects remain—the Imâmees, the Ismāeēles, and the Zaydees; all other sects having been cut off and exterminated, leaving only their names, and as their faith was vain it needs no explanation. (Hak-ul-Yakeen, p. 117.)

The Hyât-ul-Kuloob contains a sketch of Āly till the death of Mohammed. Other sheeâh works give full histories of him and of the eleven imâms his successors. (See the list of Mohammed Bâker's works and the *Hadeekat-esheeâh*, or Sheeâh Garden, which contains a brief account of the imâms.) But for convenience sake a few quotations on these subjects will be made from European authors :

“After the death of Mohammed, Abubekr was elected khaleefah June 7, A. D. 632. After his death Omar was inaugurated in accordance with the bequest of Abubekr. This event occurred July 24, A. D. 634. In the twelfth year of his reign he was mortally wounded by an assassin. Osmân was elected to the khalâfat Nov. 6, A. D. 644, and was put to death by his rebellious subjects June 18, A. D. 655. Āly was then elected khaleefah. A rebellion of which Auyeshah was the head was quelled by her defeat and capture, after which she was kindly treated. Ninety engagements, great and small, were fought between Āly and Māveeah, the son of Abusūfeean, in which it was estimated that Āly lost 25,000 men, and his adversary 45,000. Āly would have been completely victorious but for the awe inspired by copies of the Korân which Māveeah exposed on his foremost lances. A truce humiliating to Āly followed. Āly was subsequently assassinated in the mesjid at Koofah in the sixty-third year of his age, after a troubled reign of five years.” (See Gibbons' Decline and Fall of the Roman Empire, ch. L.)

“Āly had nine wives, the first of whom was Mohammed's daughter, Fâtimah, during whose life he espoused no other. By Fâtimah he had three children, Hasan and Husayn, and Mohasan, the last of whom died in his infancy. By his second wife, Ummnebyeen, he had four sons, Abdullah, Abbâs, Osmân, and Jāfer, all of whom were slain at the battle of Kerbelâ. Āly's third wife,

\* This sect in the eleventh and twelfth centuries became famous, or rather infamous as the Assassins. (See Malcolm, vol. I., p. 395, *et seq.*)

Asimah, bore him Yahyâ and Aðnn. The fourth, Ummhabeebah, became the mother of Omar. Khaoulah, the sixth, bore him Mohammed, surnamed Bin-Hanefeeah. The names and children of the seventh, eighth, and ninth wives of ʿĀly are not particularized. It is only stated that Mohammed the second, Mohammed the Cadet, and Amer, were born of some one of these three. Fourteen sons are here enumerated, and it is certain he had a fifteenth. Only five of them left posterity, namely, Hasan, Husayn, Mohammed-bin-Hanefeeah, Abbâs and Amer. The number of ʿĀly's daughters was eighteen." (D'Herbolet. Article ʿĀly, p. 88.)

In the time of Husayn all the males of ʿĀly's house were cut off except Zayn-ul-Aubideen.

2. Hasan, the second imâm, and eldest son of ʿĀly, inherited more of the piety than valor of his father. His great antagonist was Māveeah, the son of Abusūfeeân, who induced him to abdicate the khalâfat in his favor. Hasan died at Medeenah in the forty-ninth year of the Hijret, poisoned, as was supposed, by his wife at the procreation of Māveeah. Only six months are allowed to the reign of Hasan. The Persians, however, pretend that he was chief of the Musulmân faith and empire till his death, and left the succession to his brother Husayn. Hasan had fifteen sons and five daughters, but his family was destroyed by his bitter and cruel enemies. He abdicated just thirty years after Mohammed, thus fulfilling his words that the khalâfat would endure just thirty years\* after his decease. He died at the age of forty-seven years, in the month of Sefer, the fiftieth year of the Hijret. Auyeshah and the partisans of Osmân would not allow him to be buried by the side of Mohammed, and he was put in the sepulchre of his mother, Fâtimah. After the death of Hasan, Māveeah enjoyed the khalâfat peaceably, which thus passed from the family of Mohammed.

3. Husayn, the third imâm and younger brother of Hasan, refusing to acknowledge Yezeed, the son of Māveeah, as the legitimate khaleefah, was obliged to quit Medeenah and retire to Mekkah. The inhabitants of Koofah declared for Husayn, and denounced Yezeed as a usurper. Husayn started for Koofah, but was intercepted in the plain of Kerbelâ by a captain of Yezeed sent for that purpose, and slain, with his household of seventy-two persons, on the tenth of Moharrem, in the sixty-first year of the Hijret, Oct. 10, A. D. 680. He was born in the fourth year of the Hijret. His head was sent to Yezeed, who insulted it, and with difficulty permitted it to be buried at Damascus. His body was interred at Kerbelâ. About 367 of the Hijret, A. D. 977, a splendid mausoleum was erected to the memory of Husayn, which is now annually visited by great numbers of Persian pilgrims. Many bodies are carried thither for interment, from a notion that Kerbelâ will be united to paradise at the judgment, and those buried there be exempt from the trial of that day. Husayn is the favorite imâm of the Persians. There is a short account of Husayn's fate in the Decline and Fall, *ibid.*

4. Zayn-ul-Aubideen, the fourth imâm, was born at Medeenah, in the year of the Hijret, 38, A. D. 658, and died in the year 75. He left eight sons and

\* This declaration may have been identical with that on page 372, namely, that ʿĀly would survive Mohammed thirty years.

seven daughters, of whom Mohammed Bâker was the eldest. The Persians relate that Zayn-ul-Aubideen was not put to death with the other children of Husayn because he was at that time so sick that he was expected soon to die.

5. Mohammed Bâker, the fifth imâm, was born at Medeenah in the fifty-ninth year of the Hijret, A. D. 678. His mother was a daughter of the imâm Hasan. Mohammed Bâker died in the one hundredth and fourteenth year of the Hijret, poisoned, as was supposed, by the khaleefah Hâshim. All the khaleefahs feared the credit and authority of the imâms with the people. Mohammed Bâker left six sons and two daughters. His eldest son Jâfer succeeded him.

6. Jâfer-e-Sâduk, the sixth imâm, was born at Medeenah, in the eighty-third year of the Hijret, A. D. 702, and died and was buried in the same city in the year 148 of the Hijret, aged sixty-five years. He is said to have had seven sons and three daughters. His eldest son Ismâeel died before him, and he left the imâmate to his second son Moosâ. However, a faction arose claiming the office for Ismâeel. The authority of Jâfer-e-Sâduk is very high on the doctrines and traditions of islâm.

7. Moosâ Kazim, the seventh imâm, was born between Mekkah and Medeenah in the year 128 of the Hijret, A. D. 745. The khaleefah, Haroon-ur-Rasheed, fearing this imâm would occasion troubles in Arabia, called him to Bagdad, and put him under the guard of an officer. But his jealous fears daily increasing he caused the imâm to be poisoned. Moosâ died at the age of about fifty-five years, in the one hundred and eighty-third year of the Hijret, A. D. 799, leaving his eldest son, surnamed *Rezâ*, his successor.

8. Âly-bin-Moosâ-ul-Rezâ, the eigth imâm, was born at Medeenah in the one hundred forty-eighth year of the Hijret, A. D. 765, and was poisoned by the Khaleefah Al-Mamoon, at Thous, near Meshid, in Khorasân, in the year 203 of the Hijret, A. D. 818. Jealousy of this imâm's influence caused his death. His tomb is much visited by sheeâh pilgrims. His memory is very dear to the Persians. He died at the age of fifty-five, and left the imâmate to his son.

9. Mohammed-bin-Âly Taky, the ninth imâm, was born at Medeenah, in the year of the Hijret, 195, A. D. 810. He accompanied his father to Meshid, where the Khaleefah Al-Mamoon was so charmed with his manners, that he gave him his own daughter in marriage. This imâm went with the khaleefah, his father-in-law, in the year 220 of the Hijret, A. D. 835, to Bagdad, where he died, aged only twenty-five years, and where he was interred with great pomp. He was supposed to have been poisoned by the jealous parents of the khaleefah. He left two sons, the eldest of whom, Âly, succeeded him in the imâmate.

10. Âly-bin-Mohammed Naky, the tenth imâm, was born in the two hundred twelfth year of the Hijret, A. D. 827, at a place called Asker, identical with Semarah, about sixty miles above Bagdad, and died in the year 254 of the Hijret, A. D. 867. He was supposed to have been poisoned, and died in the forty-first year of his age. His eldest son succeeded him.

11. Hasan-bin-Âly Askeree, the eleventh imâm, was born at Medeenah in the two hundred and thirty-second year of the Hijret, A. D. 846, and went with his father and brothers to the city of Asker, or Semarah, from which he



was surnamed Askeree. He died and was buried at Asker, in the two hundred sixtieth year of the Hijret, A. D. 873, aged twenty-eight years. This imâm left an only son named Mohammed. The talents and virtues of Hasan rendered him an object of jealousy to the khaleefah, Motamed, who cut him off, as was supposed, by poison.

12. Mohammed-bin-Hasan, surnamed Mâhdy, the guide, the twelfth and last imâm, was born in the two hundred and fifty-fifth year of the Hijret, A. D. 868, in the reign of the khaleefah Motamed, who, hearing of his birth, attempted to take his life, but the imâm's mother concealed him in a cave, where he remained hid till the close of life. The sheeâhs do not agree among themselves either in respect to his life or his death. Some of them declare that he died, as is very probable, at the age of seventy-five years, in the three hundred and thirtieth year of the Hijret, A. D. 941, and that he never had any communication with his friends, except in the most secret manner. Others maintain that he is still living, miraculously, in the same cavern where he was concealed, and that he will appear at the end of the world to unite all creeds under islâm. This fable is apparently taken from a tradition of Jews and Christians which supposes Elijah to be alive, and that he will appear at the end of time to prepare for the advent of Christ. At different periods a number of persons have arisen among the Musulmâns claiming to be this Mâhdy.

The foregoing sketches of the imâms after Āly are extracted, with a few additional remarks, from D'Herbelot's *Bibliothèque Orientale*, where a more extended account of these personages may be found under their respective names.

The date of the imâm Mâhdy's birth is assigned to the year 255 of the Hijret, A. D. 868. A party say it was in the year 256, and some maintain that the event occurred in the year 258 of the Hijret. It was well known by both sunnees and sheeâhs that his father, the imâm Hasan Askeree, died in the year 260, which would leave the young imâm five years old at his father's decease, if the first date be adopted. Many miracles were manifested by him. He was twice concealed, once for a space comparatively short, and afterwards for a period which is indefinitely long. In the first instance he left agents to whom petitions and inquiries were addressed, and which were answered in the imâm's own hand-writing. These agents received from the sheeâhs tithes and votive offerings, according to the Musulmân law, and caused them to reach the imâm, who ordered the same to be distributed among the sayyids and poor sheeâhs. During this disappearance the imâm's party greatly increased. The period of this concealment was about seventy-four years.

The commencement of the great period of concealment was in the year 329 of the Hijret, (A. D. 940,) when a manifest and public imâmate ceased. In this year died Mohammed-bin-Yakoob Kulâynee, and that chief of traditionizers, Āly-bin-Bâbuyah.

The last of the illustrious vizeers of Mâhdy, during his first retirement, was Shaykh Jaleel Āly-bin-Mohammed Semaree, who exercised the office three years, and died in 329 of the Hijret. It is related that certain persons, being in Bâghdâd, waited on Jaleel a few days before his death, when he produced a firmân from the imâm Mâhdy, the purport of which was this: "In the name of God the compassionate, the merciful: O Āly-bin-Mohammed Semaree, God grant your brethren a reward in the calamity of your death, for after



six days you will leave the world. Arrange your affairs, and appoint no one your successor, for the great period of concealment has arrived, and after this we shall not be manifest to a single individual except by special permission from the Most High. A manifestation will be made after a very long period, when the heart of expectation is heavy and the earth is filled with violence and oppression. Hereafter some among the sheeâhs will claim to have seen the concealed imâm, but whoever declares he has seen me before the appearance of Sufceân and certain sounds from heaven, he is a liar and imposter: there is no power nor strength but in God the high and mighty." The visitors copied this letter, returned the sixth day, found Semaree dying, and asked him if he would not appoint a successor. He replied, God has a design in this long concealment: saying which he departed to the world above.

The compiler remarks that very many entitled to the highest credit declare that they have seen the imâm in his great concealment, and after parting with him knew who he was. Therefore it is possible the meaning of the foregoing tradition is, that if they should claim to have seen and recognized him at the same time, it will be a proof of their falsehood. (Hak-ul-Yakeen, pp. 126, 127.)

Accounts of various appearances of Mâhdy follow. The time of his future manifestation is said to be unknown, but will be indicated by certain signs, some of which are mentioned in the Hyât-ul-Kuloob. In 1837, a moollâ at Ârdoobâd, Georgia, collected multitudes about him, and it was given out that he was the precursor of Mâhdy. The Russian Government, apprehending disturbances, carried off the moollâ, and expectations about the imâm were thus indefinitely postponed.

NOTE 106, p. 204.

Jesus Christ is here said to be in the seventh heaven; at page 195, He is stated to be in the second heaven. The compiler of these different traditions would doubtless say that two distinct ascents of Mohammed are here referred to.

NOTE 107, p. 212.

The Musulmâns call Jesus Christ the Spirit of God—*Ruh-Ullah*; but this title must not be confounded with *Ruh-ul-Kudoos—The Holy Spirit*, who they maintain is another individual creature.

NOTE 108, p. 212.

The story of Mâreeah is explained in the Hyât-ul-Kuloob. Whether she was from Egypt or Abyssinia, as different traditions assert, I leave for others to determine. Gibbon, (page 927,) in characteristic style notices this person who occasioned some of the revelations of Mohammed. (See surah 66, and Sale's Notes on that chapter of the Korân. See also Note 150.)

NOTE 109, p. 216.

Aseeah—*Kharbeel*: According to some, he was Faroun's treasurer, and his wife, a believer, was the hair-dresser of Faroun's daughters. One day letting

her comb fall she exclaimed, Bismillah!—*In the name of God!*—which being reported to Faroun, he summoned the woman, and finding her a believer in the true God, burned her and her children in a copper furnace or oven. Aseeah his wife, a believing Israelitess, had previously worshipped God secretly in the house of Faroun; but when this hair-dresser was martyred, Aseeah saw her spirit carried on high by angels, and was thus confirmed in the faith. Faroun visiting her related the story of the martyr, when Aseeah exclaimed, Woe to you, what will be your reward from God! Faroun replied, Perhaps you are deranged like that woman. No, said Aseeah, I am not deranged, but I believe in Him who is your Lord and mine, and Sovereign of the universe. Faroun then summoned Aseeah's mother and told her that her daughter was crazy, and ordered the mother to prevail on her to become infidel to the God of Moosâ, or he would cause her, Aseeah, to taste death. The mother obeyed, but to no purpose, wherefore Faroun caused the faithful Aseeah to be bound to four pins or stakes and tortured till she became a martyr. (Hyât-ul-Kuloob, vol. I., pp. 160, 161.)

## NOTE 109, p. 230.

Hijret—*Removal or flight*; that is, Mohammed's flight from Mekkah to Me-deenah, which constitutes the Mohammedan era, 15th July, A. D. 622. They reckon by the lunar computation, and the names of their months are, first, Moharrem, Sefer, Rabeëâ-ul-evvel, Rabeëâ-ul-akher, Jamâdy-ul-evvel, Jamâdy-ul-akher, Rejeb, Shâbân, Ramazân, Shavâl, Zeelkâdah, and Zeelhejah. Names of the days of the week: Yek-Shembah, (Sunday,) Doo-Shembah, Sah-Shembah, Chehar-Shembah, Penj-Shembah, Jumâh, Shembah, (Saturday.)

## NOTE 110, p. 233.

“Among the more commendable days is that of Ashûra, the tenth of Moharrem, which, though some writers tell us it was observed by the Arabs, and particularly the tribe of Koreish, before Mohammed's time, yet, as others assure us, that prophet borrowed both the name and the fast from the Jews; it being, with them, the tenth of the seventh month, or Tisri, and the great day of expiation commanded to be kept by the law of Moses. Al-Kazurî relates that when Mohammed came to Medina, and found the Jews there, fasted on the day of Ashûra, he asked them the reason of it; and they told him it was because on that day Pharaoh and his people were drowned, Moses, and those who were with him, escaping: whereupon he said that he bore a nearer relation to Moses than they, and ordered his followers to fast on that day. However, it seems, afterwards he was not so well pleased in having imitated the Jews herein; and therefore declared, that if he lived another year, he would alter the day, and fast on the ninth, abhorring so near an agreement with them.” (Sale's Preliminary Discourse, p. 122.)

The *Ashurah*, or first ten days of Moharrem, is the anniversary of the imâm Husayn's arrival at Kerbelâ, with the succeeding events till his death, which took place on the tenth. The unfortunate imâm was attacked and at length slain, with his family friends, by the troops of the sunnee khaleefah Yezeed. This mournful tragedy is theatrically represented by the Persians, who on these

occasions beat their breasts with a united stroke, and weep with as much enthusiasm as if the story were a recent event. People of distinction have the scenes enacted in the courts or yards of their houses, while crowds of several hundreds of people each assemble here and there in the bâzârs where they are harangued by the moollâs on the sufferings and martyrdom of their favorite imâm and his family. Never have I seen whole assemblies weep and sob with one voice and heart as on these occasions.

Such is the contagion of these melting sympathies, that Armenians, as I have been credibly informed, seldom approach as spectators, lest the tide of emotion should overwhelm them and they involuntarily weep for one whom with his friends and enemies they regard as foes altogether of the Christian faith.

The mesjids at this season are thronged with worshippers, among whom are crowds of women. During these days of excitement bands of fanatics sometimes run furiously through the streets, with daggers in their hands, with which they wound their own heads, while the streaming blood increases their frenzy. Such excesses, however, are limited. At night multitudes assemble in the courts of the principal mesjids, where naphta torches are lighted, and separating into two divisions, one shouts *HASAN!* the other responds *HUSAYN!* and thus they cry *HASAN! HUSAYN!*—*HASAN! HUSAYN!* both parties joining at intervals in a sort of chorus roar. Groups of boys in the day, with sticks in their hands, range themselves in two classes, one of which strikes the ground and cries *Hasan!* and the other gives a reciprocal stroke and shouts *Husayn!* This national enthusiasm perpetuated through so many generations is an evidence of the devotion of the sheeâhs to the family of Âly.

NOTE 111, p. 238.

“Keblah—*Any thing opposite.* That part to which people direct their face in prayer; (especially, Mecca; towards the Caaba, or temple, of which city the Mohammedans, in whatever quarter of the world they are, turn themselves when going to pray.”) (Richardson’s Dictionary, *in loc.*)

NOTE 112, p. 238.

Zikât—*A species of alms for the poor, or for religious uses obligatory on Musulmâns, amounting to a tenth, more or less, according to the article taxed and the liberality of the person. A particular account of this tax may be found in the Mishcat-ul-Masabih, (vol. I., p. 414, et seq.)*

NOTE 113, p. 238.

Tâlout and Jâlout—*King Saul and Goliath.* After the time of Moosâ the Benee Isrâcel committed many sins, and the Lord in anger caused the ark of the covenant to be carried to heaven. When Jâlout overcame them they besought their prophet Ishmuel [Samuel] to appoint them a king to fight their battles. Tâlout was appointed, and the ark, moreover, was sent down to them by the ministry of angels. The Lord then communicated to His prophet that he

would cause Jâloot to be slain by a man whom Moosâ's coat of mail would fit. Dâood was found to be the man.

When they were advancing against the enemy, Tâloot said to his army that the Lord would prove them by a stream they would pass : each one that did not drink, or drank no more than could be taken up in the palm of the hand, belonged to him, while the rest would be rejected. Sixty thousand drank, and only three hundred and thirteen refrained, with which little band Tâloot marched against Jâloot and his army. Dâood advanced against Jâloot, who was mounted on an elephant, with a crown on his head in the front of which was a radiant ruby. His army was drawn up on his right and left. Dâood, who had picked up three stones on the march, with his sling hurled one of them at the right wing of Jâloot's army. The stone killed every one it hit, and the whole wing fled. Another stone routed the left wing, and the third penetrated Jâloot's ruby and brain, and he fell and went to perdition. (Hyât-ul-Kuloob, vol. I., p. 215.)

NOTE 115, p. 253.

Hubel—*An idol*, (see p. 334.) “This idol of the ancient Arabians was surrounded by three hundred and sixty others, much smaller, and which were invoked as presiding over each day of the year.” (D'Herbelot, *sub voce*.) “Hubel represented the sun.” (Malte Brun, vol. I., p. 387.)

“There were no less than three hundred and sixty idols, equalling in number the days of their year, in and about the Caaba of Mecca, the chief of whom was Hobal, brought from Belka, in Syria, into Arabia by Amru Ebu Lohai, pretending it would procure them rain when they wanted it. It was the statue of a man made of red agate, which having by some accident lost a hand, the Koreish repaired it with one of gold ; he held in his hand seven arrows without heads or feathers, such as the Arabs used in divination.” (Sale's Preliminary Discourse, p. 41.)

NOTE 116, p. 255.

Azayr—*Ezra*. “This grievous charge against the Jews the commentators endeavor to support by telling us that it is meant of some ancient heterodox Jews, or else of some Jews of Medina, who said so for no other reason, than for that the law being utterly lost and forgotten during the Babylonish captivity. Ezra, having been raised to life after he had been dead one hundred years, dictated the whole anew to the scribes, out of his own memory ; at which they greatly marvelled, and declared that he could not have done it, unless he were the son of God. Al Beidawi adds, that the imputation must be true, because this verse was read to the Jews, and they did not contradict it ; which they were ready enough to do in other instances.” (Sale, vol. I., p. 380. Note.)

There is a curious account of Jeremiah, Ezra, and Daniel in the Hyât-ul-Kuloob, (vol. I., p. 291, *et seq.*) The above Note sufficiently illustrates the statement about Ezra.

NOTE 117, p. 259.

The Persian translation of this verse is, “Eat and drink till be manifest to you the white thread of morning from the black thread of night,”—that is,

from twilight to dawn. The Persian version of passages from the Korân, occurring in this work, often differs essentially from Sale, whom, with two or three exceptions, I quote as the only English authority in this matter, and generally correct, though leaning on sunnee authorities.

NOTE 118, p. 265.

“The Kainoka dwelt at Medina under the protection of the city: he seized the occasion of an accidental tumult, and summoned them to embrace his religion, or contend with him in battle. ‘Alas,’ replied the trembling Jews, ‘we are ignorant of the use of arms, but we persevere in the faith and worship of our fathers; why wilt thou reduce us to the necessity of a just defence?’ The unequal conflict was terminated in fifteen days; and it was with extreme reluctance that Mahomet yielded to the importunity of his allies, and consented to spare the lives of the captives. But their riches were confiscated, their arms became more effectual in the hands of the Musulmâns, and a wretched colony of seven hundred exiles was driven, with their wives and children, to implore a refuge on the confines of Syria. The Nadharites were more guilty, since they conspired in a friendly interview to assassinate the prophet. He besieged their castle three miles from Medina, but their resolute defence obtained an honorable capitulation; and the garrison, sounding their trumpets and beating their drums, was permitted to depart with the honors of war.

“The Jews had excited and joined the war of the Koreish: no sooner had the nations retired from the ditch, than Mahomet, without laying aside his armor, marched on the same day to extirpate the hostile race of the children of Koraidha. After a resistance of twenty-five days, they surrendered at discretion. They trusted to the intercession of their old allies of Medina; they could not be ignorant that fanaticism obliterates the feelings of humanity. A venerable elder, to whose judgment they appealed, pronounced the sentence of their death; seven hundred Jews were dragged in chains to the market-place of the city; they descended alive into the grave prepared for their execution and burial; and the apostle beheld with an inflexible eye the slaughter of his helpless enemies. Their sheep and camels were inherited by the Musulmâns; three hundred cuirasses, five hundred pikes, a thousand lances, composed the most useful portion of the spoil.

“Six days’ journey to the north-east of Medina, the ancient and wealthy town of Chaibar was the seat of the Jewish power in Arabia; the territory, a fertile spot in the desert, was covered with plantations and cattle, and protected by eight castles, some of which were esteemed of impregnable strength. The forces of Mohammed consisted of two hundred horse, and fourteen hundred foot: in the succession of eight regular and painful sieges, they were exposed to danger, and fatigue, and hunger, and the most undaunted chiefs despaired of the event. The apostle revived their faith and courage by the example of Âli, on whom he bestowed the surname of the Lion of God. Perhaps we may believe that a Hebrew champion of gigantic stature, was cloven to the chest, by his irresistible scymetar; but we cannot praise the modesty of romance, which represents him as tearing from its hinges the gate of a fortress, and wielding the ponderous buckler in his left hand. After the reduction of the castles, the town of Chaibar submitted to the yoke. The



chief of the tribe was tortured, in the presence of Mahomet, to force a confession of his hidden treasure. The industry of the shepherds and husbandmen was rewarded with a precarious toleration; they were permitted, so long as it should please the conquerer, to improve their patrimony, in equal shares, for his emolument and their own. Under the reign of Omar, the Jews of Chai-bar were transplanted to Syria; and the Caliph alleged the injunction of his dying master, that one and the true religion should be professed in his native land of Arabia." (Decline and Fall, ch. L.)

## NOTE 119, p. 265.

Tâghoot: "This word properly signifies *an idol*, or whatever is worshipped besides God; particularly the two idols of the Meccans, Allât and Al-Uzza; and also the devil, or any seducer." (Sale, vol. I., p. 226. Note.)

"An idol, a demon, or any thing worshipped (excepting Omnipotence), particularly an ancient idol at Mecca. Satan. A diviner, etc. (Richardson's Dictionary.)

## NOTE 120, p. 271.

Bismillah-ur-rahman-urraheem!—*In the name of God the compassionate, the merciful!* Bismeka Allah huma!—*In thy name, our God!*

## NOTE 121, p. 277.

"Makukas was governor of Egypt, under the Greek emperors. He submitted to the Saracen Amrou or Amer." (See Decline and Fall, ch. L.) Kay-sar—*Cæsar*—the Greek emperor Heraclius. Kesry—*Khosroo Purveez*—emperor of Persia.

## Note 122, p. 280.

Sir John Malcolm adds the following note to his account of *Khosroo*: "Khosroo Purveez was encamped on the banks of the Karasoo river when he received the letter of Mohammed. Enraged at being called upon by an Arabian of whose name he had probably never before heard, to renounce the religion of his fathers, he tore the letter and cast it into the Karasoo. For this action, the moderate author of the *Zeenut-ul-Tuarikh* calls him a wretch, and rejoices in his subsequent misfortunes. These impressions still exist. I remarked to a Persian, when encamped near the Karasoo, in 1800, that the banks of that river were very high, which must make it difficult to apply its waters to the purposes of irrigation. "It once fertilized the whole country," said the zealous Mahomedan, "but its channel sunk with horror from its banks, when that madman *Khoosroo*, threw our holy prophet's letter into its stream which has ever since been accursed and useless." (Malcolm's History of Persia, vol. I, p. 159. Note.)

## NOTE 123, p. 280.

Shâhinshâh—*King of kings*. This title is still assumed by the Persian monarchs. *Ajem* appears to be the Arabic name for Persia. This country is

still denominated Ajem by the Turks, while by the natives themselves and in their histories it is universally called Eerân.

NOTE 124, p. 280.

“Sheeruyah put to death and succeeded Purveez, but enjoyed his ill acquired crown only eight months, dying of melancholy.” (See Malcolm, vol. I., pp. 162, 163, where the name is written *Schirouch*.)

NOTE 125, p. 281.

Eesâ the false prophet appears to have been identical with Al Aswad, alias Aihâ-la, an apostate from Mohammedanism, who gained a party, but was put to death the night before Mohammed died. (Sale's Preliminary Discourse, p. 180.)

NOTE 126, p. 281

Himyâr—“*A district in Yemen*, the dialect of whose inhabitants was more agreeable and pure than that of the Koraysh; but the promulgation of the Koran, and the victories of Mohammed, gave the latter a triumph over the other.” (Malte Brun, vol. I., p. 395.)

NOTE 127, p. 286.

There is a sect in Persia, called *Āly-Allâhees*, who maintain that the Deity was incarnate in Āly, which is considered a blasphemous doctrine by the Orthodox.

The shecâhs relate that a man by the name of Noosary, addressing Āly as *divine*, was smitten to death for the blasphemy by the indignant hero. At the entreaty of the bereaved family Āly prayed that he might be restored to life, which was no sooner done, than Noosary, nothing daunted by his late grapple with the king of terrors, declared, O Āly, I believed you to be divine before, but now by your restoring me to life I know you to be Deity. From this man have sprung a sect called Noosarees, who maintain that Āly was an incarnation of the Deity. In the tribe of Lak, in the region of Kermanshah, is a large number of this sect. In the tribe of Hazarah, whose hordes are scattered about Kâbool and Kandahar, Noosarees or Āly-Allâhees are numerous. This information was given me by a moollâ of Sheerâz, a native of Kâbool and member of the Hazarah tribe.

It is said that a majority of the Loorees of Looristân are of this sect. A village called *Ilkhâche*, about twenty miles south of Tebreez, is peopled chiefly with Āly-Allâhees, who are also found among the Koords and elsewhere. The leading tenet of the sect—the divinity of Āly—is considered blasphemous by both shecâhs and sunnees.

All Persians, however, invoke Āly frequently, particularly when lifting a burden, or commencing anything difficult or adventurous. *Yâ Āly!*—O Āly! is a very common exclamation, and is sometimes inscribed as a motto on a shop or building. Dervishes, in their begging songs and calls, invoke Āly as often and as ardently as any saint in the calendar was ever appealed to.

## NOTE 123, p. 287.

The ardent temperament of the Arabs delights to express its various passions in poetical rhapsodies. Of this habit many examples occur in the Hyât-ul-Kuloob.

## NOTE 129, p. 290.

This form of address is of frequent occurrence in this work. Fida'et-shevem!—*May I be thy sacrifice!*—is the common introduction of a petition or letter from a Persian to his prince. The equivalent Turkish phrase—*Korbân olım*—is used by the Azerbijânees to a superior, as a preface to all urgent requests.

## NOTE 130, p. 302.

The imâm Rezâ being asked which of the three accounts was correct, namely, whether Adam ate of wheat, or grapes, or envy, replied that all were true; for as the trees of paradise bear different fruits, so that of which Adam ate, though forbidden to do so by his Creator, bore wheat and grapes. He also envied the superior rank of Mohammed and his family, whose names he beheld on the pillars of the empyrean. He was warned against this envy by the Most High, but yielding to it, Shaytân was permitted to tempt him to eat of the forbidden fruit, and Havâ, looking with an eye of envy towards Fâtimah, fell into the same transgression. (Hyât-ul-Kuloob, vol. I., p. 34.)

## NOTE 131, p. 302.

Akabah, among a variety of meanings, signifies a *mountain, hill or eminence*, especially the steep and difficult part of such height. An Akabah is mentioned in Mekkah, (page 220,) which probably was only an elevated portion of that city. The Akabah mentioned here appears to have been the mountain range east of the gulf of Akabah, or eastern bay of the Red Sea. Near the northern extremity of this bay were Elath or Aylah and a place called Akabah.

## NOTE 132, p. 307.

Some of the tribes mentioned in this list were in Arabia, some in Syria, and others in Africa. Their "kings" were only chiefs. Habeshah, or Abyssinia, was indeed a nation whose monarch might properly rank with kings; the rest were governors or chiefs. Some of them are noticed in Sale's Preliminary Discourse, (page 70.)

## NOTE 133, p. 308.

The general sentiment of this address is expressed in surah 59 : 22-24, and in surah 61 : 6, namely: "He *is* God, besides whom there is no God; who knoweth that which is future, and that which is present: he *is* the most Merciful; he *is* God, besides whom there is no God: the King, the Holy, the

Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the Most High. Far be God exalted above *the idols* which they associate *with him!* He is God, the Creator, the Maker, the Former. He hath most excellent names. Whatever *is* in heaven and earth praiseth him: and He is the Mighty, the Wise."

"And when Jesus the son of Mary said, O children of Israel, verily I am the apostle of God *sent* unto you, confirming the law which *was delivered* before me, and bringing good tidings of an apostle who shall come after me, and whose name *shall be* Ahmed." (See page 313, where Fârkaleet is called Ahmed.)

NOTE 134, p. 308.

Fârân or Paran, Gen. 21: 31. Name of a mountain of the Midianites, in Arabia, which was reduced to powder in view of the majesty of God. (D'Herbelot, p. 315.)

NOTE 135, p. 309.

Dujâl: "This word signifies properly in Arabic *a liar*, or *impostor*, and is the title which the Mohammedans give to their Anti-Christ or Meseeh-ul-Dujâl. They think he will come at the end of the world, and be mounted on an ass, and that Jesus Christ will descend to combat and slay him." (D'Herbelot, p. 258. Article Daggiâl.)

"The Muslemâns will conquer the countries of Greece, after which they will not be thrown into commotions, and Constantinople will be taken. And whilst the Musulmâns shall be dividing the plunder, having hung up their swords upon the olive tree, all of a sudden, the devil will call out, Verily Dajjal has attacked your wives and children, in your absence. Then, on hearing this, the Muslemâns will come out of the city, and this information of devils will be false: but when they enter Syria, Dajjal will come out, and whilst the Muslemâns shall be preparing their implements of war, and dressing their ranks, all on a sudden, prayers will begin, and Jesus son of Mary will come down, and act as imâm to them. And when Dajjal, this enemy of God, shall see Jesus, he will be near dissolving away, like salt in water. And if Jesus lets him alone, verily, he will melt and perish, and God will kill him by the hand of Jesus; and he will show to the people the blood of Dajjal upon his lance." (Mishcat-ul-Masabih, vol. II., p. 551.)

Dujâl, say the Persians, will have but one eye and one eyebrow; he will rise out of a well or pit at Isfahân in a time of famine; be mounted on an ass whose step will reach from country to country. He will have an oven on his ass from which he will throw off bread in a cloud, while gold coin will drop in a stream from the mouth of the ass, whose excretions will be dates. In this way Dujâl will soon turn the world to himself and infidelity. Mâhdy will then appear, and Christ descend, by whom Dujâl will be slain, and the world, purified from evil, will be restored to a paradisaal state.

NOTE 136, p. 309.

Musaylemah: "In the fertile province of Yemâmah, between the Red Sea and the Gulf of Persia, in a city not inferior to Medina itself, a powerful chief,

(his name was Moseilama,) had assumed the character of a prophet, and the tribe of Hanifa listened to his voice. A female prophetess was attracted by his reputation: the decencies of words and actions were spurned by these favorites of heaven, and they employed several days in mystic and amorous converse. An obscure sentence of his Korân, or book, is yet extant; and, in the pride of his mission, Moseilama condescended to offer a partition of the earth. The proposal was answered by Mahomet with contempt: but the rapid progress of the imposter awakened the fears of his successor: forty thousand Moslems were assembled under the standard of Caled, and the existence of their faith was resigned to the event of a decisive battle. In the first action they were repulsed with the loss of twelve hundred men; but the skill and perseverance of their general prevailed: their defeat was avenged by the slaughter of ten thousand infidels, and Moseilama himself was pierced by an Ethiopian slave with the same javelin which had mortally wounded the uncle of Mahomet." (Decline and Fall, ch. L.)

"The uncle of Mahomet," above mentioned, was Hamzah. (See the story of his being slain by Vâshy, page 253.) (For a corresponding account, see Sale's Preliminary Discourse, p. 179.)

"Khardy or Kerdje, according to the Arabians, is the same canton which has Yemama for its capital, a place of great note since the days of Mahomet, as the residence of the rival prophet Moseilama." (Malte Brun, vol. I., p. 388.)

NOTE 137, p. 315.

It is related that God sent one hundred and twenty-four thousand prophets, to whom were communicated one hundred and twenty-four divine books. (Hyât-ul-Kuloob, vol. I., p. 3.)

NOTE 138, p. 320.

Injeel. The Musulmâns say that Jesus Christ carried his Injeel or *Gospel* back to heaven, and that the Gospel now held by Christians is a fabrication of his followers. It is vain to demand proof of this fable.

NOTE 139, p. 324.

Yoonas—*Jonah*. The imâm Sâduk relates that the Most High never stayed the punishment of any people after its signs appeared, except for the people to whom Yoonas was sent. Having summoned them to islâm, and been rejected, he invoked a curse upon them notwithstanding one of the two believers among them dissuaded him from the imprecation. This believer remained with the people, but the other, with Yoonas, left the city. When the day arrived on which divine wrath was to descend, the believer induced the people to go out to the country, taking with them their animals, and humble themselves before God and supplicate His mercy. This repentance was accepted and the people spared. Yoonas returning to see how the people had been destroyed, found them at their employments, and becoming very angry that his imprecation had been averted, he went to the sea and embarked, but the vessel being stopped by a monstrous fish, the terrified sailors cast lot



for the sinner, and Yoonas being taken, was cast into the mouth of the fish. After being carried through various seas he was brought up the Dujlah, or Tigris, and thence carried down through the earth, where he had an interview with Karoon or Korah. He was at last, at his prayer, delivered from the fish. The story of his shade follows, and complaining at its removal, he is at length taught by the Most High the value of mercy. (Hyât-ul-Kuloob, vol. I., p. 301.)

## NOTE 140, p. 324.

Kâroon or Korah, Gen. 16. He is said by some to have been the cousin of Moosâ, and vastly rich. After the passage of the Red Sea, when the Israelites were repenting of their disobedience in not attacking the Amalekites, Kâroon would not join in their penitence. Moosâ expostulated with him, but was derided, and when he sat down in the shade of Kâroon's tent the wretch ordered some ashes and water to be thrown on him. Moosâ was excessively exasperated, and called on the Lord to avenge him if he was a prophet of the Most High. Every thing was then submitted to Moosâ's order, and Kâroon was swallowed up by the earth. (Hyât-ul-Kuloob, vol. I., p. 186.)

## NOTE 141, p. 330.

“The pilgrims, being arrived at Mecca, immediately visit the temple, and then enter on the performance of the prescribed ceremonies, which consist chiefly in going in procession round the Caaba, in running between the Mounts Safâ and Merwâ, in making the station on Mount Arafât, and slaying the victims, and shaving their heads in the valley of Mina.

“In compassing the Caaba, which they do seven times, beginning at the corner where the black stone is fixed, they use a short, quick pace the three first times they go round it, and a grave, ordinary pace the four last; which, it is said, was ordered by Mohammed, that his followers might show themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Medina had rendered them weak. But the aforesaid quick pace they are not obliged to use every time they perform this piece of devotion, but only at some particular times. So often as they pass by the black stone, they either kiss it, or touch it with their hand and kiss that.

“The running between Safâ and Merwâ is also performed seven times, partly with a slow pace, and partly running, for they walk gravely till they come to a place between two pillars; and there they run, and afterwards walk again, sometimes looking back, and sometimes stopping, like one who has lost something, to represent Hagar seeking water for her son; for the ceremony is said to be as ancient as her time.

“On the ninth of Dhul'hajja, after morning prayer, the pilgrims leave the valley of Mina, whither they come the day before, and proceed in a tumultuous and rushing manner to Mount Arafât, where they stay to perform their devotions till sunset: then they go to Mozdalifa, an oratory between Arafât and Mina, and there spend the night in prayer and reading the Korân. The next morning by daybreak they visit al Masher al harâm, or the sacred monument, and departing thence before sunrise, haste by Batn Mohasser to the valley of Mina, where they throw seven stones at three marks or pillars, in

imitation of Abraham, who, meeting the devil in that place, and being by him disturbed in his devotions, or tempted to disobedience, when he was going to sacrifice his son, was commanded by God to drive him away by throwing stones at him; though others pretend this rite to be as old as Adam, who also put the devil to flight in the same place, and by the same means.

“This ceremony being over, on the same day, the tenth of Dhul’hajja, the pilgrims slay their victims in the said valley of Mina, of which they and their friends eat part, and the rest is given to the poor. These victims must be either sheep, goats, kine, or camels; males, if of either of the two former kinds, and females if of either of the latter, and of a fit age. The sacrifices being over, they shave their heads and cut their nails, burying them in the same place; after which the pilgrimage is looked on as completed, though they again visit the Caaba, to take their leave of that sacred building.

“The above mentioned ceremonies, by the confession of the Mohammedans themselves, were almost all of them observed by the pagan Arabs many ages before their prophet’s appearance; and particularly the compassing of the Caaba, the running between Safâ and Merwâ, and the throwing of the stones in Mina; and were confirmed by Mohammed, with some alterations in such points as seemed most exceptionable: thus, for example, he ordered that when they compassed the Caaba, they should be clothed; whereas before his time they performed that piece of devotion naked, throwing off their clothes as a mark that they had cast off their sins, or as signs of their disobedience towards God.” (Sale’s Preliminary Discourse, pp. 127, 128.)

## NOTE 142, p. 330.

“The celebrated black stone is set in silver, and fixed in the south-east corner of the Caaba, being that which looks towards Basra, about two cubits and one-third, or, which is the same thing, seven spans from the ground. This stone is exceedingly respected by the Mohammedans, and is kissed by the pilgrims with great devotion, being called by some the *right hand of God on earth*. They fable that it is one of the precious stones of paradise, and fell down to the earth with Adam, and being taken up again, or otherwise preserved at the deluge, the angel Gabriel afterwards brought it back to Abraham when he was building the Caaba. It was at first whiter than milk, but grew black long since by the touch of a menstruous woman, or, as others tell us, by the sins of mankind, or rather by the touches and kisses of so many people; the superficies only being black, and the inside still remaining white. The Karmatians, a sect which arose 278 of the Hijret, (A. D. 891.) carried off this stone, and kept it twenty-two years, and then sent it back.” (Sale’s Preliminary Discourse, p. 125.)

## NOTE 143, p. 332.

Arafât—*Knowledge*. “A mountain near Mecca, [eight or ten miles distant,] so called because Adam there met and knew his wife after a very long separation. Yet others say that Gabriel, after he had instructed Abraham in all the sacred ceremonies, coming to Arafât, there asked him if he *knew* the ceremonies which had been shown him; to which Abraham answering in the affirmative, the mountain had thence its name.”

“Al Masher al harâm is a mountain in the farther part of Mozdalifa, where it is said Mohammed stood praying and praising God, till his face became extremely shining.” (Sale’s Korân, vol. I., p. 216, 217. Notes.)

NOTE 144, p. 334.

The sheeâhs perform the pilgrimage in large numbers annually in their own proper persons. I fancy the license to do it by proxy is not much used. The number of pilgrims from Persia of course varies in different years. Meerza Sayyid Âly of Sheerây, the Persian assistant of the lamented martyr in translating the New Testament, told me he thought the annual company of Persian pilgrims to Mekkah exceeded two thousand. At Tebreez I have received the same general estimate, and it may be an approximation to the average number. From the northern parts of Persia the pilgrimage is reckoned to occupy a year, and is attended with much expense, fatigue and danger.

The other subject, that of taking concubines for a limited period, is a practical affair with the Persians, who do not doubt its lawfulness. For example, a merchant of Tebreez leaves his family and visits Isfahân or Meshid for purposes of trade which detain him there some months or years. If he chooses and finds a woman content to live with him a limited time, the arrangement is made according to prescribed rules and the payment or promise to the woman of a sum agreed on by them. The man is held responsible to a certain degree for the support of offspring that may follow such a union. After the stipulated period has elapsed, both parties are independent of each other. A woman of this class, which enjoys little respect, is called mutâh.

NOTE 145, p. 334.

Âly’s inauguration to the klâlâfat at this time and place is confidently maintained by the sheeâhs, who affirm that even the sunnees do not deny it. The Mishcat-ul-Masabih, which is occasionally quoted in these Notes, is a sunnee collection of Mohammedan traditions. In the second volume, pages 780, 781, is the following allusion to the day of Ghadeerkhom. “Zaid-ibn-Arkum said, ‘One day his majesty [Mohammed] stood up to repeat the *Khutfah* in the middle of us at *Ghadiz Khum*, praised and glorified God, and gave us advice, and reminded us of God’s rewards and punishments; then said, ‘Take heed, O men! I am only human; it is near that the angels of death will come to take my soul; and I will accept the order of my cherisher, and I shall leave two precious things with you; the first of them the book of God in which is explained the straight road, and an explanation of actions by which the place of one’s wishes may be easily attained; then act by it, and seize it ardently.’” Zaid says, “then his majesty was the means of our acting by the book of God, and gave us a desire for it.” After that, his majesty said, “the second are the people of my house; I remind you of God’s punishments, if you offend in your duty to them.” (And in one tradition it is thus that his majesty said, “the book is God’s rope; whoever follows it and acts by it, shall be on the right road, and whoever abandons it shall stray.”) (Mishcat-ul-Masabih, vol. II., pp. 780, 781.)

## NOTE 146, p. 335.

The white of his armpits: This is often quoted by the Persians, whose coats are open under the arm, which, when raised, exposes the shirt in that place.

## NOTE 147, p. 336.

Ruh, or Ruh-ul-Kudoos—*The Holy Spirit*—is here mentioned in contradistinction to the angels, implying that He is a Being different from them and more exalted.

## NOTE 148, p. 339.

Sale's translation of verse 11, surah 36, is inadmissible here. He renders it thus: "And every thing do we set down in a plain register." In many instances he differs from the Persians, who have a version of the Korân in their own language, which they interline in red ink. I have followed the interpretation given in the traditions.

## NOTE 149, p. 341.

Many texts, as the Korân now stands, are quoted by the sheeâhs in favor of Āly, but they insist that some plain passages about Āly's preëminence were rejected by Abubekr and the other publishers.

"When Mohammed died, he left his revelations in disorder and not digested into the method, such as it is, which we now find them in. This was the work of his successor, Abu Becr, who considering that a great number of passages were committed to the memory of Mohammed's followers, many of whom were slain in their wars, ordered the whole to be collected, not only from the palm-leaves and skins on which they had been written, and which were kept between two boards or covers, but also from the mouths of such as had gotten them by heart. And this transcript when completed he committed to the custody of Hafsa, the daughter of Omar, one of the prophet's widows.

"In the thirtieth year of the Hejra, Othmân being then Khalif, and observing the great disagreement in the copies of the Korân in the several provinces of the empire, those of Irâk, for example, following the reading of Abu Musa al Ashari, and the Syrians that of Maedâd Ebu Aswad, he, by advice of the companions, ordered a great number of copies to be transcribed from that of Abu Becr, in Hafsa's care, under the inspection of Zeid Ebu Thabet, Abdallah Ebu Zobair, Saïd Ebu-ul-As, and Abd'abrahmân Ebu al Hâreth the Makhzumite; whom he directed that wherever they disagreed about any word, they should write it in the dialect of the Koreish, in which it was at first delivered. These copies when made were dispersed in the several provinces of the empire, and the old ones burnt and suppressed." (Sale's Preliminary Discourse, pp. 80, 81.)

## NOTE 150, p. 354.

"O Prophet, why holdest thou that to be prohibited which God hath allowed thee, seeking to please thy wives; since God is inclined to forgive, and

merciful? God hath allowed you the dissolution of your oaths: and God is your master, and he is knowing and wise." (Surah 66: 1, 2.)

"Mohammed having lain with a slave of his named Mary, of Coptic extract (who had been sent him as a present by al Mokawkas, governor of Egypt), on the day which was due to Ayesha, or to Hafsa, and, as some say, on Hafsa's own bed, while she was absent, and this coming to Hafsa's knowledge, she took it extremely ill, and reproached her husband so sharply, that, to pacify her, he promised, with an oath, never to touch the maid again: and to free him from the obligation of this promise was the design of the chapter." (Sale's Korân, vol. II., p. 345. Note.)

"One of his wives, Hafsa, the daughter of Omar, surprised him on her own bed, in the embraces of his Egyptian captive: she promised secrecy and forgiveness: he swore that he would renounce the possession of Mary. Both parties forgot their engagements, and Gabriel again descended with a chapter of the Korân, to absolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamors of his wives. In a solitary retreat of thirty days, he labored alone with Mary, to fulfil the commands of the angel. When his love and revenge were satiated, he summoned to his presence his eleven wives, reproached their disobedience and indiscretion, and threatened them with a sentence of divorce, both in this world and in the next—a dreadful sentence, since those who had ascended the bed of the prophet were forever excluded from the hope of a second marriage." (Decline and Fall, ch. L.)

NOTE 151, p. 361.

Accounts respecting Lokmân are various. Some affirm he was simply a wise man, while others insist that he was a prophet. He is said to have been the son of the sister or the aunt of Iyôob, [Job,] and lived till the time of Dâood. He was unaffected by worldly gains and losses, and remarkable for profound and useful thought. He had many wives and children. Angels being sent down to him were astonished at his wisdom. One night when he was asleep the Most High sent the lights of wisdom upon him, which enveloped him from head to foot, and he became the wisest of men in his age. (Hyât-ul-Kuloob, vol. I., p. 297.)

NOTE 152, p. 362.

"When a corpse is laid in the grave, they say he is received by an angel, who gives him notice of the coming of the two Examiners, which are two black livid angels, of a terrible appearance, named Mouker and Nakir. These order the dead person to sit upright, and examine him concerning his faith, as to the unity of God and the mission of Mohammed: if he answer rightly, they suffer the body to rest in peace, and it is refreshed by the air of paradise; but if not, they beat him on the temples with iron maces, till he roars out for anguish so loud, that he is heard by all from east to west, except men and genii. Then they press the earth on the corpse, which is gnawed and stung till the resurrection by ninety-nine dragons with seven heads each: or, as others say, their sins will become venomous beasts, the grievous ones stinging like



dragons, the smaller like scorpions, and the others like serpents — circumstances which some understand in a figurative sense.” (Sale’s Preliminary Discourse, p. 90.)

Mohammed borrowed largely from the Jews, notwithstanding his aversion to that people, some of whom embraced islâm, and of course, furnished the means of his becoming acquainted with the opinions of their brethren. In an account of the Jews of Barbary inserted in the Jewish Expositor for 1817, (page 344,) it is said they believe “a good angel stands at the right hand of every Jew, to register his good actions, and to set down the particulars wherein he doth well. And at the left hand of the same Jew, stands a bad angel, and keeps an account of whatsoever he doth amiss. And when the Jew dies, those angels bring in accounts of all that he hath done when alive. And the good angel pleads in behalf of the deceased the good deeds, as the bad angel doth the contrary. And according to the accounts these two angels give in of his behavior, the departed Jew is punished or rewarded by another sort of angels appointed for that purpose.”

NOTE 153, p. 365.

*The scales:* There is no contradiction among Musulmâns respecting the tenet of the scales in which actions are weighed at the judgment. They are repeatedly mentioned or alluded to in the Korân. All of good weight will be saved, but those found wanting will be lost. The prophet said that the individual books of actions would be weighed. Some say that good acts will be represented by forms of light, and bad acts by forms of darkness, and these will be weighed against each other. Opinions on this subject are different. Some, both sheeâhs and sunnees, believe that the scales are but a figure for divine justice. (Hak-ul-Yakeen, p. 183.)

NOTE 154, p. 365.

When the day of judgment arrives, mankind will appear to be questioned and judged, and they will experience great anxiety. They will be arraigned before the divine throne, and the Most High will address them. The first of all creatures that will be summoned will be Mohammed-bin-Abdullah, the Koraish Arab sayyid, who will be stationed on the right of the divine throne [i. e., the right hand of one fronting it, really the left of the throne]. Then the imâm Aly-bin-Abutâlîb will be summoned and stationed on the left of the prophet. Next the imâms and offspring and sect of the prophet will be arranged on the left of the commander of the faithful. All the other prophets, from the first to the last, with their respective sects, will then be summoned and arranged on the left [rather the right] of the divine throne. The first individual that will be summoned for judgment will be the divine pen, which will be arraigned before the divine throne in a human form, and the Most High will demand if he wrote on the tables of divine decrees what was commanded; to which the pen will answer, Yes. The Most High will demand, Who will testify for thee to this? The pen will reply, Can one of thy creatures, O Lord, have information which thou hast not? The Most High will rejoin, Your evidence is complete. The table of decrees will then be summoned, and come in

human form and stand by the pen and testify that what was commanded had been written upon it and communicated to Isrâfeel, who will then be arraigned in human form beside the pen and table. Isrâfeel will testify to the fidelity of the table, and that what was communicated to him he had imparted to Jibrâeel, who will next be arraigned beside Isrâfeel, and testify to that angel's faithfulness, and that he, Jibrâeel, had announced the divine commands to all the prophets, and delivered to them the divine books.

Then first of all the sons of Adam, Mohammed will be summoned, and God will give him a place near His throne, and no one on that day will enjoy similar distinction. The Lord of glory will then demand of him if Jibrâeel communicated to him all the annunciations, books, and wisdom he was charged to do, to which the prophet will reply in the affirmative, and that he had imparted the same to his sect. The Most High will demand, Who is your witness to these things? He will answer, Thou, O Lord, art my witness; and the angels and the good of my sect are witnesses, but thy testimony is sufficient. The angels will then be summoned and testify to the fidelity of the prophet, and his sect, next arraigned, will corroborate the same. The Lord of glory will then demand if he appointed a khaleefah in his place, to which he will reply that he had constituted his brother Āly-bin-Abutâlib his khaleefah, who was the best of his sect, and whom they were to follow and obey till the judgment. Āly will then be summoned and testify how the sect revolted against him, after the prophet's departure, and weakened and nearly killed him; that he then fought against them, according to divine command, till he was slain. The several imâms will then be summoned and undergo a similar examination.

Another tradition declares that Nooh will be the first interrogated at the judgment, which the compiler adds may refer to the first after Mohammed.

When a believer is arraigned for judgment the book of his deeds will be placed in his right hand, and his examination be between himself and God alone. When approved, he will return to his companions rejoicing. But the wicked will have the record of their doings put in their left hand, and their trial will be open and manifest to all.

The imâm Sâduk said, you may number your respirations before your account at the judgment will be completed. Verily, at the judgment there will be fifty periods, each the space of a thousand years of earth. (Iâk-ul-Yakecn, pp. 187-199.)

NOTE 155, p. 366.

Koofah. "*Coufah* is a city of Chaldea or Babylonian Irak, and is situated on the right bank of the Euphrates, in thirty-one and a half degrees north latitude, four days' journey from Bagdad. Khondemir, in his Life of Omar the Second Khalife, says that when in the seventeenth year of the Hijret, Saad the son of Abu Vacaz, after gaining the battle of Cadesie, taking the royal city of Madain, and conquering the whole Persian empire, wrote to Omar that the Arabs could not endure the air of Madain, and asked permission to build another city on the same river and nearer Arabia. The Khalife granted permission, and because the houses were made of reeds and rushes, covered with earth, the town was named *Coufah*, which signifies those things in Arabic. The Persians, however, say that this city was founded by Houschenk, the first

of the Pisehdadims. Be this as it may, Ab ul Abbas Saffah, first Khalife of the Abbassides, made this the royal seat and capital of his empire. But he soon abandoned it, since which time it has fallen into ruins, and is now distinguished only for the neighboring sepulchre of Âli, which the Schiites visit with great devotion. The Musulmâns have a tradition that Noé embarked in the ark at Coufah, and that the serpent that tempted Eve was banished to this city, which story was apparently invented because the Coufites are extremely quarrelsome and seditious.

“Coufah was quite celebrated in the first ages of the Musulmâns. The most ancient characters known among the Arabs are called *Coufic*, from this city, which has produced a vast number of authors, particularly of doctors in Mohammedan law, whose authority is great.” (D’Herbelot, pp. 254, 255.)

## NOTE 156, p. 372.

Safrau or Zipporah. She made war on Yooshâ, and, mounted on a camel-leopard, victory inclined to her standard in the first part of the day, but Yooshâ at length triumphed and took her prisoner. He was advised to torture her, but for Moosâ’s sake he treated her with respect and kindness. (Hyât-ul-Kuloob, vol. I., p. 199.)

## NOTE 157, p. 373.

Khizr was a prophet contemporary with Moosâ and Zoolkarnayn. He excelled Moosâ in spiritual or mystical wisdom. Every barren spot on which he seated himself became verdant, and every dry stick against which he leaned blossomed. He was a friend of Zoolkarnayn and attended him in his search for the fountain of life. At length they came to a place where were three hundred and sixty springs, and Zoolkarnayn sent as many men, of whom Khizr was one, to wash, each one, a dry salt fish in a separate spring and return. The fish of Khizr, on being immersed in the fountain to which he repaired, was restored to life and escaped from his hand, and to recover it he threw himself into the spring, but the fish was not to be taken again. However, he drank of the water, which was the very fountain of life, and in consequence will not die till Isrâfeel sounds the last trumpet. Khizr and Ilyâs meet at every season of the pilgrimage. (Hyât-ul-Kuloob, vol. I., p. 189. See also Korân, vol. II., p. 93, surah 18.)

## NOTE 158, p. 375.

“The greater signs [of the judgment] are:

“1. The sun’s rising in the west, which some have imagined it originally did.

“2. The appearance of the beast, which shall rise out of the earth, in the temple of Mecca, or on Mount Safâ, or in the territory of Tâyef, or some other place. This beast, they say, is to be sixty cubits high; though others, not satisfied with so small a size, will have her reach to the clouds and to heaven, when her head only is out; and that she will appear for three days, but show only a third part of her body. They describe this monster, as to her form,

to be a compound of various species, having the head of a bull, the eyes of a hog, the ears of an elephant, the horns of a stag, the neck of an ostrich, the breast of a lion, the color of a tiger, the back of a cat, the tail of a ram, the legs of a camel, and the voice of an ass. Some say this beast is to appear three times in several places, and that she will bring with her the rod of Moses, and the seal of Solomon; and being so swift that none can overtake or escape her, will with the first, strike all the believers on the face, and mark them with the word *Mūmen*, i. e., believer; and with the latter will mark the unbelievers on the face likewise, with the word *Cāfer*, i. e., infidels, that every person may be known for what he really is. They add that the same beast is to demonstrate the vanity of all religions except *islām*, and to speak Arabic. All this stuff seems to be the result of a confused idea of the beast in the Revelations.

“3. War with the Greeks, and the taking of Constantinople by seventy thousand of the posterity of Isaac, who shall not win that city by force of arms, but the walls shall fall down while they cry out, *There is no God but God: God is most great!* As they are dividing the spoil, news will come to them of the appearance of Anti-Christ; whereupon they shall leave all, and return back.

“4. The coming of Anti-Christ whom the Mohammedans call *al Masih al Dajjāl*, i. e., the false or lying Christ, and simply *al Dajjāl*. He is to be one-eyed, and marked on the forehead with the letters *C. F. R.*, signifying *Cāfer* or infidel. They say that the Jews gave him the name of *Messiah Ben David*, and pretend he is to come in the last days, and to be lord both of the land and sea, and that he will restore the kingdom to them. According to the traditions of Mohammed he is to appear first between *Irāk* and *Syria*, or, according to others, in the province of *Khorasân*; they add that he is to ride on an ass; that he will be followed by seventy-thousand Jews of *Isphân*, and continue on earth forty days, of which one will be equal in length to a year, another to a month, another to a week, and the rest will be common days; that he is to lay waste all places, but will not enter *Mecca* or *Medina*, which are to be guarded by angels; and that at length he will be slain by *Jesus*, who is to encounter him at the gate of *Lud*. It is said that Mohammed foretold several Anti-Christ, to the number of about thirty; but one of greater note than the rest.

“5. The descent of *Jesus* on earth. They pretend that he is to descend near the white tower to the east of *Damascus*, when the people are returned from the taking of Constantinople; that he is to embrace the Mohammedan religion, marry a wife, get children, kill Anti-Christ, and at length die after forty years', or, according to others, twenty-four years' continuance on earth. Under him they say there will be great security and plenty in the world, all hatred and malice being laid aside: when lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt.

“6. War with the Jews, of whom the Mohammedans are to make a prodigious slaughter, the very trees and stones discovering such of them as hide themselves, except only the tree called *Gharkad*, which is the tree of the Jews.

“7. The eruption of *Gog* and *Magog*, or, as they are called in the East, *Yâjuj* and *Mâjuj*; of whom many things are related in the *Korân* and the traditions of Mohammed. These barbarians, they tell us, having passed the lake of

Tiberias, which the vanguard of their vast army will drink dry, will come to Jerusalem and there greatly distress Jesus and his companions, till at his request, God will destroy them, and fill the earth with their carcasses, which after some time God will send birds to carry away at the prayers of Jesus and his followers. Their bows, arrows, and quivers, the Moslems will burn for seven years together; and at last God will send a rain to cleanse the earth and to make it fertile.

“8. A smoke which shall fill the whole earth.

“9. An eclipse of the moon. Mohammed is reported to have said that there would be three eclipses before the last hour; one to be seen in the East, another in the West, and the third in Arabia.

“10. The returning of the Arabs to the worship of Allât and at Uzza, and the rest of their ancient idols, after the decease of every one in whose heart there was faith equal to a grain of mustard seed, none but the very worst of men being left alive. For God, they say, will send a cold odoriferous wind, blowing from Syria Damascena, which shall sweep away the souls of all the faithful, and the Korân itself, so that men will remain in the grossest ignorance for one hundred years.

“11. The discovery of a vast heap of gold and silver by the retreating of the Euphrates, which will be the destruction of many.

“12. The demolition of the Caaba, or temple of Mecca, by the Ethiopians.

“13. The speaking of beasts and inanimate things.

“14. The breaking out of fire in the province of Hejâz; or, according to others, in Yaman.

“15. The appearance of a man of the descendants of Kahtân, who shall drive men before him with his staff.

“16. The coming of the Mahdi, or director, concerning whom Mohammed prophesied that the world should not have an end till one of his own family should govern the Arabians, whose name should be the same with his own name, and whose father's name should also be the same as his father's name, and who should fill the earth with righteousness. This person the Shiites believe to be now alive, and concealed in some secret place till the time of his manifestation: for they suppose him to be no other than the last of the twelve imâms, named Mohammed Abul'kasem as their prophet was, and the son of Hassan al Askeri, the eleventh of that succession. He was born at Sermanrai, in the two hundred and fifty-fifth year of the Hejra. From this tradition, it is to be presumed, an opinion pretty current among the Christians took its rise, that the Mohammedans are in expectation of their prophet's return.

“17. A wind which shall sweep away the souls of all who have but a grain of faith in their hearts, as has been mentioned under the tenth sign.” (Sale's Preliminary Discourse, pp. 93, 94.)

NOTE 159, p. 375.

The liver is often spoken of by the orientals where a European would say *heart*.

NOTE 160, p. 377.

“Al Kadr—*The night of dignity*. “Verily we sent down the Korân in the night of al Kadr.” (Surah 97: 1.)



“The word al Kadr signifies *power* and *honor*, or *dignity*, and also the *divine decree*: and the night is so named either from its *excellence* above all other nights in the year, or because, as the Mohammedans believe, the *divine decrees* for the ensuing year are annually on this night fixed and settled, or taken from the *preserved table* by God's throne, and given to the angels to be executed.” (Sale, vol. II., p. 394.) The dignity or excellence of this night is considered to be enhanced by both these circumstances.

## NOTE 161, p. 378.

“Bakāh signifies *place*, *kâravânsērây*, *mesjid*, *etc.* It here means the mesjid of Mohammed in Medeenah.

“Velid, 6th Khalife of the race of Omniades, caused the mosque where is the sepulchre of Mahomet to be rebuilt in the year 88 of the Hijret [A. D. 706,] and made it much more magnificent than before.” (D'Herbelot, p. 577.)

## NOTE 162, p. 380.

Kubâ: This mesjid was in the suburbs of Medeenah. Mohammed built it on his arrival there before entering the city. (Sec p. 231.)

# GENEALOGY, ETC.

*Mohammed's Genealogy.*

Mo'ham'med  
 Ābd'ul'lah  
 Ābd'ul'mu'ta'lib  
 Hā'shim  
 Abd'a'min'âf  
 Ka'sy  
 Ka'lâb  
 Mer'rah  
 Lovay  
 Ghâlib  
 Ka'her  
 Mâ'lik  
 Al'na'zar  
 Ka'nâ'nah  
 Hêz'ee'mah  
 Mûd'ra'kâh  
 Il'yâs  
 Mûzr  
 Na'zâr  
 Mâd  
 Ād'nân  
 Ād  
 Āder  
 Al'ye'sâ  
 Al'ham'ye'sâ  
 Salâmân  
 Al'bin'et  
 Ham'el  
 Kay'dâr  
 Is'mâ'eel  
 Ib'râ'heem-ul-Kha'leel  
 Tâ'rikkh  
 Nâ'khor  
 Sha'rugh  
 Ar'ghoo  
 Tâ'ligh  
 Au'ber  
 Shâ'likh  
 Ar'fah'shed  
 Sâm  
 Nooh  
 Mal'ik  
 Me'tu'sha'lakh  
 Ākh'nookh  
 Al'bâ'riz  
 Mah'lâ'eel  
 Kêe'nân  
 Ān'oosh  
 Shays  
 Ādam

*List of Imâms.*

Āl'y  
 Has'an  
 Hûs'ayn  
 { Āl'y-bin-ul-Hûs'ayn or  
 { Zayn-ul-Au'bid'een  
 Mo'ham'med Bâ'ker  
 Jâf'er-e-Sâ'duk  
 Moo'sâ Kâ'zim  
 Āl'y-bin-Moo'sâ-ul-Rê'zâ  
 Mo'ham'med Tak'y  
 Āl'y Nak'y  
 Has'an-As'ker'ee  
 { Mâh'dy or  
 { Sâ'hib-ul-Amr

*Aliases.*

{ Ābd'ul'mu'ta'lib or  
 { Shay'bât-ul-Hamd  
 { Hâ'shim or  
 { Ām'er  
 { Ābd'a'minâf or  
 { Mo'ghy'râh  
 { Ka'sy or  
 { Zayd or  
 { Mej'mâ  
 { Kô'raysh or  
 { Na'zar  
 { Ar'ghoo or  
 { Hood  
 { Ghâber or  
 { Hood  
 { Ākh'nookh or  
 { Id'rees

*Ibn Abbâs' Account.*

Ād'nân  
 Ād  
 Ā'der  
 Al'yesâ  
 Al'ham'yesâ  
 Yakh'shâm  
 Minkher  
 Sâ'bûgh  
 Al'ham'ye'sâ  
 Bin'et  
 Kay'dâr  
 Is'mâ'eel  
 Ib'râheem  
 Tâ'rikkh  
 Shâ'rugh  
 Ar'ghoo  
 Ghâ'ber  
 Ar'fâh'shed  
 Matû'sha'lakh  
 Sâm  
 Nooh  
 Mal'ik  
 Ākh'nookh  
 Mah'lâ'eel  
 Za'bâ'zer

*Ibn-Bâbuyah's Account.*

Ād'nân  
 Ād  
 Ā'ded  
 Zayd  
 Yak'doo  
 Yak'dam  
 Al'ham'ye'sâ  
 Bin'et  
 Kay'dâr  
 Is'mâ'eel

*Ummsalmah's Account.*

Ād'nân  
 Ā'ded  
 Zayd or Ham'ye'sâ  
 Al'se'râ  
 Au'râk-Al'serâ or  
 Is'mâ'eel

*Mohammed's Maternal Line.*

Ām'î'nâh  
 Wa'hâb  
 Ābd'a'min'âf  
 Zoh'râh  
 Ka'lâb

<i>Scripture Genealogy.</i> <i>Genesis v.</i>	<i>Hyât-ul-Kuloob.</i> <i>pp. 24, 25.</i>	<i>Possessors and Heirs of re- ligious books, relics, and traditions. pp. 218-19.</i>
Adam	Âdam	Â'dam
Seth	Shays	Shays
Enos	Â'noosh	Shâ'bân
Cainan	Kee'nân	Mâh'lâs
Mahlaleel	Mah'lâ'eel	Mâ'hook
Jared	A'ded	Âm'ee'shâ
Enoch	Âkh'nookh	Âkh'nookh
Methuselah	Ma'tû'shâ'lâkh	Nâ'khood
Lamech	Mal'ik	
Noah	Nooh	Nooh
Shem	Sâm	Sâm
<i>Genesis xi. 10-26.</i>		
Arphaxad	Âr'fâh'shed	As'â'mer
Salah		Â'shâ'shâ
Eber	Au'ber	Yâ'fis
Peleg	Kâ'lâ	Ber'âh
Reu	Âr'ghoo	Je'nee'sâh
Serug	Shâ'rugh	Im'rân
Nahor	Nâ'khood	
Terah	Tâ'rikh	
Abraham	Ib'râ'heem	Ib'râ'heem-Kha'leel
<i>Genesis xxv. 12, 13.</i>		
Ishmael	Is'mâ'eel	Is'mâ'eel
Kedar	Kay'dâr	Is'hâk
<i>St. Luke iii.</i>		
Abraham	Ham'ye'sâ	Yâ'koob
Thara	Bin'et	Yoo'suf
Nachor	Yes'tâ'heb	Bas'ree'â
Saruch	Â'ded	Shu'âyb
Ragau	Âd'nân	Moo'sâ
Phalec	Mâd	Yoo'shâ
Heber	Naz'âr	Dâ'ood
Sala	Ma'gheer	Su'lay'man
Cainan	Il'yâs	Â'sef-bin-Ber'a'khee'â
Arphaxad	Mud'ra'kâh	Zek'a'ree'â
Sem	Khâz'ee'mâh	Haz'ret Ee'sâ
Noe	Kâ'nâ'nâh	Shim'oon
Lamech	Kâ'sy	Yah'yâ-bin-Zek'a'ree'â
Matusala	Lo'vay	Men'zer
Enoch	Ghâ'lib	Sal'ee'mâh
Jared	Ka'her	Bir'dâh
Maleleel	Âbd'a'min'âf	
Cainan	{ Hâ'shim or	
Enos	{ Am'er'ul'âlâ	
Seth	Âbd'ul'mu'tâ'lib	
Adam	Abd'ul'lâh	
	Mo'ham'med	Mo'ham'med

## MOHAMMEDAN MONTHS.

1. Mo'har'rem	5. Ja'mâ'dy-ul-ev'vel	9. Ram'â'zân
2. Sef'er	6. Ja'mâ'dy-ul-akh'er	10. Sha'vâl
3. Rab'ee'â-ul-ev'vel	7. Rej'eb	11. Zeel'kâ'dâh
4. Rab'ee'â-ul-akh'er	8. Shâ'bân	12. Zeel'hej'âh

## PERSIAN NAMES OF THE DAYS OF THE WEEK.

1. Yek-Shem'bâh	<i>Sunday</i>	5. Penj-Shem'bâh	<i>Thursday</i>
2. Doo-Shem'bâh	<i>Monday</i>	6. Jû'mâh	<i>Friday</i>
3. Sâh-Shem'bâh	<i>Tuesday</i>	7. Shem'bâh	<i>Saturday</i>
4. Che'hâr-Shem'bâh	<i>Wednesday</i>		

## GENERAL INDEX.

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- Ā bād*, 305, a Christian tribe.
- Ā bā dah-bin-Sā mit*, 221, one of twelve officers appointed by Mohammed over the Ansārees on their leaguings with him at Mekkah.
- Ā b' ay dah-bin-Hā ris*, 236, sent by Mohammed in command of an expedition ; 245, his combat with Atabah, a Koraysh chief.
- Ā b' ay d' ul lah*, 355, a son of Abbās.
- Ā b' bās*, 29, a son of Abdulmutālib ; 248, becomes a Musulmān ; 295, his service at Hunayn ; 355, called Aboolfazl ; 369, attends Mohammed in his last sickness ; 284, name of a son of Āly.
- Ā b' bās-bin-Mer' ā dās*, 294, commands a regiment at Hunayn.
- Ā b' bās-bin-Mer' dās*, 297, perhaps same as above — story of.
- Ā b' bās-bin-Naz' lāh*, 221, opposes a league with Mohammed.
- Ā b' bay*, 106, the last successor of Eesā — teaches Salmān the Persian.
- Ā b' dah*, 166, a Jewess — attempts to poison Mohammed.
- Ā b' d' a min' āf*, 11, Mohammed's great-great-grandfather ; 12, dies.
- Ā b' d' e shems*, 355, a son of Hāris — name changed to Abdullah.
- Ā b' d' ul āzy*, 29, a son of Abdulmutālib.
- Ā b' d' ul kays*, 329, becomes a Musulmān.
- Ā b' d' ul lah*, 29, a son of Abdulmutālib and the father of Mohammed ; 32, marries Āminah, the daughter of Wahab ; 38, dies at Medeenah ; 49, reference to his death.
- Ā b' d' ul lah*, 72, a son of Mohammed ; 350, dies.
- Ā b' d' ul lah*, 355, a son of Abbās.
- Ā b' d' ul lah-bin-Ā b' y*, 152, attempts to assassinate Mohammed ; 153, renews the attempt ; 218, a Khazrej chief — opposes islām ; 249, saves the Benee Keenkau ; 251, dissuades from marching to Ohod ; 268, dies an infidel.
- Ā b' d' ul lah-bin-Ā b' y ā ma' yah*, 289, joins Mohammed.
- Ā b' d' ul lah-bin-Ā r' ee kat*, 228, conveys Mohammed from Mekkah to Medeenah.
- Ā b' d' ul lah-bin-Ā teek*, 118 and 138, has a hand cut off at Ohod, which is replaced by Mohammed.
- Ā b' d' ul lah-bin-Ghan'im*, 72, chants an ode at Mohammed's marriage to Kha-deejah.
- Ā b' d' ul lah-bin-Haj' ish*, 237, sent on an expedition by Mohammed ; 351, first husband of Ramlah, a wife of Mohammed.
- Ā b' d' ul lah-bin-Hā ris*, 54, Haleemah's father.
- Ā b' d' ul lah-bin-Hū' zā fak*, 277, Mohammed's messenger to Kesry.
- Ā b' d' ul lah-bin-Ja' beer*, 251, commands a company of archers at Ohod, where he is slain.

- Ābd'ul lah-bin-Kha'rām*, 221, one of the twelve Ansâree officers appointed by Mohammed at the league of Mekkah — the father of Jâber.
- Ābd'ul lah-bin-Mas'ood*, 177, generally called Ibn-Masood ; 177, goes with Mohammed to visit jins ; 372, story of Mohammed's predictions.
- Ābd'ul lah-bin-Ra'vâ hah*, 221, one of the twelve Ansâree officers appointed by Mohammed ; 283, slain at Môtah.
- Ābd'ul lah-bin-Sa'âm*, 233, a Jewish ulemâ — becomes a Musulmân.
- Ābd'ul lah-bin-Sû lay'mân*, 91, a traditionizer.
- Ābd'ul lah-bin-Tû'fayl*, 162, story of.
- Ābd'ul mu'nām*, 323, son of a Christian chief.
- Ābd'ul-Mes'ech-bin-Shir'jeel*, *alias* Aukib, 306, a Christian chief at the council of Nejrân.
- Ābd'ul mu'ta'lib*, 24, *alias* Shaybat-ul-Hamd ; 25, his interview with the king of Habeshah or Abyssinia ; 27, re-digs the well Zemzem ; 28, prepares to sacrifice his son Abdullah in performance of a vow ; 54, procures Haleemah to nurse Mohammed ; 65, dies.
- Ābd'ur'rah'man*, 355, a son of Abbâs.
- Ābd'ur'rah'man-bin-Āuf*, 262, a Musulmân ; 379, conspires against the rights of Āly.
- Ābd'ur'rah'man-bin-Sem'rah*, 283, reports the defeat at Môtah.
- Āb'ool'ūs'ker*, 351, first husband of Ummshareek, a wife of Mohammed.
- Āb'ool'ūs-bin-Rab'e'e'ā*, 214, a son-in-law of Mohammed — sends him provisions when shut up in the defile ; 248, taken prisoner at Badr and ransomed by his wife ; 350, Zaynab.
- Āb'ool'hash'eem-bin-Bat'han*, 221, one of the twelve Ansâree officers appointed by Mohammed.
- Āb'ool'kâ'sim*, 32, 265, 321, a name or title of Mohammed.
- Āb'ool'kha'try*, 116, a brother of Abujahl.
- Āb'ool'sâ'det-ul-Āsh'a'ret*, 29, a name of Abdulmutâlil.
- Āb'ra'hah-bin-Al'sa'bâh*, 251, king of Abyssinia — attempts to destroy the Kâbah ; 27, his army miraculously destroyed by birds.
- Āb'tah*, 178, 184, 228, 332, a place in Mekkah.
- Āb'ubekr*, 153, a guest with Mohammed ; 226, flees with Mohammed to the cave ; 240, dissuades from fighting at Badr ; 379, seizes the khalâfat ; 380, rebuked by Mohammed from the grave.
- Āb'udâj'ân'ah*, 252, one of three Musulmâns who did not flee at Ohod.
- Āb'uhâ'lah-Hind-bin-Za'râ'rah*, 70, Khadeejah's second husband.
- Āb'uham'zah*, 199, inquires if God has a locality.
- Āb'uhâ'ris'ah-bin-Al'kemah*, 295, 317, *alias* Abukhâmid-Haseen-bin-Alkemah, a speaker in the Christian council at Nejrân.
- Āb'ū'iyob*, 231, entertains Mohammed after his flight to Medeenah.
- Āb'ū'jahl*, or Amer-bin-Hâshim, 44, offended at Satan's prediction concerning Mohammed ; 72, a suitor of Khadeejah ; 76, plots to destroy Mohammed ; 132, nicknamed Abujahl, or father of boorishness ; 133, attempts to kill Mohammed ; 188, wounds him with a stone in the forehead ; 223, his speech against Mohammed in the Koraysh council ; 246, slain at Badr.
- Āb'ū'jar'dal*, 297, the Havâzin standard-bearer slain by Āly.
- Āb'ū'jun'dul*, 272, son of Suhayl, a Koraysh delegate — becomes a Musulmân ; 273, heads a company of banditti.



- Âb'u ka'hâ'fah*, 38, his camel prostrates itself in adoration on approaching Mekkah ; 227, father of Abubekr.
- Âb'u ku'rez*, 227, a tracer— leads a party in pursuit of Mohammed to a cave.
- Abû khâmid-Haseen-bin-Alkemah*, 305.
- Âb'u ku'bays*, 27, a mountain of Mekkah, often mentioned ; 164, named with Mounts Ohod, Soor and Shayr.
- Âb'u ku'tû' dah*, 118, 137, loses an eye at the battle of Ohod, and has it restored by Mohammed.
- Âb'u la'bâ'bah*, 141, a Jew— visits Mohammed— story of.
- Âb'u la'bâ'bah-bin-Âbd'ul'men'zer*, 289, made governor of Medeenah by Mohammed on marching to the conquest of Mekkah.
- Âb'ul'lah'heb*, 29, a son of Abdulmutâlib ; 118, wounds Mohammed's foot ; 176, dies miserably ; 214, signed the league against Mohammed.
- Âb'û mâ'sher*, 34, a traditionizer.
- Âb'û mas'ood*, 59, finds Mohammed in a desert ; 60, restores him to Abdulmutâlib.
- Âb'û râ'fâ*, 247, a servant of Abbâs— story of.
- Âb'û tal'hah*, 378, digs Mohammed's grave.
- Âb'û tâ'lib*, 29, a son of Abdulmutâlib ; 43, his interview with Sâtah ; 50, nurses Mohammed ; 61, carries him to Syria ; 213, Mohammed's protector ; 216, dies.
- Âb'û to'râb*, father of dust ; 179, a nickname of Âly.
- Âb'û sâ'eed*, 125, drinks blood drawn from Mohammed by cupping.
- Âb'û sū'fe'ân-bin-Harb*, 72, a suitor of Khadeejah ; 240, with his kâfilah escapes Mohammed before the battle of Badr ; 251, raises the expedition to Ohod ; 288, fails to get the truce with Mohammed renewed ; 290, is taken and compulsorily professes islâm.
- Âb'û sū'fe'ân-bin-Hâ'ris*, 289, joins Mohammed ; 295, attends him at the battle of Hunayn.
- Âb'û vâ'kid*, 228, carries a letter from Mahommed to Âly, directing him to come immediately to Medeenah.
- Âb'û'zer*, 169, warned by a lion to wait on Mohammed ; 181, forewarned by Mohammed of the tyranny he would suffer ; 356, a particular friend of Mohammed ; 366, his story.
- Âb'vâ*, 234, 236, Mohammed's first military expedition.
- Âb'y-bin-Khâ'laf*, 256, slain by Mohammed at Ohod.
- Âby'âmayah*, 351, the father of Ummsalmah.
- Âb'y'sal'mah-bin-Âbd'ul'âs'ad*, 352, first husband of Ummsalmah.
- Âd'am*, 7, his dust of various kinds— substance of Mohammed placed in his body ; 8, angels adore him ; 9, married to Eve ; 193, Mohammed meets him in the first heaven ; 205, seated on a throne ; 302, keblah of the angels in the adoration ; 315, his book.
- Â'ded*, 83, name of a book.
- Â'den*, 79, 155, garden of— or the central paradise.
- Â'feek*, 160, a mountain of Yemen.
- Â'feer*, 277, or Yâ'foor, name of an ass sent to Mohammed.
- Â'heed*, 85, a title of Mohammed.
- Â'h'med*, 32, a name of Mohammed.

- Āh'tem-bin-Nā'mân*, alias Sayyid, 306, a Christian chief at the council of Nejrân.
- Āh'yâ*, the reviving; 236, name of a fountain or stream.
- Āh'zâb*, 159, 162, title given to one of Mohammed's expeditions, otherwise called Khandak.
- Āj'em*, and *Āj'em'ees*, 112, Persia and Persians, often mentioned.
- Āk'âb*, 88, 369, name of Mohammed's banner.
- Ā'kan*, 88, name of Mohammed's tent.
- Āk'a'bah*, 220, a place at Mekkah, where Mohammed leagues with the Ansârees; 302, a mountain, where an attempt is made to assassinate Mohammed by some officers of his army; 333, pillar of.
- Āk'â'shah*, 162, breaks his sword at Badr — Mohammed gives him a stick, which becomes a sword.
- Āk'ek*, 254, a wâdy and encampment of the Koraysh.
- Āk'eel*, 54, recommends Haleemah to nurse Mohammed.
- Āk'eel-bin-Āb'û tâ'lib*, 240, compelled by the Koraysh to go to the battle of Badr.
- Āk'eel-bin-Āby*, 59, one of the party that finds Mohammed in a desert.
- Āk'ra'mah*, 157, son of Ābujahl — prediction that he would become a Musulmân; 292, reviles the azân; 294, professes islâm.
- Ā'au-bin-Khaz'ra'my*, 282, a messenger of Mohammed.
- Ā'ham' dû' lî' lah*, praise to God! often used; Adam's first utterance.
- Ā'ham' dû' lî' lah-Râbb-ul-Āu' la'meen*, thanks to God, Lord of the universe 97, Mohammed's frequent exclamation.
- Ā'ham' la' kân*, 136, a chief of jins.
- Ā'lah ak'bar*, God is great! 28, shout on re-digging Zemzem; 85, an exclamation given to Mohammed and his followers; 184, tekbeer, repetition of Ā'llah akbar.
- Ā'vah*, 30, a country.
- Ā'y-bin-Āb'û tâ'lib*, 4, his primeval creation; 44, his birth predicted; 127, his controversy with a Jew; 179, goes with Ārfatah, a jin, and judges among his tribe; 185, volunteers to be Mohammed's coadjutor; 188, seeks Mohammed, who is reported to be slain; 203, an angel in his likeness seen by Mohammed in heaven; 204, obedience of angels due him; 206, declared Mohammed's vizeer; 213, exposed to danger for his sake; 225, sleeps in Mohammed's place; 229, quits Mekkah for Medeenah, and is pursued — slays Jinâh, chief of the pursuing party, and arrives at Medeenah; 231, account of his conversion — marries Fâtimah, Mohammed's daughter; 238, birth of Hasan and Husayn; 245, his exploits at Badr; 252, his prowess at Ohod; 253, 255, where he receives ninety wounds, which are miraculously healed by Mohammed; 263, slays the champion Āmer-bin-Ābdood; 274, slays the Jewish champion Marhab, and takes Khyber; 285, triumphs at Yâbis; 297, his prowess at Hunayn; 301, plot to destroy him; 335, inaugurated khaleefah at Ghadeerkhöm; 356, Mohammed's friend; 369, attends Mohammed in his last sickness; 370, receives his bequests; 376, receives Mohammed's dying embrace; 378, performs funeral services for Mohammed; 379, deprived of the khalâfat.
- Ā'y-bin-Āb'û' heem*, 178, a traditionizer — his story of Jân, etc.
- Ā'y-bin-Moosâ-Re'zâ*, 203, the eighth imâm, often quoted.
- Ā'y-Nak'y*, 203, the tenth imâm.

- Ām'ār-bin-Yā ser*, 163, his doubt of Mohammed's truth removed by a miracle ; 229, compelled to blaspheme Mohammed, who tells him he might repeat it in like circumstances ; 356, story of.
- Ām'ā ret-bin-Val'eed*, 187, proposed to be given to Abutālib in exchange for Mohammed, to be put to death ; 208, delegate to Abyssinia ; 210, his miserable death.
- Āmayr-bin-Wahab*, 138, goes to Medeenah to assassinate Mohammed.
- Ā meen*, 63, 223, a title of Mohammed ; 296, name of a Musulmān slain at Hunayn.
- Ā meen-bin-Umm' ā meen*, 228, flees with Āly to Medeenah.
- Ām'ees*, 351, a father-in-law of Mohammed.
- Ām'er*, 13, a son of Hāshim — name of Salmay's father ; 136, name of a chief of jins.
- Ām'er-bin-Ābd' ood*, 263, a champion slain by Āly.
- Ām'er-bin-Ā ma'yah*, 277, Mohammed's messenger to Nejāshy, king of Abyssinia.
- Ām'er-bin-Ās' ad*, 70, an uncle of Khadeejah.
- Ām'er-bin-Āuf*, 219, name of an Arab clan of Medeenah ; 220, they become Musulmāns.
- Ām'er-bin-Āu' mer*, 136, a tribe of jins.
- Ām'er-bin-Āus*, 208, a Koraysh delegate to Abyssinia.
- Ām'er-bin-Āu'yid-bin-Im'rān-bin-Makh' zoom*, 355, grandfather of Abdullah and Abutālib.
- Ām'er-bin-Hā' shim*, 132, the proper name of Abujahl.
- Ām'er-bin-Ja' mooh*, 246, wounds Abujahl, and is wounded by him.
- Ām'er-bin-Mā' dy*, 327, becomes a Musulmān.
- Ām'er-bin-Sā' bit*, 254, becomes a Musulmān, and is slain at Ohod the same day.
- Ā min' ah*, daughter of Wahab ; 32, married to Ābdullah ; 49, narrowly escapes assassination — gives birth to Mohammed ; 53, dies, leaving Mohammed four months old ; 355, name of a daughter of Abbās.
- Ān' her*, 212, Nejāshy's father.
- Ān' is-bin-Mū' lik*, 169, 355, Mohammed's doorkeeper.
- Ān' sā' rees*, 220, Mohammed's Medeenah allies, often mentioned.
- Ān' tā' kee' ah*, 358, Antioch.
- Ā' noo' sheer' a' vān*, 34, Persian emperor ; 66, dies.
- Ān' vār*, 41, title of a book.
- Ār' a' fah*, 33, a festival.
- Ār' a' fūt*, 33, 332, a mountain about ten miles from Mekkah.
- Ār' ā' hā*, 20, place of Hāshim's burial in Syria.
- Ā' rāk*, 332, some trees so called.
- Ār' eez*, 249, a place where two Ansārees are slain.
- Ā' ree' hah*, 212, a son of Nejāshy.
- Ār' fū' tah*, 178, a jin son of Shamrākh — visits Mohammed.
- Ā' rū' see' ah*, 305, name of a Christian tribe or sect.
- Ār' vee' ah*, 233, a day of the week, afterwards called Jūmah — Friday.
- Ās' ad*, 13, a son of Hāshim ; 88, name of Mohammed's helmet ; 234, an expedition so called.
- Ās' ad-bin-Za' rā' rah*, 217, visits Mekkah and becomes a Musulmān : 221,

- appointed one of the twelve Ansâree officers by Mohammed; 230, waits on Mohammed at Medeenah; 233, establishes Jûmah; 233, dies.
- Â sayd-bin-Khû'zayr*, 232, offers to take a stone Mohammed was carrying.
- Âs'â met-bin-Zayd*, 269, counsels Mohammed to divorce Auyeshah; 276, reproved for slaying a Jew professing islâm; 346, 367, made emeer of an army of men which were opposed to Âly.
- Âs'bagh*, 361, his account of Salmân the Persian.
- Âsee'ah*, 67, wife of Pharaoh; 216, to be Mohammed's wife in paradise.
- Âsef-bin-Âsh'ja*, 270, a tribe with which Mohammed makes peace.
- Âsh'ha'mah*, 238, proper name of Nejâshy; 212, called Âsham.
- Âsh'ee'rah*, 234, name of an expedition.
- Âsh'râ'fee*, 116, 171, etc., a gold coin.
- Âsh'ref*, 282, a village.
- Âs'kaf*, 279, a Christian ulemâ of Room — professes islâm and is martyred.
- Âs'mau*, 352, a woman espoused by Mahommed.
- Âs'salam* *Âl'ay'kum*, peace be upon you! and *As-salam* *alayka*, peace be upon thee! 98, 361, 362, etc., the common salutation among Musulmâns.
- Âs'sâm* *Âl'ay'kum*, destruction to you! 97, 174.
- Âl'a'bah*, 132, an enemy of Mohammed.
- Âl'a'bah*, 169, a son of Abulaheb — cursed by Mohammed and torn by a lion.
- Âl'a'bah-bin-Rab'ee'ah*, 217, 245, a Koraysh chief — commands at Badr, where he is slain in single combat.
- Âl'âb-bin-Â sayd*, 299, by some said to have been appointed by Mohammed emeer of Mekkah.
- Âl'eod*, 362, an angel.
- Âl'eek-bin-Aw'yiz*, 70, Khadeejah's first husband.
- Âl'ô'bâ il' lâh*, repentance toward God! 97, a frequent exclamation of Mohammed.
- Âtr*, 49, a perfume; 92, excelled in fragrance by Mohammed's perspiration.
- Âud* and *Sam'ood*, 119, two ancient Arab tribes.
- Âw'kah*, 11, the mother of Hâshim.
- Âw'k'ee'ah*, 71, etc., a weight — about an ounce.
- Âw'hib*, 85, a title of Mohammed; 306, a Christian chief of Nejrân: see *Abdul-Mesceh*.
- Âw'lee'ah*, 352, espoused by Mohammed.
- Âw'mer*, 329, a tribe — they become Musulmâns.
- Âw'mî lâh*, 306, a tribe — they become Musulmâns.
- Âw'n*, 88, name of Mohammed's sword.
- Âus-bin-Khoo'ly*, 378, enters Mohammed's grave, assisting at the funeral.
- Âw's-bin-Vü'eel*, 233, dies at Mekkah.
- Âw'shu'râ*, 233, a festival in the month Moharrem.
- Âw'sim-bin-Âd'y*, 328, story of.
- Âw'sim-bin-Sâ'bit*, 256, story of.
- Âus* and *Khaz'rej*, 14, 23, 218, two tribes of Medeenah often mentioned.
- Âw'tâs*, 294, 297, a vâdy — encampment of the Havâzin.
- Âw'tê'kah*, 29, a daughter of Abdulmutâlib; 53, 239, her dream; 355, name of a daughter of Abutâlib and the mother of Ummsalmah.
- Âw'yê'shak*, 97, 216, daughter of Abubekr — married to Mohammed; 269, slanderous story about her; 315, violates her promise to Mohammed

- respecting ʿĀly's succession to the khalāfat; 351, dies, near seventy years of age.
- ʿAy' dāk*, 354, an uncle of Mohammed.
- Ay' lah*, 76, the ancient Elana, a town on the Red Sea.
- ʿAys*, a 273, place.
- ʿAz' ān*, 198, the Mohammedan call to prayers.
- ʿĀz' a' raut*, 249, a place to which the Benee Keenkau retire.
- ʿĀzayr*, 255, Ezra the prophet.
- ʿĀz' rā' eel*, 7; 274, constituted the angel of death.
- ʿĀzud*, 329, a tribe — their chiefs become Musulmāns.
- ʿĀz' ul* and *Al' kārāh*, 261, two tribes that renounce islām.
- ʿĀz' ul* and *Vaysh*, 256, two tribes that send to Mohammed for Musulmān teachers.
- Bā' ās*, 216, name of a battle between the ʿĀus and Khazrej.
- Bād' eel-bin-Vir' kār*, 297, commands the guard in charge of the Havāzin prisoners.
- Badr-e-akh' eel' rah*, 234, an expedition.
- Badr-e-āu' lā*, 234, an expedition.
- Badr-e-kā' brā*, 234, 238, a battle.
- Badr-e-sagh' rā*, 270, an expedition.
- Bagh' dād*, 181, its building predicted by Mohammed.
- Bā' hee' lah*, 329, a tribe that embrace islām.
- Bāh' rayn*, 282, a district of Arabia which submits to Mohammed.
- Bā' huj' rā* 61, a monk — story of.
- Bā' kār*, 378, place of Mohammed's burial — his mesjid.
- Bā' kee' ā*, 347, burial-place of Ibrāheem, Mohammed's son; 368, Mohammed implores pardon for all buried there.
- Bāl' a' hoot*, 165, name of an infernal well in the wādy of Barahoot.
- Bā' lūt*, alias Abbay, 106, the last successor of Eesā.
- Bā' nū' bah*, 289, sent to apprehend Mohammed.
- Bar' ahoot*, 165, a wādy of owls and serpents.
- Bār' kār' leetā*, 86, or Fār' kaleet — predicted to come.
- Bā' sheer*, 86, a title of Mohammed.
- Bā' sheer-bin-Ab' ool' zā' bā*, 240, a spy of Mohammed.
- Bān-ul-Nakhl*, 136, a place where Mohammed was visited by jins.
- Bā' vāt*, 234, expedition of.
- Bay' dā*, 330, a place.
- Bayt' la' khem*, Bethlehem; 192, birth-place of Christ.
- Bayt-ul-Mā' moor*, 193, 231, the temple on high, directly over the Kābah.
- Bayt-ul-Māk' ad' des*, Jerusalem; 49, a celestial banner planted on it; 191, the temple.
- Bā' zin*, 289, Persian governor in Yemen.
- Bā' zār*, 65, market, often mentioned.
- Bay' zā' vy*, 325, a Sunnee author.
- Bekr-bin-Sād*, 54, the husband of Haleemah.
- Ben' ee' ʿAbd' ul' dān*, 395, a Christian tribe.
- B. n' ee' ʿAbd' ul' dār*, 252, tribe of Talhah, a Koraysh champion.
- Ben' ee' ʿAbd' ul' shems*, 65, an Arab clan or tribe.



- Ben'ee Â'ma'yah*, 207, a house or dynasty of khaleefahs, of whom Māveeah-bin-Abusūfeeān was first.
- Ben'ee Â'm'er-bin-Âuf*, 228, a clan of Medeenah.
- Ben'ee Be'hār*, 138, a tribe of Arabs.
- Ben'ee Be'jāh*, 179, a tribe of jins.
- Ben'ee Bekr*, 272, a tribe that league with the Koraysh.
- Ben'ee Hā'ris-bin-Kāb*, 305, a Christian tribe.
- Ben'ee Han'e'efah*, 329, tribe of Musaylemah—they profess islām—renounce it.
- Ben'ee Hā'roon*, 257, name of the two clans of Nazeer and Kareezah.
- Ben'ee Hā'shim*, 40, consult Habeeb—a clan often mentioned.
- Ben'ee Is'rā'eel*, Children of Israel; 106, worship the calf; 185, their table in the wilderness.
- Ben'ee Jam'ah*, 43, an Arab clan.
- Ben'ee Kā'rad*, 234, expedition of.
- Ben'ee Kā'ree'zah*, 217, a Jewish tribe of Medeenah; 265, conquest of by Mohammed.
- Ben'ee Keen'kau*, 217, a Jewish tribe of Medeenah; 249, summoned to embrace islām; 249, conquered.
- Ben'ee Lah'yān*, 234, expedition of.
- Ben'ee Lō'vay*, 75, an Arab clan.
- Ben'ee Mad'lej*, 236, conquest of by Mohammed.
- Ben'ee Makh'zoom*, 75, an Arab clan.
- Ben'ee Mūs'tā'lak*, 268, conquest of by Mohammed.
- Ben'ee Naz'eer*, 265, a Jewish tribe of Medeenah; 258, conquest and account of.
- Ben'ee Sād-bin-Bekr*, 50, Haleemah's tribe; 60, a famine drives her and others to Mekkah.
- Ben'ee Sa'leem*, 167, a man of this tribe embraces islām; 234, 249, expedition of—plundered by Mohammed; 295, march with him.
- Ben'ee Sā'lim-bin-Âuf*, 231, a clan of Medeenah.
- Ben'ee Saw'dāh*, 379, conspiracy at their quarter against the rights of Āly, to make Abubekr khaleefah.
- Ben'ee Shay'bah*, 330, Mohammed enters Mekkah by their gate.
- Ben'ee Zam'rah*, 236, 270, Mohammed makes peace with them.
- Ben'ee Zū'bayd*, 327, plundered by Āly; 329, become Musulmāns.
- Ben'ah*, 27, 31, wife of Wahab and grandmother of Mohammed.
- Besh'er-bin-Bur'rau*, 276, poisoned with Mohammed at Khyber.
- Bil'āl*, 101, Mohammed's black muazzin, or crier to public prayers; 177, 229, compelled to blaspheme Mohammed; 348, slain by his mistress, and raised to life by Mohammed.
- Bis'mē'ka Âl'lah'hu'mā*, In thy name, our God; 271, a style of commencement employed by the Koraysh.
- Bis'mil'lah ur-rah'mān ur-ra'heem*, In the name of God, the compassionate, the merciful; 1, 201, account of—frequently used.
- Bis'mil'lah*, In the name of God; 185, contraction of the above.
- Bis'mil'lah va Bil'lah*, In the name of God and by God, 76.
- Bo'rāk*, 103, 200, description of this creature; 192, brought to Mohammed.
- Bul'kā*, 282, a place.
- Bur'rau-bin-Magh'roor*, probably identical with Besh'er-bin-Burau; 148, dies

- in consequence of eating of the poisoned shoulder of mutton presented to Mohammed at Khyber.
- Bu'rau-bin-Mā'roor*, 221, one of the twelve Ansāree officers appointed by Mohammed; 233, dies at Medeenah.
- Bus'rah*, 245, Āly's victory there.
- Bus'ray*, 38, its houses seen from Mekkah at Mohammed's birth. This city, Bussorah, is often mentioned.
- Bu' yah-bin-Hu'jāj*, 246, attempts to arrest the flight of Satan at the battle of Badr.
- Cheen*, 312, China.
- Dah'yah*, 22, a Jewish chief; 235, name of a man whose form was assumed by Gabriel.
- Dah'yah-bin-Khal' ee'fah*, 277, Mohammed's messenger to Cæsar or Heraclius.
- Dān' yāl*, the prophet Daniel; 33, 281, his book.
- Dā'ood*, king David; 98, his fasting; 134, iron softened for him to make armor — excites the sympathy of mountians by his lamentations.
- Dar' dā' eel*, 58, an angel — visits Mohammed.
- Dār-ul-Ned'vāh*, 213, name of a place and council of the Koraysh at Mekkah; 223, they plot there against Mohammed.
- Dav'y*, 86, a title of Mohammed.
- Dee' bāj*, 88, name of Mohammed's pack-camel.
- Dee' nār*, 95, 162, a silver coin, often mentioned.
- Deen-ul-Mulk*, 305, a Christian tribe or sect.
- Der' eed-bin-Al' sa'mah*, 294, a blind Havâzin chief.
- Dir' hem*, a silver coin often mentioned; 372, dirhem, or drachm.
- Dō'met-ul-Jan' dul*, 234, expedition of.
- Duj'āl*, the Mohammedan anti-Christ; 92, to be slain; 309, called Meseeh-Dujāl, or the Anointed Liar.
- Duj'lah*, the *Tigris*; 35, overflows Khosroo's palace.
- Dūl' dūl*, 88, name of Mohammed's mule; 277, sent as a present to him; 370, given to Āly.
- Ee' sâ*, or *Haz' ret Ee' sâ*, the Lord Jesus; 195, seen by Mohammed in the second heaven; 294, in the seventh heaven; 209, 313, called the Spirit and Word of God; 309, his second advent; 210, 313, called Eesâ-bin-Mar'yâm.
- Ee' sel*, 247, a place two fursakhs from Badr.
- Em' eer*, 117, etc., commander, or ruler.
- Em' eer-ul-Mā'men' een*, Commander of the Faithful—2, a title of Āly often mentioned.
- Faā' ak*, 161, a town near Khyber; 275, surrendered to Mohammed.
- Fahr*, 236, a place.
- Fa'khr' rā' zy*, 325, a Sunnee author.
- Fā' rān*, or Paran. 308, a mountain of Arabia.
- Fār' h'a'leet*, Parakletos, or the Holy Comforter, (St. John xiv. 26); 57, 86, 308, title imputed to Mohammed; 86, called Bārkaletā.
- Fārs*, Persia, especially the province of Fārs; 35, its fire-altars extinguished.

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- Far'oun*, Pharaoh; 126, his property petrified.
- Fâtoh*, 86, a title of Mohammed.
- Fâ'tî mah*, 29, a wife of Abdulmutâlib, and the mother of Abutâlib and Abdullah.
- Fâ'tî mah*, 352, a daughter of Sohâk — espoused by Mohammed.
- Fâ'tî mah*, 228, a daughter of Zobayr — flees with Āly to Medeenah.
- Fâ'tî mah*, 67, one of the four perfect women; 84, the daughter of Mohammed and Khadeejah; 228, flees with Āly to Medeenah; 231, married to Āly; 375, attends her father at his death; 379, dies.
- Fâ'tî mah-bint-Asad*, 45, 228, 355, the mother of Āly.
- Faz'â eel*, Excellencies, 38, 361, title of a book.
- Fazl-bin-Āb bās*, generally called Ibn Abbās, 355, etc., a traditionizer often quoted; 376, attends Mohammed at his death.
- Fee'rooz*, 281, becomes a Muslimân — at Mohammed's order slays Eesâ, a false prophet.
- Fir' doos*, 155, a paradise.
- Fran'gees*, 174, their empire to endure.
- Fran'gees'tân*, 112, to remain independent.
- Ghay'dâk*, 29, a son of Abdulmutâlib.
- Ghad'er' khôm*, 334, place where Mohammed inaugurated Āly his khaleefah.
- Ghars*, 372, name of a well.
- Ghas'ân*, 307, 329, a country — a tribe — they become Muslimâns.
- Ghat'fân*, 250, a tribe — Mohammed marches against them.
- Ghâ'yah*, 260, an encampment of the Koraysh near Ohod.
- Ghay's-ul-Va'ry-fee-ul-Aum-ul-Jâ'ded*, 29, a title of Abdulmutâlib.
- Ghaz'bâ*, 88, 170, name of Mohammed's she-camel; 170, she dies and goes to paradise.
- Ha'beeb*, 40, a monk consulted by the Benee Hâshim.
- Hab'e'shâh*, Abyssinia; 208, some of Mohammed's followers flee thither. This country is often mentioned.
- Hâ'beel*, Abel; 178, his death.
- Had'e'yah*, 359, a religious offering or present.
- Had'ees*, 5, tradition; Note 10.
- Hâ'fer*, 29, a title of Abdulmutâlib.
- Ha'fes*, 271, a Koraysh commissioner to Mohammed.
- Haf'sâh*, 250, a daughter of Omar — married to Mohammed; 345, her intrigue with Auyeshah; 368, sends her father to the mesjid; 351, statement of her death.
- Hâ'jees*, pilgrims; 343, God helps them.
- Haj'el*, 29, a son of Abdulmutâlib.
- Hâ'je'rah*, 29, a wife of Abdulmutâlib.
- Haj'ish*, 354, a father-in-law of Mohammed.
- Haj'oon*, 177, a defile; 216, burial-place of Khadeejah — name of a mountain.
- Hak'eem*, 351, a father-in-law of Mohammed.
- Hâl'ah*, 29, a wife of Abdulmutâlib.
- Hal'âl-bin-Ā'ma'yah*, 328, account of his wife's infidelity.

- Ha'lee mah*, 50, Mohammed's nurse; 299, story of her son and daughter taken prisoners at Hunayn.
- Ham' a' dân*, 327, a tribe — they become Musulmâns.
- Ha Mim*, i. e., *H. M.*, 86, a mystical title of Mohammed; 109, title of a chapter of the Korân.
- Hâm-bin-Heem-bin-Lâ kees-bin-Ib' lees*, 77, a demon; 178, said to be the only Musulmân of the demon race.
- Hâm' id*, 40, one of Mohammed's names.
- Ham' râ-ul-Âs' ad*, 256, expedition of.
- Hams*, 299, name of a place; 356, the Koraysh Arabs.
- Han' zâh*, 19, a son of Abdulmutâlib; 213, becomes a Musulmân and zealous supporter of Mohammed; 241, his combat with Shaybah; 253, slain at Ohod.
- Hâr' is*, 29, a son of Abdulmutâlib; 354, uncle of Mohammed; 355, name of a son of Abbâs.
- Hâr' is-bin-Ab' y' shimr*, 277, 28, an Arab chief — Mohammed sends him a letter commanding him to embrace islâm.
- Hâr' is-bin-Âm' eer*, 282, sent by Mohammed with a letter to Busray.
- Hâr' is-bin-Kal' dah*, 147, a physician — visits Mohammed and offers to cure him of lunacy.
- Hâr' is-bin-Zar' âr*, 268, a chief of the Benee Mustalak.
- Hâr' is' ah-bin-Âs' âl*, 307, a speaker in the Christian council at Nejrân.
- Hâ' roon*, 106, his sons; 196, Mohammed sees him in the fifth heaven.
- Has' an*, 238, Âly's eldest son — the second imâm.
- Has' an Âs' ker' ee*, 163, the eleventh imâm — commentator on the Korân, often quoted.
- Has' an-bin-Sâ' bit*, 335, a poet.
- Has' eem-bin-Lu' mau-bin-Ib' lees*, 180, a demon — becomes a Musulmân.
- Hâ' shim*, 11, his birth and brilliance; 12, his liberality; 13, marries a woman of his own tribe; 18, marries Salmay; 19, goes to Syria; 20, dies, greatly lamented.
- Hâ' shîr*, 85, a title of Mohammed.
- Hâ' tem*, an Arab chief; 66, dies.
- Ha' vâ*, Eve; 9, formed and married to Adam.
- Hav' â' zin*, 294, a tribe — their war with Mohammed; 295, they are routed at Hunayn with immense loss.
- Hâ' zib*, 136, a chief of jins.
- Haz' ra' moot*, 187, 321, a place in the south of Arabia.
- Haz' rem*, 225, a place — Mohammed's cloak, so called.
- Haz' ret*, 1, etc., a title given to prophets and illustrious personages.
- Hay' zoom*, 246, name of Gabriel's horse.
- Hej*, 100, the hair of Mohammed, which was shaven off at this pilgrimage, carried to heaven; 331, *hej* and *umrah* united.
- Hej' fah*, 79, 159, a place where a small tree miraculously becomes great at the visitation of Mohammed.
- Helm*, 356, a class of Arabs, embracing all but the Koraysh.
- Her' kul*, *Heraclius*, 278, emperor of Room — story of.
- Hij' âj*, 275, the region including Mekkah and Medeenah.

- Hij' ret*, sometimes written Hèj'ira, 231, Mohammed's flight from Mekkah to Medeenah, which forms the Mohammedan era.
- Him' yar*, 231, 292, a country or district of Arabia.
- Hind*, 351, alias Umm-salmah, daughter of Abyam'ayah.
- Hind*, 251, daughter of Atabah, and wife of Abus'ufèeân; 253, her savage triumph over the body of Hamsah at Ohod; 291, tries to rally the people to fight Mohammed at the conquest of Mekkah; 293, said to be noted for adultery.
- Hind-bin-Àb'y hâ lah*, 226, taken with Mohammed in his escape to the cave of Soor, and sent back.
- Hind-bin-Hind*, 71, a son of Khadecjah.
- Hind' ee*, 81, Indian.
- Hî s'in-bin-Wâhâb*, 277, Mohammed gives him Sreen.
- Hô'mâ ee*, 72, a phoenix, &c.
- Hood*, an ancient prophet; 123, his wind; 178, cursed his people.
- Hoo'rees*, 4, virgins of paradise often mentioned; 294, one comes out of a quince.
- Hô'zet-bin-Àly*, 277, 281, an Arab chief — Mohammed sends him a letter commanding him to embrace islâm.
- Hu' bel*, 123, a great idol of the Arabians — testifies to Mohammed's prophetship; 334, account of.
- Hu' duy' bee' ah*, 133, 234, 270, expedition of — Mohammed concludes a truce with the Koraysh.
- Hu' nayn*, 133, deep river in the way of; 295, battle of — vâdy of.
- Hu' rî*, 135, a mountain of Mekkah; 144, daily visited by Mohammed.
- Hur' m' iz*, 63, succeeds Anoo'sheeravân — is deposed and slain.
- Hu' sayn*, 131, prediction of his death; 223, the second son of Àly, and the third imâm; 375, with his brother Hasan embraced by Mohammed before his death.
- Hu' zay' fah*, 302, ordered by Mohammed to go to Akabah and watch some conspirators.
- Hu' zay'*, 256, a tribe — they slay some Musulmâns.
- Hy' ât-ul-Kul' oob*, 1, Life of Hearts — title of a book.
- Hy-bin-Âk'hî tâb*, 249, 259, a chief of the Benez Nazeer; 261, induces the Benez Kareezah to break their league with Mohammed; 266, taken and executed by him.
- Ib' lees*, 7, called also Shaytân, i. e., Satan; 35, inhibited all the heavens at Mohammed's birth; 178, father of the demons.
- Ibn-Àb' bâs*, or Fazl-bin-Abbâs, 51, etc., a traditionizer often quoted; 376, attends Mohammed at his sickness and death.
- Ibn-Âsh' nâs*, 305, a traditioner.
- Ibn-Bâ' bu' yah*, or Àly-bin-Bâbuyah, 61, etc., a traditionizer often quoted.
- Ibn-H' az' rî my*, 242, slain at Nakhlah by some of Mohammed's followers.
- Ibn-Ib' râ' heem*, or Àly-bin-Ibrâheem, 178, often quoted.
- Ibn-Kim' yâh*, 253, assaults Mohammed at Ohod.
- Ibn-Mas' ood*, or Abdullâh-bin-Masood, 156, swears he saw Mount Hurâ between the parts of the moon sundered by Mohammed; 293, one of the refugees to Habeshah.



- Ibn-Mul'jum*, 204, the assassinator of Āly.
- Ibn-Shahr' à shoob*, or Shaykh Mohammed-bin-Shahrâshoob, 50, etc., a traditionizer often quoted.
- Ibn-Zee' ad*, 204, one of the murderers of Husayn.
- Ib' rî' heem-ul-Kha' leel*, 28, Abraham the Friend, i. e., of God — his pretended sacrifice of Ishmael; 196, seen by Mohammed in the seventh heaven; 318, his book.
- Ib' râ' heem*, 299, Mohammed's son by Mareeah — born.
- Ib' rees*, or Akhnookh, 128, his translation; 195, seen by Mohammed in the fourth heaven.
- Ilyâ*, 178, a name ascribed to Āly.
- Ilyâs*, 83; 274, his mantle.
- Im'âm*, 203, 330, 341, a religious guide — one of the twelve successors of Mohammed according to the Sheeâhs.
- Im'âm' ate*, 318, etc., the office of imâm.
- Im' rân*, 67, the father of Mar'yam; 196, father of Hâroon and Moosâ.
- In' jeel*, 131, 320, the Gospel, repeatedly mentioned.
- In' shal' lâh*, Please God! 96, etc., a frequent exclamation.
- Ir' âk*, 115, 181, a country.
- Irem*, 73, a fabulous garden of Arabia.
- Is' fa' han*, 360, a city of Persia.
- Ish' yâ' eel*, 57, an angel — spreads a cloud over Mohammed.
- Is' kan' der' ee' ah*, 358, Alexandria, or Alexandretta.
- Is' lâm*, 92, the Mohammedan religion.
- Is' mâ' eel*, 28, a son of Abraham and ancestor of Mohammed; 173, name of the angel of rain; 188, regent of the first heaven; 373, of the air.
- Is' râ' feel*, an angel often mentioned; 99, visits Mohammed; 183, his office; 361, his trumpet.
- Is' tagh' fâr* and *Is' tagh' fer' il' lâh*, may God pardon, or God forbid! 97, a frequent exclamation of Mohammed.
- Is' takh' ar*, or Persepolis, 38, seen from Mekkah at Mohammed's birth.
- Jâ' beel*, 128, the angel of the mountains.
- Jâ' bâr*, 85, 174, an Ansâree — gives Mohammed a dinner.
- Jab' er' ees*, 207, a set of fatalists, who ascribe everything to omnipotent power.
- Jâf' er-bin-Mu' se' nâ*, 379, wishes to visit Mohammed's tomb.
- Jâf' er-e-Sâ' duk*, Jâfer the Just; 318, the sixth imâm, often quoted.
- Jâf' er-e-Ty' yâr*, Jâfer the Flyer; 184, son of Abutâlib; 208, goes to Abyssinia; 276, proceeds to Medeenah and joins Mohammed at the conquest of Khyber; 283, is slain at Môtah and surnamed Tyyâr.
- Jâ' hee' nah*, 137, 273, a tribe and their country, near the Red Sea.
- Jâ' heer-bin-Sâ' râ' kah*, 307, a speaker in the Christian council at Nejrân.
- Jâ' loot*, 238, 264, Goliath — slain by David.
- Jam' à dy ul-Âkh' er*, name of the sixth Mohammedan month.
- Jam' à dy ul-Er' vel*, 282, the fifth Mohammedan month.
- Jâm' âh*, Collection; 315, title of a book, or of a collection of the prophetic books.
- Jâ' mâ' nah*, 355, a daughter of Abutâlib.
- Jân*, 178, the father of all the jîns.

- Ja'nâb*, 229, compelled to revile Mohammed.
- Jâ'râ'nah*, 297, a place.
- Ja'reer-bin-Âbd'ul lah*, 281, story related by him.
- Ja'vee'ree'ah*, 268, a daughter of Hâris-bin-Zarar, taken by Mohammed ; 352, married to him.
- Jeb'eer-bin-Mu'tam*, 253, the master of Vâshy who slew Hamzah.
- Jed'au*, 88, name of Mohammed's she-camel.
- Jed-bin-Kays*, 300, story of.
- Jed dah*, 165, the port of Mekkah.
- Jer'af*, 260, encampment of the Koraysh near Ohod ; 367, encampment of Asâmet.
- Jer'hem*, 27, an ancient tribe — conquered by the Khazauh.
- Jib'râ'eel*, Gabriel, often mentioned ; 205, conducts Mohammed through the heavens to a celestial river, which none but he might pass — story of angels with 20,000 faces, and 40,000.
- Jin*, 177, an imaginary order of beings often mentioned — the genii.
- Jin'âh*, 229, a champion slain by Âly ; 370, name of Mohammed's horse.
- Ju'dy*, 99, 103, a mountain — Noah's ark said to have rested on it.
- Ju'ee'ber*, 348, story of.
- Ju'mâh*, *Friday*, 233, appointed a sacred day for the Musulmâns by Asad-bin-Zararah, confirmed by the Koran.
- Ju'zam*, 307, a Christian tribe.
- Kâb'ah*, the temple of Mekkah, 66, thrown down and rebuilt — often mentioned.
- Kâb*, 138, loses a hand and an eye in battle — healed by Mohammed.
- Kâb-bin-Âmeer*, 299, sent on an expedition to Syria — is slain.
- Kâb-bin-Âs'ayd*, 260, chief of the Benee Kareezah ; 266, taken and executed by Mohammed.
- Kâb-bin-ul-Âsh'raf*, 141, a Jew — visits Mohammed — story of ; 257, name of the chief of the Benee Nazeer — leagues with the Koraysh — is slain.
- Kâ'beel*, *Cain*, 178, slew Abel.
- Kâb-ul-Âkhi'bâr*, 36, his account of Mohammed's birth.
- Kâf*, 33, a fabulous mountain.
- Kâf'î'lah*, or *Karavân* — a travelling company often mentioned.
- Kâf'y*, 86, a title of Mohammed.
- Kal dah*, 297, a brother of Safvân — his exclamation against Mohammed.
- Kal'e'mah*, 209, 212, etc. the Word, i. e., Christ ; 276, the Mohammedan creed.
- Kan'dah*, 292, a district of Arabia ; 329, its chiefs become Musulmâns.
- Kar'âgh-ul-Gham'cem*, 289, a place — the fort dispensed with there.
- Kâr'a'vân*, or *kâfilah*, 236, a travelling company.
- Kâr'oon*, *Korah*, 324, engulfed by the earth.
- Karz-bin-Hâr'is*, 236, makes a descent on Medeenah.
- Karz-bin-Say'rah*, 306, a speaker in the council of Nejrân.
- Kasb*, 240, a man met by Abusûfeeân at Badr.
- Kâ'sim*, 72, 350, a son of Mohammed.
- Kas'im*, 355, a son of Abbâs.
- Kâ'shûn*, 35, a town of Persia.
- Kashf-ul-Gham'ah*, 70, 371, title of a book.
- Kal'ee'lah*, 352, espoused by Mohammed.

- Kay sar*, or *Cæsar*, 13, Heraclius, emperor of Room; 277, Mohammed's letter to him.
- Kays-bin-Has'een*, 321, a ulemâ of Hazramoot.
- Kays-bin-Sâd*, 346, ordered to drive the opposers of Āly from Medeenah.
- Kayt*, 307, a country inhabited by Christians.
- Kaz'auh*, 307, a country inhabited by Christians.
- Keb'lah*, 238, 361, 365, point of adoration.
- Ke'nâ nah*, 275, the Jewish husband of Safeenah, who was taken at the capture of Khyber and married to Mohammed.
- Ke'nee'sah*, 305, a church.
- Ker'be'lâ*, 181, scene of Husayn's martyrdom — much visited by the Shee'âhs.
- Kes'eer*, 355, a son of Abbâs.
- Kesh'âf*, 325, title of a book.
- Kes'ry*, Khosroo, emperor of Persia; 35, his palace trembles at Mohammed's birth; 277, Mohammed sends him a letter, commanding him to embrace islâm; 280, 281, he tears it and is murdered by his son.
- Kha'dee'jah*, 67, her high character; 71, married to Mohammed; 213, his supporter; 216, dies and is buried at Hajoon.
- Khal'â dah*, 13, a daughter of Hâshim.
- Khal'â fat*, the office of khaleefah; 106, descends by divine appointment; 334, Āly inaugurated in the office.
- Khal'ee'fah*, a prince, deputy, or successor; 340, Āly declared Mohammed's khaleefah or successor.
- Khâl'id-bin-Âs'ayd*, 292, speaks ill of the azân — becomes a Musulmân — is made governor of Mekkah.
- Khâl'id-bin-Val'eed*, 226, leads on the party to assassinate Mohammed; 252, commands a division at the battle of Ohod; 283, defeated at Môtah; 291, commands the advance guard at the conquest of Mekkah; 294, slays many of a certain tribe to gratify private revenge.
- Khan'dak*, or Ahzâb, 234, 259, expedition of.
- Khan'ees-bin-Âbd'ul lah*, 351, first husband of Hafsah, who was afterwards married to Mohammed.
- Khâr'jees*, 207, a sect of Mohammedan heretics.
- Khar'ur'rah*, 29, a place between Sefâ and Mervah.
- Khar'war*, or *khal'war*, 74, 270, a load or certain weight.
- Khâ'tib-bin-Ab'y'bal tâh*, 277, Mohammed's messenger to Makukas.
- Khat'eem*, 352, his daughter espoused by Mohammed.
- Khâ'tim*, 86, a title of Mohammed.
- Khâ'tim-un-Neb'y'een*, 86, a title of Mohammed.
- Khâ'tib-bin-Âb'y*, 287, writes to inform the Koraysh of Mohammed's design on Mekkah — story of.
- Khaz'auh*, 27, an ancient Arab tribe — they conquer the Jerhem; 224, patrons of the Benee Hâshim; 227, a tracer of that tribe; 272, the tribe leagues with Mohammed.
- Khaz'ee'mah-bin-Hak'eem*, 68, a relative and employée of Khadeejah; 69, attends Mohammed to Syria; 250, name of Mohammed's father-in-law.
- Khaz'rej*, 14, a tribe of Medeenah, generally mentioned with the Āus; 216, at war with the latter.

- Khizr*, an ancient prophet; 373, comes to console Mohammed's family after his death.
- Khoo'lah*, 351, a wife of Mohammed.
- Khor'â sân*, 181, a province of Persia.
- Khu'ay'lid*, 70, Khadeejah's father.
- Khu'say'muh*, 230, Mohammed's second host at Medeenah.
- Khy'ber*, a Jewish town; 234, 275, conquest of.
- Khyr'dam*, 370, name of Mohammed's horse.
- Kib'ees*, 122, the Egyptians — hence *Gypsy*.
- Kê le'ê se'â*, 63, 65, a church.
- Kîn'ê'kau*, a Jewish tribe; 15, their fair.
- Koo'fah*, 191, its mesjid; 318, 366, city of.
- Ko'rân*, 103, its miraculous characteristics; 347, altered by the Sunnees.
- Kô'raysh*, 12, 185, Mohammed's tribe—possessing Mekkah—often mentioned.
- Kô'ser*, 37, a fountain or tank or pond of paradise; 103, 197, 335, river of.
- Kû'bâ*, 228, a place near Medeenah, where Mohammed stops on arriving at that city; 231, builds a mesjid there, so called; and in which, 380, after his death, he appears to Âlî and Abubekr, and chides the latter.
- Kû'lay'nee*, or Shaykh Kulaynee, 34, 71, a traditionizer often quoted.
- Kûl soom-bin-Had'am*, 230, a host of Mohammed; 233, dies.
- Kus'am*, 85, a title of Mohammed.
- Kûl â dah-bin-Rab'â'ee*, or Abukutadah, 118, 137.
- Katb-râ ven'dy*, 222, etc., title of a traditionizer often quoted.
- Lâ bayk*, 330, yes! or here! an Arabic response.
- Lahm*, 306, 307, a tribe.
- Lât* and *Uz'zy*, 63, etc., two Arab idols often mentioned.
- Lât'ê'ah*, 22, a Jewish youth — his story.
- Lay'lâ*, 352, espoused by Mohammed.
- Lays-bin-Sûd*, 36, inquires respecting the birth of Mohammed.
- Lok'mân*, a celebrated sage; 361, not wiser than Salmân the Persian.
- Loot*, or Lot, 275, story of his cities.
- Mâ'âz-bin-Jib'el*, 299, Mohammed makes him emeer of Mekkah.
- Mâ'dâ'een*, Ctesiphon, 360, Salmân made governor of that city.
- Mah'dy*, the twelfth imâm; 342, will appear and conquer all religions.
- Mah'mood*, 205, said to be a title of the Most High.
- Mah'râb*, 347, place for the leader of prayers in a mesjid.
- Mah'ra'met-bin-Nô'fal*, 101, a blind man — story of.
- Mâ'hy*, 85, a title of Mohammed, from *mahv*, to obliterate.
- Makh'zoom*, 70, name of the tribe to which Khadeejah's first husband belonged.
- Ma'ku'kas*, 277, 353, king or governor of Egypt.
- Mâ'jooj*, *Magog*, 180, mentioned in connection with *Yâ'jooj*.
- Mâ'joo's'ees*, 280, the Magians or Persians.
- Mâ'le'kah*, 352, a woman espoused by Mohammed.
- Mâ'lik-bin-Âl'sayf*, 141, a Jew — visits Mohammed — story of.
- Mâ'lik-bin-Auf*, 294, commander-in-chief of the Havâzin.
- Mâ'loom*, 88, name of Mohammed's flag.

- Mann*, 55, a weight of ten pounds at Tebreez, but varying with time and place.
- Mā'oo'nah*, 256, a well where a large party of Musulmāns were slain.
- Mar'ah*, 266, a Jewess taken by Mohammed.
- Mār'āj*, 190, Mohammed's ascension on high.
- Mā'ree'ah*, the Kibtee; 212, sent to Mohammed by Nejšahy; 353, said to be the daughter of Shimoon, and to have been sent by Makukas to Mohammed; 354, Mohammed associates with her for a month, to the exclusion of all his wives.
- Mār'e'see'ā*, 268, a well of the Benee Mustalik.
- Mar'hab*, 274, the Jewish champion of Khyber — slain by Āly.
- Mā'rib*, 282, an encampment of Heraclius' army.
- Ma'rū'nee'ah*, 305, a sect, probably the Maronites.
- Mar'yam* 36, Mary, the mother of Christ; 67, daughter of Imrān: one of the four perfect women.
- Mar'ze'bān*, 136, a chief of jins.
- Mas'āb-bin-Ām'eer*, 218, his story; 219, goes to Medeenah to teach the Korān — his success.
- Mas'āh*, 136, a chief of jins.
- Mash'ār-ul-Har'ām*, 332, a place in the vicinity of Mekkah.
- Mut'bāh*, 88, name of Mohammed's cup.
- Mūt'eb*, 355, a son of Abulaheb.
- Mawn*, 282, a place.
- Māw'ce'ah*, son of Abusūfeeān, a Sunnee khaleefah; 256, disinters some who were slain at Ohod; 272, allusion to his treaty with Āly; 293, said to have been illegitimate.
- May'moo'nāh*, 277, a daughter of Hāris; Mohammed marries her.
- May'sarah*, 68, etc., a principal servant of Khadeejah.
- Maz'd'hīm*, 67, the father of Aseeah, Pharaoh's wife.
- Mazar*, 333, ancient name of the month Rejeb.
- Māz'ce'nah*, 295, a tribe — name of the father of Neseebah.
- Māz'e'mān*, 136, a chief of jins.
- Me'de'nah*, a city often mentioned; 231, Mohammed flees thither; 378, dies and is buried there.
- Mee'kā'eel*, the angel Michael, often mentioned.
- Meel*, 285, an Arabic long measure — four to a fursakh — a mile.
- Meš'zāt*, 134, an expedition — miracle attending it.
- Mej'dy-bin-Am'er*, 236, prevents an engagement between some Koraysh and Musulmāns.
- Mej'nā-ul-by'ān*, 234, a book.
- Mej'zim*, 88, name of Mohammed's sword.
- Mek'kah*, 12, Mohammed's birth-place, and scene of his first prophetic attempts; 287, he conquers it.
- Mem'bāh*, 364, an angel whose office it is to interrogate the dead.
- Mem'ber*, 97, 152, etc., the Mohammedan pulpit.
- Mem'shook*, 88, 369, name of Mohammed's walking stick.
- Men'zer*, 86, a title of Mohammed.
- Men'zer-bin-Āl'ke'mah*, 323, his advice to Sayyid and Aukib; 324, becomes a Musulmān.
- Mc'n'zer-bin-Am'er*, 221, an Ansāree officer appointed by Mohammed.



- Men'zer-bin-Shà'zy*, 282, governor of Bahrayn.
- Men'zil*, 229, etc., a stage, a march, a halting-place, a residence.
- Mer'ees*, 307, a country.
- Mer'jaz*, 88, name of Mohammed's horse.
- Mer'vah*, 272, 333, etc., a mountain of Mekkah often mentioned in connection with Mount Sefâ.
- Mes'eeh*, Christ, 65, etc.
- Mes'jid*, 231, a place of worship, often mentioned: improperly called *mosque*.
- Mes'jid-ul-keb' la' tayn*, 236, the mesjid of two keblas, or of both keblas.
- Mik' dâd-bin-Âs'ood*, 97, married to a cousin of Mohammed.
- Mik' dâd-bin-Âs'vad*, of Khandy, 366, his story.
- Mik'fay*, 85, a title of Mohammed.
- Min'â*, 333, a mountain in the vicinity of Mekkah — often mentioned.
- Min'âh*, 29, a wife of Abdulmutâlib.
- Min'ât*, 294, an Arab idol, broken by order of Mohammed.
- Mis'hal*, 356, a weight frequently mentioned.
- Misr*, 356, Egypt, from the Hebrew Mizraim.
- Mo'ham' med-bin-Âbd'ul'tah*, 1, 2, his ancestry; 3, creation of his light 424,000 years before all other creatures — resides various periods in different states; — placed in the body of Adam, and transmitted through an immaculate ancestry; 4, Mohammed and Âly and Fâtimah and Hasan and Husayn formed in one light or spirit before all other creatures, that in turn were created from them; 5, the light divides to become Mohammed and Âly, whose names are derived from divine appellations; 6, formation of 124,000 prophets; 7, Mohammed's spirit dwells immense periods in various celestial states; 8, his dust taken from the decreed place of his tomb to form his body; 11, his genealogy; 34, date of his birth — the black drop extracted from his heart—he is sealed between the shoulders with the seal of prophecy; 35, prodigies at his birth; 38, born circumcised; 39, circumstances and date of his birth; 51, account of his infancy—he is lost; 55, his excretions instantly concealed by the earth; 56, recovers two sheep from a wolf which speaks to him; 58, his heart opened, and a black drop extracted by Gabriel; 59, lost; 60, found by Abumasood and others; 61, Abutâlib carries him to Syria; 68, goes to Syria on Khadeejah's account — interview with a recluse; 71, marries Khadeejah; 74, another account of his journey to Syria; 77, encounters Hâm in the form of a serpent; 81, another account of his marriage to Khadeejah; 85, his names and titles — the property of infidels made lawful to him; 88, his possessions; 89, his form and features; 92, his miraculous characteristics; 93, shaving the head; 94, his commendable traits; 97, food from paradise makes him powerful as forty men; 99, has the offer of empire made him; 102, his controversy with forty Jews; 104, who profess islâm; 112, he is visited by idolaters, who demand various miracles; 118, mobbed at Mekkah; 121, miracle of Moses' rod surpassed by him; 126, changes a young miser's stores to corrupted masses; 130, poisoned at Khyber; 141, account of his miracles; 148, outweighs all his followers — account of the poisoned shoulder at Khyber; 151, a shepherd and two wolves testify to his truth; 156, 157, cleaves the moon, one half of which falls on the roof of the Kâbah and the other half on Mount Abukubais; 157, brings back the sun after it had set; 182, assumes the prophetic office, and is rejected and abused by the Koraysh; 185, announces his mission to a party of relatives

whom he had invited to an entertainment; 187, the entrails of a camel thrown on him while prostrate in devotion; 188, wounded by Abujahl and pursued by a mob — visited by angels; 190, his *mārāj*, or ascension to heaven; 196, in the seventh heaven cupping recommended by the angels — story of an immense cock; 201, account of ablution — of prayer; 203, the prayer of two *rukāts* — sees the similitude of the *imāms* — the angel of death tells him that God himself will take his spirit and that of *Āly*; 204, said to have been carried to heaven on a throne; 208, allows some of his followers to flee to Abyssinia; 211, his letter to *Nejāshy*, king of that country; 214, the *Koraysh* league against him — he takes refuge with *Abutālib* and the *Benee Hāshim* in a defile or fastness; 220, allows some of his followers to retire to *Medeenah*; 221, leagues with the *Aus* and *Khazrej*; 225, admonished to flee to *Medeenah* — escapes to the cave of *Soor*; 228, flees to *Medeenah*; 231, commanded to fight for the faith; 247, triumphs at *Badr*; 253, defeated and personally endangered at *Ohod*; 258, conquers the *Benee Nazeer*; 265, and the *Benee Kareezah*; 271, concludes a ten years' truce with the *Koraysh* at *Hudaybeeah*; 275, attacks and takes *Khyber*; 277, makes a pilgrimage to *Mekkah* and sends letters to a number of rulers, summoning them to embrace *islām*; 289, the truce with the *Koraysh* having been broken by them, he suddenly marches on *Mekkah*, which is easily taken; 295, routs the *Havāzin* at *Hunayn*; 302, a conspiracy to destroy him; 330, his last pilgrimage; 334, 339 he inaugurates *Āly* in the *khalāfat*; 346, returns to *Medeenah* — falls sick; 348, his amiability; 350, his children and wives; 354, his uncles; 367, his farewell charges — his sickness; 369, his bequests to *Āly*; 373, 377, account of his death; 378, his funeral; 380, his body taken to paradise; 381, appears to *Āly* and *Abubekr*, and rebukes the latter for seizing the *khalāfat*, and orders him to obey *Āly*.

*Mo'ham'med Āly*.

*Mo'ham'med Bā'k̄er*, 203, an *imām* often quoted; 1, name of the author of the *Hyāt-ul-Kuloob*.

*Mo'ham'med-bin-Mūs'le'mah*, 257, slays the chief of the *Benee Nazeer*.

*Mo'ham'med Taky*, 203, an *imām* often quoted.

*Mo'har' rem*, 333, name of a sacred month.

*Mo'hu'v'lah*, 11, name of *Seth's* *Hooree* wife.

*Mo'kif*, 85, a title of *Mohammed*.

*Mo'sā-bin-Im'rān*, 105, his tables; 196, met by *Mohammed* in the sixth heaven; 198, occasions an abatement for *Mohammed* and his followers from fifty prayers to five; 312, said to have predicted *Mohammed*.

*Mo'sā-bin-Jāfer*, alias *Moosā Kazim*; 203, an *imām*.

*Mō'tah*, 282, battle of.

*Mū'ād mū'ād*, 86, a title of *Mohammed* said to be in the *Torat*.

*Mū'az'zin*, 355, the caller to prayers.

*Mū'bā'he'lah*, 322, ordeal or divine appeal.

*Mūb'sheer*, 86, a title of *Mohammed*.

*Mū'hū'jer'ees*, 232, often mentioned — *Mohammed's* *Mekkah* allies.

*Mū'hū'rib*, 329, a tribe — parties of them embrace *islām*.

*Mū'he'mah*, 274, a place in *Arabia*.

*Mak'vim*, 29, 354, a son of *Abdulmutālib*.

*Mū'kir*, 364, one of the angels whose office it is to question the dead.

- Mā' ta' lib*, 13, brother of Hāshim ; 16, negotiates Hāshim's suit of Salmay ; 22, goes to Medeenah and carries Shaybah to Mekkah.
- Mā' say' le' mah*, 309, a false prophet.
- Mū' sheb' ees*, 209, a Mohammedan sect attributing a bodily form to the Deity.
- Mās' ul' mām*, a true believer, often mentioned.
- Mū' tim-bin-Āl' y*, 213, refuses to sign the league against Mohammed.
- Mū' zik' ker*, 86, a title of Mohammed.
- Mū' zr*, 13, a son of Hāshim ; 125, name of a tribe cursed by Mohammed with famine.
- Nā' ee' man*, 101, of Badr — story of.
- Nā' eem-bin-Mas' ood*, 261, excites hostility between the Koraysh and the Bencee Kareezah.
- Nā' hā' vend*, 181, battle of.
- Nakh' lah*, 237, a place in the vicinity of Mekkah, where some of Mohammed's followers captured a small kāfilah and slew a man in a month sacred to peace.
- Nā' mām-bin-Sher' jeel*, 352, his daughter espoused by Mohammed.
- Nā' mām-bin-ul-Men' zer*, 66, an Arab king or chief slain by the Persian emperor Perveez.
- Nā' met*, 86, a title of Mohammed.
- Nas' āh*, 136, a chief of jins.
- Nas' ā' rā*, Nazarene, or Christian ; 129, story of some merchants of this class visiting Mekkah.
- Nas' ā' rā' nee*, same as above ; 61, 177.
- Naz' eer*, 86, a title of Mohammed.
- Neb' y*, 86, a title of Mohammed.
- Neen' e' vā*, Nineveh ; 177, a Nasarānce of that place becomes a Musulmān.
- Nej' ul-Bal' ā' ghah*, 50, 182, title of a book.
- Nej' ā' r* or *Ben' ee-ul-Nej' ā' r*, 13, name of Salmay's tribe.
- Nej' ā' shy*, 13, king of Abyssinia ; 208, becomes a Musulmān ; 211, embarks to visit Mohammed and dies ; 281, sends his son and sixty people — they are all lost at sea.
- Nejd*, 223, a tribe.
- Nejm*, 86, a title of Mohammed.
- Nej' rān*, 305, a Christian council and controversy there.
- Nek' ecr*, 355, an angelic examiner of the dead.
- Nem' rāh*, 332, a place.
- Nes' ee' bah*, 252, a daughter of Māzeenah — tries to stop the Musulmān fugitives at Hunayn.
- Nes' ee' bāh*, 262, a daughter of Kasb — her heroism in defending Mohammed at Ohod.
- Nes' ee' bayn*, 136, jins of ; 177, Mohammed recites the Korān to them.
- Nes' toor*, 64, a very learned Christian — visits Mohammed.
- Nes' toor' ee' ah*, 305, a Christian sect, the Nestorians.
- No' fal-bin-Hā' ris*, 240, compelled by the Koraysh to go to the battle of Badr.
- Nim' rood*, Nimrod, 113, his furnace.
- Noo' bah*, 307, a country, probably Nubia.
- Nooh*, 123, grieves for his son, lost in the deluge.
- Noon*, 86, a title of Mohammed.

*Noor*, 86, a title of Mohammed.

*Noo-Rooz*, 182, the Persian New Year—Gabriel visits Mohammed on that day.

*Nūk'rah*, 239, a place.

*Ohod*, 164, 251, a mountain — Mohammed defeated there.

*Omar-bin-ul-Khiṭ'āb*, 163, 252, 264, proposes to surrender Mohammed to the Koraysh ; 345, pledges fealty to Āly ; 369, reproved for not leaving Medee-nah ; 379, party to the seizure of the khalāfat.

*Os'man*, 101, struck by a blind man ; 345, pledges fealty to Āly.

*Os'mān-bin-Af'ān* 208, flees to Abyssinia ; 350, marries Ummkulsoom, a daughter of Mohammed.

*Pād'e'shāh-e-Āj'em*, emperor of Persia ; 174, tears Mohammed's letter commanding him to embrace islām.

*Pād'e'shāh-e-Frang*, emperor of the Frangees (Franks or Europeans) ; 174, honors Mohammed's letter enjoining him to embrace islām.

*Per'veez*, 66, made emperor of Persia.

*Rab'ee'ā*, 355, a son of Hāris.

*Rab'ee'ā-bin-Maz'ān*, *alias* Satah, 41, a wonderful astrologer ; 42, observes signs of Mohammed's birth ; 43, goes to Mekkah ; 45, affray on his account ; 49, starts for Syria.

*Rab'ee'ā-ul-ak'h'er*, the fourth Mohammedan month.

*Rab'ee'ā-ul-ev'vel*, the third Mohammedan month.

*Rā'fū-bin-Mā'lik*, 221, an Ansāree officer appointed by Mohammed.

*Rā'hat*, 307, a country.

*Rā'heem*, 86, a title of Mohammed.

*Rā'hem'a kāl'lah*, the mercy of God be upon thee ! 8, the response of the Most High at Adam's first exclamation.

*Rā'ḥmet-ul-Au'l'āmeen*, 86, a title of Mohammed.

*Rāj'ee'ā*, 256, a place where some Musulmāns were slain.

*Rāk'eeb*, 332, name of an angel.

*Ram'a'zān*, 208, the ninth Mohammedan month, often called the blessed month of Ramazān, being the time of annual fasting with Mohammedans.

*Ram'lah*, 351, *alias* Ummhabeebah, a wife of Mohammed.

*Rā'oof*, 86, a title of Mohammed.

*Ras'oof'ul'lah*, apostle of God ; 72, 86, 184, the title assumed by Mohammed, and his common address by his followers.

*Ras'oom*, 88, name of Mohammed's sword.

*Rau*, 307, a country.

*Rā'yah*, 359, a place near Ohod.

*Rayy*, 88, name of Mohammed's cup.

*Ree'h'nah*, 265, *alias* Ma'rah — a Jewess taken by Mohammed at the Benee Kareezah ; 353, name of a maid of Mohammed — the daughter of Zayd.

*Rej'eb*, the seventh Mohammedan month ; 182, in it Mohammed assumes the prophetship ; 333, sacred to peace.

*Riz'vān*, 75, the treasurer of paradise.

*Rō'hā*, 256, a place to which the Koraysh advanced after the battle of Ohod.

*Ro'kee'ah*, 13, a daughter of Hâshim; 350, name of a daughter of Mohammed and wife of Osmân.

*Room*, the Greek or lower Roman empire; 277, etc.

*Rooz'beh*, 357, the Persian name of Salmân.

*Ruh-ul-Ku'dus*, the Holy Spirit; 35, 182, said to be a creature superior to Gabriel or Michael; 104, account of the Holy Spirit; 336, his ministrations.

*Ru'kâ'nah*, 159, 377, a famous wrestler thrown by Mohammed.

*Ru'kât*, 84, 203, a certain portion of a prayer.

*Sâ'bit-bin-Af'lah*, 123, story of.

*Sâ'bit-bin-Kays*, 144, buys an ass that spoke.

*Sâ'dâ*, 29, a wife of Abdulmutâlib, of the tribe of Kalâb.

*Sâd-bin-Ab'â'dah*, 168, entertains Mohammed and Âly; 221, an Ansâree officer appointed by Mohammed; 239, standard bearer of the Ansârees; 291, at the conquest of Mekkah the standard taken from him by Âly; 379, the Ansârees wish to make him khaleefah.

*Sâd-bin-Ab'û'vâ'kâs*, 237, sent by Mohammed on an expedition.

*Sâd-bin-Khas'e'mah*, 221, an Ansâree officer appointed by Mohammed.

*Sâd-bin-Mâ'âz*, 168, becomes a Musulmân; 219, 241, counsels for battle at Badr; and, 251, for marching to Ohod; 261, Mohammed's messenger, or spy; 265, dooms the Benee Karezah and dies.

*Sâd-bin-Rab'e'â*, 221, an Ansâree officer appointed by Mohammed.

*Sâ'eed*, 355, a son of Abbâs.

*Saf'ee'ah*, 53, a daughter of Abdulmutâlib; 81, sent to Khadeejah to ascertain her views respecting Mohammed; 355, name of a daughter of Abbâs.

*Saf'ee'ah*, 275, a Jewess reserved for Mohammed at the conquest of Khyber; 351, daughter of Hy-bin-Akhtâb — Mohammed marries her.

*Saf'ee'nah*, 168, wonderful story of.

*Saf'râ*, 240, a meuzil, or one march from Badr.

*Saf'rau-bint-Shu'ayb*, 372, her contest with Joshua.

*Saf'vân*, 236, a vâdy.

*Saf'vân-bin-A'ma'yah*, 138, party to an attempt on Mohammed's life; 239, contributes largely for the Koraysh expedition to Badr; 296, lends armor to Mohammed.

*Saf'vân-bin-Mâ'tal*, 269, finds Auyeshah.

*Sa'hâb*, 88, 369, name of Mohammed's turban.

*Sa'hâk*, 352, his daughter espoused by Mohammed.

*Sa'h'bâ*, 370, name of Mohammed's she-camel.

*Sâ'hib*, 136, a chief of jins.

*Sâ'hib-ul-Amr*, lord of command; 247, etc., a title of the imâm Mâhdy.

*Sak'eef*, 147, a tribe.

*Sak'e'nah*, 296, surah 9 : 26. (See Sale's Koran, vol. I., p. 378.)

*Sak'rân-bin-O'mar*, 351, the first husband of Soodah, afterwards married to Mohammed.

*Sâk'y-ul-Ghays*, 29, a title of Abdulmutâlib.

*Sâk'y-ul-Ilj'aj*, 29, a title of Abdulmutâlib.

*Sâ'lah*, 106, his book; 129, his camel.

*Sal'â'kah*, 256, a woman who vowed to drink wine in the skull of the Musulmân that slew her two sons at Ohod.



- Sal' d' mân*, 329, a tribe.  
*Sal' ee' mah*, 359, a woman who purchased Salmân.  
*Sa' eem-bin-Kays*, 86, an author.  
*Sa' eet-bin-Am' er*, 277, a messenger of Mohammed.  
*Sal' et*, 352, his daughter espoused by Mohammed.  
*Sal' mân-e-Fâr' see*, 259, counsels an entrenchment; 356, one of Mohammed's peculiar friends; 357, his story; 366, his death.  
*Sal' may*, 13, her character; 18, married to Hâshim — gives birth to Abdulmutâlib; 24, allows him to be carried to Mekkah.  
*Sa' lu' see' ah*, 305, a Christian tribe or sect.  
*Sa' mâ*, 86, a title of Mohammed.  
*Sa' mâ' vah*, 35, a vâdy.  
*Sâ' rah*, 323, the wife of Sayyid.  
*Sâ' sah*, 13, a daughter of Hâshim.  
*Sa' tah*, *alias* Rabeea-bin-Mâzan, 41, a wonderful astrologer; 43, goes to Mekkah; 45, predicts the birth of Mohammed and Āly; 49, goes to Syria.  
*Sau*, 96, etc., a weight — about seven pounds, according to Richardson.  
*Sâ' vah*, 35, an ancient lake near Kashân.  
*Sav' eek*, 234, 249, expedition of.  
*Sa' wâd-bin-Kâ' rib*, 41, visits Mohammed.  
*Say' nat-ul-Vid' au*, 299, a camp of Mohammed.  
*Say' yid*, 11, 184, a master, prince, lord; a title conferred on Mohammed and his family.  
*Say' yid-ul-Ta' hâ*, 29, a title of Abdulmutâlib.  
*See' nâ*, 118, 192, Mount Sinai.  
*Sef' â*, 179, a mountain near Mekkah, often mentioned in connection with Mervah.  
*Sef' er*, the second Mohammedan month — vâdy of.  
*Sej' d' rah*, 230, 330, name of a mesjid.  
*Sej' nân*, 259, a place where Āly halts.  
*Sek' eb*, 88, name of Mohammed's horse.  
*Sen' au*, 187, a place in Arabia.  
*Sem' râ' ee*, 29, a wife of Abdulmutâlib.  
*Sen' yet-ul-Ak' âb*, 289, a place.  
*Se' râ't*, 114, 317, the bridge over hell.  
*Ser' een*, 277, the sister of Mareeah — married to Hisân-ibn-Wâhab.  
*Shâ' bân*, 98, the eighth Mohammedan month.  
*Shah' bâ*, 88, 370, name of Mohammed's mule.  
*Shâh' ee*, 94, a Persian copper coin.  
*Sha' heed*, 86, a title of Mohammed.  
*Shâ' hid*, 86, a title of Mohammed.  
*Shâh' in' Shâh*, king of kings; 280, title of the Persian monarchs.  
*Shâm*, Syria; 61, often mentioned — sometimes for Damascus.  
*Sha' reek*, 351, a son of one of Mohammed's wives by a former husband.  
*Sha' reek-bin-Sim' hâ*, 328, guilty of adultery.  
*Shâ' sâ*, 13, a daughter of Hâshim.  
*Shay' bâh*, 132, an enemy of Mohammed; 245, slain at Badr.  
*Shay' bat-ul-Hamd*, *alias* Abdulmutâlib, 21, born.  
*Shaykh*, 43, a venerable old man — a chief.

- Shaykh Muf'eed*, 297, a traditionizer frequently quoted.  
*Shaykh Ta'ber'see*, 236, a traditionizer frequently quoted.  
*Shaykh Too'see*, 87, a traditionizer frequently quoted.  
*Shayr*, 164, a mountain.  
*Shays*, Seth; 10, born — Adam takes a covenant of him — he marries a Hoo-ree; 317, his book.  
*Shay'tân*, Satan; 15, 36, troubled at Mohammed's birth; 37, chained forty days — often mentioned.  
*Shâ'ân-bin-Jib' râ' eel*, 38, 53, an author.  
*Shee'âhs*, 34, 190, the Persian sect — often mentioned.  
*Shee' râz*, 357, a city of Persia.  
*Shee' ru' yah*, 281, a son of Kesry or Khosroo, emperor of Persia; 282, slays his father and usurps the crown.  
*Shems*, 86, a title of Mohammed.  
*Sher' bet*, 304, a beverage made of water, sugar, and fruits, or acids.  
*She' sâ*, 136, a chief of jins.  
*She' vâl*, 208, the tenth Mohammedan month.  
*Shim' oon*, 62, his book.  
*Shim' oon-bin-Ham' on ul-Sé' fâ*, 313, his book.  
*Shim' oon-bin-Yo' han' á*, 307, the apostle Simon Peter: the above three are probably identical.  
*Shin' ya*, 352, espoused by Mohammed.  
*Shir' jeel-bin-Am' er*, 282, slays a messenger of Mohammed.  
*Shu' ayb*, Moses' father-in-law; 106, his book.  
*Shu' jau-bin-Wu' hab*, 277, a messenger of Mohammed.  
*Sid' ret-ul-Mun' ta' hâ*, 190, a celestial tree; 207, its size.  
*Sir' âj' min' eer*, 86, a title of Mohammed.  
*Soo' dah*, 216, espoused by Mohammed.  
*Soor*, 164, a mountain near Mekkah; 226, Mohammed flees to a cave in it.  
*Soo' yât*, 101, story of.  
*Su' au*, 294, an idol broken by order of Mohammed.  
*Su' fayn*, 272, treaty of.  
*Su' hayb*, 229, compelled to blaspheme Mohammed.  
*Su' hayl-bin-Am' er*, 247, sees angelic warriors at Badr; 271, a Koraysh commissioner.  
*Sû' lay' mân*, Solomon; 135, his throne.  
*Su' m' a' yah*, 189, the mother of Amer-bin-Yâsir — she is martyred.  
*Sun' nees*, the great Mohammedan sect often mentioned; 207, they are cast into hell.  
*Sû' ree' â*, Syria; 308, people of.  
*Su' ra' kâ-bin-Ma' lik*, 245.
- Tâb' ook*, 173, 234, 299, expedition of.  
*Tâb' tâb*, 86, a title of Mohammed.  
*Tâ' eef*, 138, a town in the vicinity of Mekkah, which it supplies with fruit, &c.; 177, visited by Mohammed with ill success.  
*Tâ' ghoot*, 265, an idol.  
*Ta' h' mah*, 43, a country.  
*Tâ' her*, 350, Abdullah, a son of Mohammed.

- Tah' mee' ah*, 369, one of Mohammed's turbans.  
*Tak' ee' ah*, 96, religious dissimulation; 152, 155, enjoined by Mohammed.  
*Tal' hah*, 154, an associate of Abubekr and Omar.  
*Tal' hah-bin-Āb' y' tal' hah*, 252, the Koraysh standard-bearer and champion at Badr — slain by Āly.  
*Tā' lib*, 355, a son of Abutālib.  
*Tā' loot*, king Saul; 238, his victory over Jāloot or Goliath.  
*Tā' mām*, 355, a son of Abbās.  
*Tā' moo' sá*, 37, the monstrous fish.  
*Tā' nā' eem*, 272, a place.  
*Tay' im*, 71, the tribe of Khadeejah's second husband.  
*Tay' yib*, 350, a title of Abdullah, Mohammed's son.  
*Teen*, 86, a title of Mohammed.  
*Tek' beer*, 201, a repetition of *Allah akbar*.  
*Tek' ná*, 49, at the instigation of Zarkā attempts to assassinate the mother of Mohammed — confesses and dies.  
*Tes' neem*, 92, 321, a fountain of paradise.  
*Tō' mán*, 162, a gold coin.  
*Too' bá*, 92, a tree of paradise; 197, its size; 207, 321, account of.  
*Tū' fayl-bin-ul-Hā' ris*, 352, brother of Abaydah-bin-Hāris.  
*Tō' rāt*, 14, 131, the Pentateuch, often mentioned.
- U' le' mās*, 34, 278, learned and religious men.  
*U' le' mās of the Im' am' ate*, 34, Sheeāh doctors.  
*Umm' am' een*, 296, the mother of a man slain at Hunayn.  
*Umm' ha' beeb*, 355, a daughter of Abbās.  
*Umm' ha' bee' bah*, 289, wife of Mohammed and daughter of Abusūfeān; 351, her proper name Ramlah.  
*Umm' hak' eem*, 293, makes an inquiry of Mohammed.  
*Umm' hā' ny*, 191, a sister of Āly; 355, her proper name Fākhtah.  
*Umm' jā' meel*, 355, a wife of Abulaheb.  
*Umm' kul' soom*, 350, a daughter of Mohammed.  
*Umm' sal' mah*, 2, 95, a favorite wife of Mohammed; 272, her advice to him; 351, her proper name Hind, the daughter of Abyamayah.  
*Umm' sha' reek*, alias Khodah, 351, a wife of Mohammed.  
*Umm-ul-Fazl*, 247, wife of Abbās — gives Abulaheb a fatal blow; 176, called, probably by mistake, a daughter of Abbās.  
*Umm-ul-Kō' rá*, 86, a title of Mekkah.  
*Um' my*, 86, a title of Mohammed.  
*Um' rah*, 214, a festival held at Mekkah; 331, merged in the hej.  
*Um' rah*, 252, a daughter of Alkemah — raises the Koraysh banner at Ohod; 352, name of a woman married and divorced by Mohammed.  
*Uz' zy*, 63, a Koraysh idol often mentioned with Lāt.
- Vā' dy*, 35, 284, a vale, often with a stream or a winter torrent.  
*Vah' shy*, 253, slays Hamzah at Ohod.  
*Vā' kid-bin-Ābd' ul' lah*, 237, slays a man at Nakhlah.  
*Val' eed*, 245, a son of Atabah — slain at Badr.

- Val'ced-bin-Mu'ghy'rah*, 109, a learned and eloquent man — desired to surpass the Korân; 233, dies.
- Vas'ee*, 106, a lieutenant or successor of a prophet.
- Vas'ek*, 96, 257, a weight, a horse load.
- Vash'ek-bin-Bâ'he'lah*, 41, an astrologer of Yemen.
- Vir'kah-bin-Nô'fal*, 59, finds Mohammed in a desert; 71, name of an uncle of Khadeejah.
- Viz'eer*, 206, a prime minister.
- Vô'koof*, 332, standing-place at Arafât.
- Wâ'dy*, see *Vâdy*.
- Wa'hab*, 29, a father-in-law of Abdulmutâlib.
- Wa'hâb-bin-Abd'a'min'âf*, 31, gives notice of Abdullah's danger — sends to offer him his daughter Aminah, who is espoused by him.
- Wâl'lah*, 81, 133, 150, an oath.
- Yâ'bis*, 284, a vâdy; 285, its clans routed by ʿĀly.
- Yâ'foor*, 88, name of Mohammed's donkey; 277, sent as a present to him by Makukas.
- Yah'yâ*, John the Baptist; 136, wept, although he had not sinned; 195, seen by Mohammed in the second heaven.
- Yâ'jooj* and *Mâ'joc*, Gog and Magog; 180, restrained by a wall.
- Yâ'koob*, Jacob; 4, Joseph restored to him; 130, father of the tribes.
- Ya'leel*, 262, a place.
- Yâ'ser*, 229, a Musulmân — he is martyred.
- Ya-Sîn*, or *Y. S.*, 86, a title of Mohammed.
- Ye'hood* and *Ye'hood'ee*, Jew or Jewish, often mentioned.
- Ye'hood'ees*, Jews; 15, 31, a party of them attempt to kill Abdullah.
- Ye'mâ'mah*, 309, an Arabian town.
- Ye'men*, 38, seen from Mekkah at Mohammed's birth.
- Yen'yâ*, 236, name of a district in Arabia.
- Yez'eed*, a Sunnee khaleefah; 204, causes the imâm Husayn and his family to be slain.
- Yez'eed-bin-Âbd'u'ma'dân*, 321, a ulemâ of Hazramoot.
- Yoo'nâs*, the prophet Jonah, 324.
- Yoo'shâ*, Joshua; 105, Moses' successor; 372, his contest with Moses' widow.
- Yoo'suf*, Joseph; 93, his interview with Zuleekhâ — he marries her; 195, seen by Mohammed in the third heaven; 356, Moses ordered to carry away his bones.
- Zab'oor*, the Psalms of David, 131, etc.
- Zagh'at-ul-Muh'sin*, 323, a son of Sayyid.
- Zâj'e'rah*, 313, a book.
- Za'makh'sh'ary*, 325, a Sunnee author.
- Zar'âr*, 29, a son of Abdulmutâlib; 264, his combat with Omar; 354, an uncle of Mohammed.
- Zar'kâ*, 42, queen of Yemen; 46, goes to Mekkah; 48, attempts to procure the assassination of Mohammed's mother; 49, flees from Mekkah.
- Zât-ul-Faz'ool*, 88, 369, name of Mohammed's coat of mail.

- Zât-ul-Rak'au*, 234, expedition of.  
*Zât-ul-Sal' à sil*, 285, expedition of.  
*Zay' bân*, 76, a vâdy in Syria.  
*Zayd*, 199, a son of the imâm Zayn-ul-Aubideen — his inquiry of his father.  
*Zayd-bin-Hâris' ah*, 197, Mohammed sees his celestial nymph bathing in a river of paradise; 236, made governor of Medeenah; 282, commands at the battle of Môtah and is slain; 354, story of him and his wife.  
*Zayd-bin-Sâbit*, 147, at Mohammed's order summons two trees together for a certain purpose.  
*Zayd-bin-Su' hân-bin-Ad'y*, 181, Mohammed tells him one of his members will go to paradise before him.  
*Zay' nab*, 351, a daughter of Amees and wife of Mohammed.  
*Zay' nab*, 270, 352, daughter of Hajish and wife of Mohammed — previously the wife of Zayd-bin-Hârisah.  
*Zay' nab*, 351, daughter of Khazeemah and wife of Mohammed.  
*Zay' nab*, 350, a daughter of Mohammed — married to Aboolaus.  
*Zay' nab*, 276, a niece of Marhab, champion of Khyber — poisons Mohammed.  
*Zayn-ul-Aw' bî deen*, 203, the fourth imâm.  
*Zeb' anih*, 97, married to Mikdâd.  
*Zee' hej' ah*, or *Zeel' hej' ah*, or *Zee' hej' et-ul-Hâr'âm*. the twelfth Mohammedan month; 333, a sacred month.  
*Zee-Imr*, 234, expedition of.  
*Zeel' kâ' dah*, the eleventh Mohammedan month; 333, declared sacred.  
*Zeel' khal' ee' fah*, 330, a place.  
*Zeel' ke' lau*, 281, prince of Himyâr in Arabia.  
*Zeel' mer' vâh*, 273, a place.  
*Zee' zu' vâ*, 228, place of rendezvous of Āly and others previous to their flight to Medeenah.  
*Zem' zem*, 27, the celebrated well at Mekkah, reëxcavated by Abdulmutâlib.  
*Zem' zem-bin-Ām' er*, 239, a messenger of Abusüfêân — his entrance into Mekkah.  
*Zer' ah*, 165, a tribe warned by a calf to send to Mohammed.  
*Zek' e' ree' â*, Zechariah; 92, the Virgin Mary's guardian.  
*Zib' yân*, 352, his daughter espoused by Mohammed.  
*Zik' ât*, 238, a species of tithes.  
*Zik' vân-bin-Ābd' e' kays*, 218, becomes a Musulmân.  
*Zim' âh*, 216, 350, father of Soodah, a wife of Mohammed.  
*Zin' kees*, or negroes; 268, account of some jins resembling them.  
*Zo' bayr*, 29, a son of Abdulmutâlib; 204, triumphs in a combat at Ohod; 354, an uncle of Mohammed.  
*Zool' fâ' kâr*, 88, name of Mohammed's sword; 253, given to Āly at Ohod; 255, story of.  
*Zool' ja' been*, 369, name of Mohammed's helmet.  
*Zool' kar' nayn*, Alexander the Great; 180, his people and character.  
*Zu' la' khâ*, 93, her interview with Joseph.  
*Zum' rah*, 56, Haleemah's eldest son.

















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